This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

Google books

https://books.google.com

Digitized by Google

600008374S

41.
1084.

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

A BODY OF DIVINITY.

Digitized by Google

PRINTED BY L. AND G. SEELEY, THAMES DITTON, SURREY.

Digitized by Google

A BODY OF DIVINITY

OR

THE SUM AND SUBSTANCE OF CHRISTIAN RELIGION.

COLLECTED AND ARRANGED

BY JAMES USHER, D.D.

ARCHBISHOP OF ARMAGH.

A NEW EDITION,

REDUCED FROM THE ORIGINAL FORM OF QUESTION AND ANSWER,

BY HASTINGS ROBINSON, D.D.

RECTOR OF GREAT WARLEY.

PUBLISHED BY R. B. SEELEY AND W. BURNSIDE:
AND SOLD BY L. AND G. SEELEY,
FLEET STREET, LONDON.
MDCCCXLI.

BODLEIAN LIBRARY

1084.

Digitized by Google

Digitized by Google

PREFACE TO THE FIRST EDITION.

TO THE CHRISTIAN READER.

Christian Reader, I do here present and commend unto thee a Book of great worth and singular use, which was written and finished about twenty years since; the author whereof is well known to be so universally eminent in all learning, and of that deep knowledge and judgment in sacred divinity, that he transcendeth all eulogies and praises which I can give him. I commend it unto thee (Christian Reader) under a twofold notion; the first respecteth the subject matter of this whole work, which is of greatest excellency, as being the sum and substance of Christian religion; upon which as a most sure foundation we build our faith, ground all our hopes, and from which we reap and retain all our joy and comfort in the assurance of our salvation. Which as at all times it is most profitable to be read, studied, and known, so now (if ever) most necessary in these our days, wherein men never more neglected these fundamental principles, as being but common and ordinary truths, and spend their whole time, study, and discourse about discipline, ceremonies, and circumstantial points; and herein also not contenting themselves with those common rules, and that clear light which shineth in the word, they are only led by their own phantasies, daily creating unto themselves diversity of new opinions; and so falling into sects and schisms they break the bond of love, and fall off from the communion of saints, as though it were no article of their creed; and being in love with their own new tenets, as

Digitized by Google

being the conception and birth of their own brains, they contend for them more than for any fundamental truths; and not only so, but also hate, malign, and most bitterly and uncharitably censure all those that differ from them in their opinions, though never so conscientious and religious, as though they professed not the same faith; yea, served not the same God, nor believed in the same Christ, but remain still aliens from the commonwealth of Israel, and in comparison of themselves no better than papists, or at the best but carnal gospellers. The second notion under which I commend it, respecteth the work itself, or the manner of the author's handling it, which is done so soundly and solidly, so judiciously and exactly, so methodically and orderly, and with that familiar plainness, perspicuity, and clearness, that it giveth place to no other in this kind either ancient or modern, either in our own, or any other language which ever yet came to my view; in which regard I may say of it, as it is said of the virtuous woman, 'Many have done excellently, but this our author exceedeth them all.' I will add no more in the deserved praises of this work, but leave it (Christian Reader) to thyself to peruse and judge of it; commending thee to the word of God's grace and the good guidance of his holy Spirit, who is able to build thee up in fruitful knowledge, to lead thee into all truth, to direct and support thee in the ways of godliness, and to give thee an everlasting inheritance amongst the blessed.

Thine in the Lord Jesus Christ,

JOHN DOWNAME.

Digitized by Google

PREFACE TO THE PRESENT EDITION.

The following work, it is well known, was originally sent into the world without the consent or approbation of the illustrious Prelate whose name it bears, but by whom, as consisting partly of materials collected for his own private use from other writers, it was never intended to be published. In the account he himself gives of it, in a letter to Mr. John Downame, who caused it to be printed, he represents it as being 'transcribed out of Mr. Cartwright's Catechism, and Mr. Crooke's, and some other English Divines, but drawn together in one method, as a kind of common-place book, where other men's judgments and reasons are simply laid down, though not approved in all points by the collector.'

It is manifestly impossible, at this distance of time, to appropriate every passage in the book to its respective author; yet the above passage, we apprehend, may serve to guide us to a tolerably correct estimate as to the share assignable to the learned and pious prelate. The *arrangement* is confessedly his own; and though not, probably, drawn up with that degree of accuracy which he would have bestowed upon a work intended for publication, is, nevertheless, decidedly superior to those adopted by preceding writers. And if, at first sight, the *materials* may seem to have been altogether collected from other sources, it should be carefully borne in mind that the assertion, upon which this opinion can alone be founded, was made in a moment of just displeasure at the want of common decency displayed in the surreptitious publication of the work. This was by no means the first, nor the only time, in which the Archbishop had occasion to make a similar complaint. So great was his deserved reputation, both at home

Digitized by Google

and abroad, that many * books were printed under his name, with which he had no concern whatever. It was no new thing to him, says one of his biographers, to have books as well as opinions, *laid to his charge which he knew not;* so that it might reasonably be expected that he would take the earliest opportunity of disavowing, in the strongest terms, any production of which he was not the *sole* author, and especially when published, as in the present case, without his knowledge and consent. His sensitiveness, indeed, in this respect, may be judged of by a letter of his, when he was Bishop of Meath, upon the like intention of a printer, who had obtained, and was about to publish, some notes of Sermons said to have been preached by him in London. He says, writing to Dr. Featly, Chaplain to the then Archbishop of Canterbury, "I beseech you to use all your power to save me from that disgrace which indiscreet and covetous men go about to fasten upon me; or else I must be driven to protest against their injurious dealings with me, and say, as Donatus once did, *Malè illis sit, qui mea festinant edere ante me.* But I repose confidence in you, that you will take order that so great a wrong as this may not be done unto me."

It may therefore, we think, be reasonably permitted us to understand the above disclaimer of the Archbishop in a *qualified* sense, and to consider it only as evincing his honourable desire of repudiating the sole authorship of a work into which he had transcribed, as we shall see, so large a portion from the writings of others; among which, the Catechisms of Crooke † and Cartwright ‡ are expressly specified. Now it appears, from a careful

* Among which may be mentioned, *The Bishop of Armagh's direction to the House of Parliament, concerning the Liturgy and Episcopal government*; and *Vox Hiberniæ*, being some pretended notes of his at a public fast. Both these, at his petition, were suppressed by order of Parliament in 1641. To them may be added, *A Method of Meditation*, printed in 1651, and which he publicly disavowed through his friend Dr. Bernard.

† Sam. Crooke, Rector of Wrington, in Somersetshire, published in 1613, "The Guide to true Blessedness, or a Body of the doctrine of the Scriptures, directing man to the saving knowledge of God." This is the work here referred to. In the Bodleian Library is a book entitled "Anthologia, concerning the Life and Death of Samuel Crooke, by W. G. London, 1651."

‡ Thomas Cartwright, Fellow of St. John's and Trinity Colleges, Cambridge, and Margaret Professor. He was so eminent as a divine, that when it came to his turn to preach at St. Mary's, the sexton, says his biographer, "was obliged to take down the

Digitized by Google

collation of these catechisms with the work before us, that though by far the greatest portion of each is embodied therein, they occupy but little more than one fourth of it. The portions assignable to each are, with the exception of a few short and unimportant passages, which it was thought unnecessary to particularize, placed before the reader at the end of this preface; by which it will be seen that in the exposition of the eighth and following commandments, viz. from page 343—395, no assistance is borrowed from either. This, it is probable, was not the case in the original manuscript, and may perhaps be accounted for by the supposition that the passages collected from their writings were incorporated among those "scattered sheets," of the miscarriage of which, by being sent abroad to divers persons, the Bishop complains in a subsequent part of the letter above quoted. Be this as it may, it must be inferred from his express mention of these Catechisms in particular, that they were the *principal* sources whence he collected his materials; but allowing an equal space to be occupied by the "other English Divines" not specified, there will still remain about one half of the work for which no author has yet been discovered, and which therefore may most naturally be assigned to the learned and pious prelate who arranged and methodized the whole. But, indeed, the ingenious way in which the quotations from these writings are sometimes dovetailed, as it were, into each other, and at other times connected by long intermediate paragraphs, with a view of preserving the continuity of the subject treated of, affords a strong internal evidence that Crooke and Cartwright supplied the staple of the book; and that their Catechisms, as being among those at that time in most repute, were selected by the Archbishop as the fittest for him to interweave with his own original observations.

windows, on account of the multitudes that came to hear him." He is now principally remembered for his controversy with Whitgift, which, however, it should be stated, referred solely to the *external* policy of the Church of England, the *doctrines* of which he maintained as faithfully as his distinguished opponent. The work referred to in the text is entitled, "A Treatise of Christian Religion, or the whole Body and Substance of Divinity;" and it is worthy of note, that the editor of the Second Edition, published after his death, makes a similar complaint to that of Usher above-mentioned, respecting works falsely published under Cartwright's name, and "never perused, or so much as seen, by the author himself."

Digitized by Google

After all, however, except as a matter of curiosity, the question of authorship is but of slight importance; inasmuch as whether a greater or less portion be allotted him, the *whole book* was avowedly recognized by him as the directory, both of his opinions and practice; and as the model, as far as human means are concerned, for the attainment of that holiness which was afterwards reflected with such lustre on his character and conversation. It is indeed stated, in the letter referred to at the beginning of this Preface, that 'the judgments and reasons' of others were* sometimes transferred into his book, 'though not approved of in all points by the Collector;' yet it may be safely affirmed, that his acknowledged opinions in after-life, as far as they can be ascertained from his published writings, will be found to harmonize, in all essential points, with those so faithfully asserted in the present work, and which are no where more fully and powerfully exhibited than in the authorised formularies of our venerable church.

It has however been alleged, that the sentiments of the archbishop, with respect to the points commonly, though not very correctly, called Calvinistic, underwent a change very similar to that which took place in those of his friend Dr. Sanderson. The charge, it is well known, is of no modern date, and occasioned, at the time it was made, a controversy which ought long since to have been forgotten; but since it has of late years been repeated upon the respectable authority of Dr. Wordsworth,† and the Archdeacon of Cleveland,‡ it is necessary to state that it had already been

* For an instance of this, see p. 201, line 15. "And the Jews," &c. where in some editions it is noted in the margin, "This is Mr. Cartwright's judgment, which would be further considered of." It would appear, however, that although the quotations are generally *verbatim*, the Archbishop, nevertheless, exercised his own discretion with respect to any phraseology which he might deem exceptionable. Thus in p. 194, line 19, we read, "To the latter belongeth the application thereof for salvation," *unto all that will receive it*," instead of "*unto the elect*," as originally written by Crooke; though in p. 205, line 1, and 208, 33, we find verbatim quotations from the same author in favour of the more limited sense. Again, in p. 522, line 15, "penal laws" is substituted for "sword" in the original quotation; and in p. 302, line 5, the statement "that the Sabbath was ordained for the rest and refreshing of men and beasts," is made in direct opposition to Cartwright, who expressly says, "there is little or no ground for such an opinion.' These remarks are merely introduced as tending to show the cautious accuracy with which the Archbishop examined the opinions of others before he adopted them for himself.

† Life of Sanderson. P. 502.

‡ Life of Brian Walton. Vol. I. p. 204.

Digitized by Google

fully entered into and answered, by the primate's intimate friend, Dr. Bernard. It was founded, not upon any alleged recantation of supposed error, still less upon any thing written, or published by the archbishop, upon the points in question, but merely upon *hearsay* evidence, collected by Dr. Pierce, who, to say the least of it, would be very willing to justify his own change of opinion by the authority of so great a name. "Whatever these points were," says Dr. Bernard,* (respecting which the change of sentiment is asserted,) "if this be Mr. Pierce's meaning, that a little before his "(Usher's) death, he should verbally retract what he had pub- "lished in his works, I am assured, though it be hard to prove a "negative, there was no such matter, but that he was constant in "them to his end. When he was last in London, continuing here "about seven weeks together, I was perpetually with him; taking "then the opportunity of a further speaking with him of most of "the passages of his life, as of the several *books* he had wrote, the "*subjects* of them, the occasion of their writing, when some such "points (as Mr. Pierce possibly may mean,) came into discourse. "*And then there was not the least change in him.* And it is to "be presumed, in that last act of winding up his whole life, if "there had been any, he would have mentioned it: and this was "but about *five weeks*, which is a little, or not long, before his "death. And it hath been confirmed to me by a minister who "was at Riegate a *fortnight* before, as by some honourable per- "sons, who spoke with him of these subjects a *few days* before his "death, so that I believe Mr. Pierce hath not been well advised "in publishing this his information." It is difficult, one would think, to offer a more satisfactory confutation than that afforded in the above extract, in addition to which we cannot but agree with Dr. Bernard, "that it will be hard for any prudent impartial man "to believe, that what the primate upon mature deliberation and "long study for so many years had professed in the pulpit, and at "the press, he should be so soon shaken in mind, as without any "convincing force of argument from any other, that is known, at

* In a vindication of the late Archbishop of Armagh, from some mistakes made by Master Thomas Pierce, in affirming a change of judgment in him a little before his death, &c. See also "An Answer to Mr. Pierce's Fifth Letter concerning the late Primate."

Digitized by Google

"once to renounce all he had formerly said, and draw a cross line "over all he wrote."

With these observations we gladly dismiss the subject, to which indeed we should not have felt it necessary to refer, except with a view of shewing, as we trust we have done, that the alleged change in the opinions of the venerable primate was neither uncontradicted nor unconfuted at the time of its first appearance. Happy were it, indeed, for the cause of religion, if in the Christian temple, as in that of old, there were no voice of axes and hammers; no clashing interests, no jarring opinions, to violate its sanctity, or disturb its peace. Yet, though it may not be possible that all who profess to believe in the truths of the Bible, can be brought to see those truths in *precisely* the same light, yet in a healthy state of the Church of Christ this unity may, and ought to be maintained in all the grand essentials of our common faith. We *may* be of the same *heart*, if not exactly of the same *mind*, and notwithstanding an allowable freedom of opinion as to secondary points, provided the great essentials of Christian truth are stedfastly maintained, and practically believed, there is a common ground for the exercise of that Christian charity the very essence of which is to forbear one another in love.

To return, however, from this digression. The most probable account of the following work may be summed up in the words of Mr. J. Dan, one of the later editors. 'The *method*,' he says, 'and *most of the materials*, are the incomparable Bishop Usher's, a man whose younger days wonderfully outdid the most grave, experienced, and thoughtful age of the greatest number of men that ever lived in the Christian world.' The most reverend Author, he adds, and we have no reason to doubt the assertion, 'in his elder days, blessed God for its publication, though at first it started into the world without his consent; because he perceived that it had done much good.' This statement, we apprehend, is indirectly confirmed by the Primate himself, who, speaking of two shorter catechisms which he had drawn up, and which his chaplain, Dr. Parr, represents as an *epitome* of the work before us, expresses himself respecting them in these terms. 'Seeing, contrary to my mind, they have by many impressions been divulged, and that in

Digitized by Google

a very faulty manner, I have been persuaded at last, upon some revision of them, to let them now go abroad in some more tolerable condition than they did before; hoping, that as at the first I had the favour from God that none did despise my youth, so now these first fruits of mine will not altogether be contemned, being again presented (to the reader) when my head is gray.'

We have thus endeavoured to ascertain the share due to the Archbishop in the composition of the present volume; and though, as has been before observed, it is impossible, at this distance of time, to point out the exact proportion between what was compiled, and what original, we shall not probably be very far from the truth, if we include in the latter class the greater part of what has not already been appropriated to Crooke and Cartwright. At all events, whatever portion may be assigned him, will not be found unworthy either of his early judgment and piety in the origination of the work, or of that subsequent reputation which has rendered him so illustrious in the eyes of Europe.

After what has been said of the merits of the work in the original preface, it would seem superfluous to add any thing by way of further commendation; yet the character given of it by Mr. J. Dan, the editor above mentioned, is so accurate, and at the same time so comprehensive, that it may fitly be transcribed as a conclusion to the present Preface. 'This book,' he says, 'is of the most useful nature in the world; being a collection of those principles that are necessary to salvation, delivered with so much happy plainness, that every one acquainted with the Bible may understand them; and yet so much judgment and scholasticalness, that men of reading and learning may enlarge and adorn their knowledge by the serious humble perusal of them. Truths here are as little above the vulgar as below the learned, and in neither case to be contemned by any means; they are here also competently proved to those that doubt or want confirming, and illustrated to them that as yet do not sufficiently understand their meaning. And that which is one of the choice excellences of this volume is, that notional truths are seldom left to swim and float in the brain, but are usually brought close to the conscience and affections, and as usually applied to life and practice.'

Digitized by Google

Such is the deserved character of a book of which a new edition is now presented to the public; in which it has been thought advisable, in compliance with modern feelings, to reduce the work from the *catechetical* form in which it first appeared, to that of continuous argument. Such verbal alterations alone have been made as were necessary to effect this object; the present edition being,* in all other respects, an accurate republication of the original work.

This preface cannot be more appropriately concluded than in language borrowed from one of the Bishop's early biographers. 'Reader, if the perusal of the following pages shall but stir up thy more divine ambition and endeavours constantly to do all thou canst that thou mayest excel, he that drew them up will rejoice; the angels will rejoice; and, which is above all other joy to thee, thou shalt rejoice throughout all the ages of eternity; and this I wish thee as a most hearty FAREWELL.'

* Some *few* passages however, are omitted in chap. xxviii. the reasons of which will at once be seen on a reference to the former editions.

Digitized by Google

PASSAGES INCORPORATED INTO THE FOLLOWING PAGES

FROM THE CATECHISMS OF

CROOKE AND CARTWRIGHT.

PAGE	LINE	CROOKE.	CARTWRIGHT.
3.	7--16	—	
11.	9—12		—
16.	21—27	—	
21.	15—24		—
22.	19—38		—
25.	1—4		—
	26—34	—	
39.	13—34		—
40.	27—37		—
43.	13—38		—
48.	9—13		—
62.	3—13		—
77.	39, to 78 10		—
79.	18—22		—
83.	3—6		—
86.	11—16		—
98.	2—4	—	
	4—15		—
100.	5—16		—
108.	20—26	—	
109.	1, to 110, 21		—
111.	1—3		—
	3—13	—	
	14—19		—
	28—33		—
112.	31—35	—	
120.	6, to 121, 1		—
121.	8—39		—
122.	1—3, 14—19		—
123.	1, to 124, 1		—
125.	12—29		—
126.	1—16		—
128.	33—39		—
129.	11—14		—
130.	3—14, 22—38		—
131.	4—15		—
133.	1—19		—
134.	10—26		—
135.	20—32	—	
137.	13—28.		—
	35, to 138, 20		—
138.	33, to 14 ,16		—
150.	1—28	—	
152.	17—24	—	
155.	8—19	—	

PAGE	LINE	CROOKE.	CARTWRIGHT.
156.	6—13, 22—28	—	
157.	16—34		—
158.	24—31		—
	39, to 159, 7		—
159.	19—36		—
160.	1—5	—	
	17—29		—
161.	6, to 163, 14		—
166.	19, to 171, 27		—
173.	6—24		—
174.	1—17		—
	20—24	—	
	24—33		—
176.	8—16	—	
180.	22—25	—	
	32—37	—	
185.	8—20	—	
	20—25		—
	33—39		—
186.	1. to 187, 27		—
188.	6—11	—	
	11—27		—
190.	12—19	—	
	23—33		—
192.	3—14		—
	22—25	—	
	33, to 193, 1	—	
193.	35, to 194, 4	—	
194.	17—38	—	
195.	6—12, 21—32		—
196.	11—18	—	
198.	6—17		—
	30, to 199, 3		—
200.	12—16		—
	24—28	—	
201.	8—20		—
202.	11, to 203, 5	—	
203.	9—22		—
205.	1—3	—	
	4, to 206, 38		—
207.	1—10	—	
208.	11—15	—	
	33—35	—	
209.	4—21		—
216.	18—22		—

Digitized by Google

PAGE	LINE	CROOKE.	CARTWRIGHT.
216.	28—39		—
217.	9—25		—
219.	16, to 221, 12		—
221.	23—27		—
	28—33	—	
225.	6—8	—	
	18, to 226, 16	—	
227.	32—37		—
	38, to 228, 5	—	
228.	19, to 229, 2	—	
230.	10—32		—
233.	12, to 234, 37	—	
235.	5—17	—	
237.	26—30		—
	30—35	—	
	35, to 238, 1		—
239.	16—21.	—	
245.	7—11	—	
246.	20, to 248, 14	—	
248.	34, to 249, 27	—	
252.	11, to 253, 5		—
254.	8—39		—
257.	35. to 258. 25		—
259.	36, to 260, 4		—
260.	4—14	—	
	15, to 261, 2		—
262.	7—12	—	
	18—24	—	
265.	1—8		—
266.	23—39		—
268.	37, to 269, 14		—
269.	35, to 270, 2	—	
271.	7—17	—	
272.	19—31		—
275.	33, to 276, 20		—
	28, to 277, 7		—
277.	36, to 278, 5		—
278.	22—26		—
	27, to 279, 3	—	
280.	11—19		—
	30, to 281, 1		—
281.	9—18		—
282.	7, to 283, 10		—
284.	12—23		—
285.	12—19		—
	33—39		—
287.	5—9	—	
	9, to 288, 9		—
289.	2—14		—
	20—25	—	
	26—33		—
290.	1—10	—	
	11—18		—
	27—30	—	
	30—33		—
	33—36	—	
	37, to 291, 2		—
293.	6—15	—	
	18—23		—
	30—34		—
294.	12—19		—
	23, to 295, 8		—
295.	24—35		—
	2—7		—
296.	15, to 298, 8		—
298.	15—21		—
	26—33	—	
	33, to 299, 2		—
299.	6—16		—
	24—28		—
300.	13—19		—
301.	16—28	—	
	35, to 302, 15		—
302.	15—19	—	
	19, to 303, 5		—
303.	14—24	—	
	24—32		—
304.	21, to 305, 2		—
307.	13—22	—	
	23, to 309, 5		—
310.	1—6		—
	11, to 311, 13		—
312.	2—16	—	
	29, to 313, 15		—
313.	28, to 315, 38		—
316.	15—29		—
317.	5—11		—
	37, to 318, 17		—
319.	14—28		—
320.	32, to 321, 3		—
	16—22		—
	27—31		—
322.	2—6		—
	13—31		—
323.	24, to 324, 1	—	
324.	11, to 325, 8		—
326.	1—4	—	
	5—8		—
327.	2—7	—	
	12—17	—	
	26—33		—
	33, to 328, 10	—	
329.	31—37		—
	37, to 330, 4		—
330.	17—27		—
	31, to 331, 2		—
332.	4—8	—	
	16—26		—
	31—39		—
	39, to 333, 4	—	
333.	4—11		—
	34, to 334, 9		—
334.	10—12	—	
	12, to 335, 7		—
335.	8—22	—	
336.	13—17	—	
337.	19—39		—
338.	6—27		—
339.	16—25		—
	33—38		—
341.	26—31	—	
	31, to 342, 23		—
342.	24—39	—	
343.	15—20	—	—
395.	18, to 396, 2	—	
396.	27, to 399, 17	—	
400.	11—18	—	
401.	11—18	—	

Digitized by Google

PAGE	LINE	CROOKE.	CARTWRIGHT.
402.	6—11	—	
402.	24, to 403, 4	—	
403.	14—23	—	
	38, to 404, 3	—	
404.	4—38		—
405.	7—16		—
408.	1—6		—
	18—23		—
	23, to 409, 28	—	
410.	8—19	—	
	24—27		—
	32, to 411, 3	—	
411.	7—26	—	
	39, to 412, 7	—	
412.	7—14		—
	20—28		—
413.	3—22		—
414.	27—32		—
421.	8—15		—
422.	3—8	—	
	8—20		—
	31, to 423, 1		—
423.	24—28	—	
	28, to 424, 1		—
424.	13—19		—
	19, to 425, 28	—	
426.	9—17		—
	18—26	—	
	26, to 427, 10		—
427.	30, to 428, 12	—	
	14—18		—
	24—32	—	
429.	25, to 430, 5		—
430.	5—9	—	
	9—13		—
	19—28	—	
431.	6—27	—	
	27—39		—
432.	4, to 433, 27		—
	30—36	—	
434.	3- 8	—	
	13—37	—	
435.	18—26	—	
	26—30		—
436.	6—14	—	
	26—35	—	
	35, to 437, 1		—
437.	1—12	—	
	19—30		—
	30, to 438, 5	—	
438.	5—10		—
	10—12	—	
	12—17		—
	29, to 439, 7		—
439.	7—22	—	
	36, to 440, 5		—
440.	5—10	—	
	12—25		—
	32, to 441, 1		—
441.	1—5	—	
	6—19		—
	20—23	—	
	24—27		—
	28—31	—	
441.	31—37		—
441.	37, to 442, 9	—	
442.	9—17		—
	25, to 443, 3		—
443.	19—31	—	
	32, to 444, 39		—
445.	1—8	—	
	8—12		—
	12—18	—	
	18—21		—
	21—30	—	
	31—33		—
	33, to 446, 6	—	
446.	7—12		—
	12—26	—	
	26—31		—
	38, to 448, 2		—
448.	16, to 449, 10		—
449.	39, to 450, 13	—	
450.	13, to 451, 20		—
451.	20—22	—	
	22—25		—
	37, to 452, 3	—	
452.	3—19		—
	20—35	—	
	39, to 453, 12	—	
454.	1—8	—	
	8, to 455, 25		—
	25—35	—	
	35—39		—
	39, to 456, 9	—	
456.	17—23		—
	30—35	—	
457.	5—23	—	
	24, to 458, 23		—
	29, 459, 33	—	
460.	1—13	—	
	21, to 461, 5		—
	10—20	—	
	21—31		—
460.	8—18	—	
	32, to 463, 26	—	
464.	9—17	—	
	17—30		—
465.	1—5		—
	15—23	—	
	28—32		—
466.	2—33	—	
	35—39		—
467.	5—21		—
468.	3—33		—
469.	14—19		—
	25—29		—
	36, to 470, 28		—
470.	29, to 475, 7	—	
475.	8—21		—
476.	17—39	—	
477.	5—8	—	
	12—16	—	
	24—28	—	
478.	5, to 479, 8	—	
480.	37, to 481, 5		—
481.	19, to 482, 5		—
482.	28, to 483, 39		—

Digitized by Google

PAGE	LINE	CROOKE.	CARTWRIGHT.
485.	1—4		—
	8—12	—	
	28, to 486, 4	—	
486.	7—10	—	
	16—34		—
488.	31—37		—
489.	4—9		—
	28—34		—
490.	8, to 491, 34		—
493.	33, to 494, 7.	—	
495.	1—7	—	
	10—17	—	
	17—22		—
510.	1—7	—	
511.	10—17	—	
	17, to 512, 8		—
513.	19, to 514, 14		—
516.	34, to 517, 3	—	
519.	10—26		—
520.	18—22	—	
	22—28		—
525.	34, to 527, 25		—
528.	14, to 529, 8		—
529.	33, to 530, 14		—
531.	15, to 540, 20		—
541.	1, to 546, 27	—	

Digitized by Google

A BODY OF DIVINITY.

Digitized by Google

A LARGE EXPLICATION

OF

THE BODY OF CHRISTIAN RELIGION.

CHAPTER I.

OF CHRISTIAN RELIGION, AND THE GROUNDS THEREOF—GOD'S WORD CONTAINED IN THE SCRIPTURES.

All men desire eternal happiness.

ALL men especially desire eternal life and happiness, and look to obtain it by religion, which is a thing so proper to man, that it doth distinguish him more from beasts than very reason; for even beasts have some sparkles or resemblance of reason, but none of religion, which is so generally to be found in all men, that the very heathens condemned them to death that denied it; and there is no people so barbarous, but they will have some form of religion, to acknowledge a God; as all India, east and west, sheweth. A man, however, cannot be saved by *any* religion, but only by the true, as appeareth from John xvii. 3. *This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent;* and, *He that knoweth not the Son knoweth not the Father.* The chief false religions that are now in the world, are Heathenism, Mahometanism, Judaism, and Popery, from which diversity we may observe the misery of man when God leaveth him without his word; an example whereof may be seen in the idolaters, (1 Kings xviii. 27, 28; and Rom. i. 22, 23.)

Diverse kinds of false religion.

Digitized by Google

What the Christian Religion is.

The religion we ourselves profess is the Christian religion, which teaches us to acknowledge the only true God and Jesus Christ whom he hath sent, as we learn from that saying of our Saviour Christ, above quoted, (John xvii. 3;) where he meaneth not a bare contemplative knowledge, but a thankful acknowledging, which comprehendeth all Christian duties, consisting in faith and obedience. For he that being void of the fear of God, which is the beginning and chief point of knowledge, (Prov. i. 7.) abideth not in God, but sinneth: *hath not seen God, neither known him*, (1 John iii. 6.)

Catechising, what it is.

The doctrine which sheweth the way unto everlasting life and happiness is commonly termed theology or divinity; and the familiar declaration of the principles thereof (for the use especially of the ignorant) is called catechising, (Heb. v. 12—14;) namely, a teaching by voice and repetition of the grounds of the Christian religion, (Gal. vi. 6. Acts xviii. 25, 26. 1 Cor. xiv. 19.) and this both at home by the master of the house, and in the church likewise by the minister; at home especially, because houses are the nurseries of the church. And to prove the necessity of catechising and instructing in religion, it may be remarked—1. That God commendeth Abraham for his care in this duty, (Gen. xviii. 19.) 2. He commandeth all parents to perform this duty to their children, (Deut. vi. 6, 7. Eph. vi. 4.) 3. All children are made blind in the knowledge of God and of religion by Adam's fall, and consequently they must be enlightened and informed by teaching, if they will not die so; which Solomon therefore commandeth, (Prov. xxii. 6.) and our Saviour Christ biddeth children be respected. (Mark x. 14—16.) 4. We have the examples of the godly for this duty, in bringing their children with themselves to holy exercises. So Hannah brought up Samuel to the Tabernacle, (1 Sam. i. 24.) and Mary, Jesus to the temple, when he was twelve years old, (Luke ii. 42.) by which we perform the effect of consecrating our children to God, (Exod. xiii. 2.) 5. Common equity should move parents to this duty. For as their children receive from them original sin, by which they are made so blind in God's matters, it is equity they should labour to remove that blindness by teaching them after God's Word. 6. God promiseth as the greatest blessing to men, that their children should speak of him under

The necessity of it.

Digitized by Google

the Gospel, (Joel ii. 28. Acts ii. 17.) Neither is it any disgrace and baseness that men of years and place should be catechized; for if men will be Christians, which is their greatest honour, they must hold it no disgrace to learn Christ. Noble Theophilus held it none, who was thus catechised, (Luke i. 4.) neither did Apollos, (Acts xviii. 25, 26.)

True happiness consisteth in God.

In coming then to the declaration of Christian Religion, we find that the happiness of man consisteth, not in himself, or in any created thing, but only in God his Creator, who alone being infinite, is able to fill the heart of man. And we may come to enjoy God by being joined unto him, and so partaking of his goodness. For happiness is to be found by acquaintance and fellowship with him who is the fountain of blessedness; man so knowing him, or rather being known of him, that he may serve him, and be accepted of him, honour him and be honoured by him. And we come to the knowledge of God by such means as he hath revealed himself; for God *dwelleth in the light that no man can approach unto; whom no man hath seen nor can see,* (1 Tim. vi. 16.) except he shew himself unto us. Not that he is hidden in the darkness, (for he dwelleth in the light,) but that the dulness of our sight, and blindness of our hearts, cannot reach unto that light, except he declare himself unto us; and like as the sun is not seen but by his own light, so God is not known but by such means as he hath manifested himself. This he hath done by his divine works, and by his holy word, as the prophet David plentifully and distinctly expresseth in the 19th Psalm, *the heavens declare the glory of God, and the firmament sheweth his handy-work;* and so continuing unto the seventh verse touching his works; and from thence to the end of the Psalm, touching his word; *the Law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple.* We gather from this, that all curious searching to know more of God than he hath shewed of himself, is both vain and hurtful to the searchers, especially seeing by his works and word he hath declared as much as is profitable for men to know for his glory and their eternal felicity. Therefore Moses saith, (Deut. xxix. 29.) *The secret things belong unto the Lord our God, but those things which are revealed, belong unto us, and to our children for ever.*

Means to know God.

Digitized by Google

Of the divine works of God.

The divine works whereby God hath shewed himself, are the creation, and preservation of the world, and all things therein: So the apostle to the Romans saith, that all men *are without excuse, because that which may be known of God, is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and godhead.* (Rom. i. 19, 20.) Also preaching amongst the idolatrous Lystrians, (Acts xiv. 17,) he saith, that God *hath not left himself without witness, in that he did good, and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness.* And preaching among the learned, and yet no less superstitious Athenians, he citeth and canonizeth the testimony of the poets, to shew that God *is not far from every one of us, for in him we live, and move, and have our being.* (Acts xvii. 27, 28.) For whosoever among the heathen poets and philosophers, which professed wisdom, hath not been wilfully blind, hath learned by contemplation of the creatures of the world, that God is the maker and preserver of the same.

The uses of knowing God by his works.

There is a double use of the knowledge obtained by the works of God; the one to make all men void of excuse, as the apostle teacheth, (Rom. i. 20.) and so it is sufficient unto condemnation. The other is to further unto salvation; and that by preparing and inciting men to seek God, *if haply they might feel after him, and find him,* (as the apostle sheweth, Acts xvii. 27.) whereby they are made more apt to acknowledge him when he is perfectly revealed in his word. Or after they have known God out of his word, by contemplation of his infinite power, wisdom, and goodness, most gloriously shining in his works, to stir them up continually to reverence his majesty, to honour and obey him, to repose their trust and confidence in him. And so the children of God do use this knowledge of God gathered out of his divine works, as appeareth in many places of the scriptures, and especially out of the Psalms, which are appointed for the use of the whole church. (Psalms viii, xix, xcv, civ, cxxxvi, &c.) But though the works of God are so far sufficient to give knowledge of the only true God, and the way unto everlasting happiness, as to leave us to be without excuse, and so are sufficient unto condemnation, they are nevertheless unable to make us

Digitized by Google

wise unto salvation. Because of things which are necessary unto salvation, some they teach but imperfectly, others not at all; as the distinction of the persons in the godhead, the fall of man from God, and the way to repair the same.

Of God's holy word, the Scriptures.

The *saving* knowledge of God is therefore to be had perfectly in his holy word. For God, *according to the riches of his grace, hath abounded towards us in all wisdom and prudence, having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself,* as the apostle teacheth, (Eph. i. 7—9.)

How the Scriptures were delivered.

In the beginning of the world he delivered his word by *Revelation*, and continued the knowledge thereof by *Tradition*, while the number of his true worshippers was small; but after he had chosen a great and populous nation, in which he would be honoured and served, he caused the same to be committed to writing for all ages to the end of the world. For about the space of two thousand five hundred years from the creation, the people of God had no written word to direct them; thence for the space of three thousand three hundred years, unto this present time, the word of God was committed unto them in writing; yet so that in half that time God's will was also revealed without writing, extraordinarily; and the holy books indited one after another, according to the necessity of the times; but in this last half, the whole canon of the Scriptures being fully finished, we and all men, unto the world's end, are left to have our full instruction from the same without expecting extraordinary revelations, as in times past, wherein, (as the apostle noteth, Heb. i. 1.) *at sundry times, and in divers manners God spake unto the Fathers by the prophets.* The divers kinds are set down in Numb. xii. 6. and in 1 Sam. xxviii. 6. and may be reduced to these two general heads, oracles and visions; by the first of which we understand those revelations that God, as it were, by his own mouth delivered to his servants, and that ordinarily by Urim and Thummim, or by prophets extraordinarily called. By visions are meant those revelations whereby God signified his will by certain images and representations of things offered unto men; as may be seen in the visions of Daniel, Ezekiel, Jeremiah, &c. and which were presented sometimes to men waking, sometimes to men sleeping; sometimes to the

Digitized by Google

mind, sometimes to the eyes. To the imagination of men sleeping were offered divine dreams; in expounding whereof we read, that Joseph and Daniel excelled. But now they, together with all other extraordinary revelations are ceased, and the word of God is now certainly to be learned, only out of the Book of God, contained in the holy Scriptures; which are the only certain testimonies unto the church of the word of God. (John v. 39. 2 Tim. iii. 15.) And men cannot do without the Scriptures now as they did at first, from the creation until the time of Moses, for the space of two thousand five hundred and thirteen years, for the following reasons—

Scripture the only rule in our days.

I. Because then God immediately by his voice and prophets sent from him, taught the church his truth; which now are ceased. (Heb. i. 1.)

II. Traditions might then be of sufficient certainty by reason of the long life of God's faithful witnesses. For Methuselah lived with Adam, the first man, two hundred and forty three years, and continued unto the flood. Shem lived at once with Methuselah ninety-eight years, and flourished above five hundred years after the flood. Isaac lived fifty years with Shem, and died about ten years before the descent of Israel into Egypt. So that from Adam's death unto that time, three men might by tradition preserve the purity of religion. But after the coming of Israel out of Egypt, man's age was so shortened, that in the days of Moses (the first penman of the Scriptures) it was brought to seventy or eighty years, as appeareth by Psalm xc. 10.

III. God saw his true religion greatly forgotten in Egypt, (Israel then falling unto idolatry, Ezekiel xx. 8.) and having brought Israel his people from thence, did not only restore, but also increased the same, adding thereunto many more particulars concerning his service, which were needful for men's memories to be written.

IV. God having gathered his church to a more solemn company than before, it was his pleasure then to begin the writing of his will. And therefore first with his own finger he wrote the ten Commandments in two tables of stone, and then commanded Moses to write the other words which he had heard from him in the Mount. (Exod. xxxiv. 27, 28.)

V. Thus God provided that the churches of all ages and times

Digitized by Google

might have a certain rule, to know whether they embraced sound doctrine or no; and that none should be so bold as to coin any new religion to serve him with, but that which he had delivered in writing.

What the Scripture is.

Scripture then may be defined to be the word of God written by men inspired by the Holy Ghost for the perfect building and salvation of the church: or holy books written by the inspiration of God to make us wise unto salvation, (2 Tim. iii. 15, 16. 2 Pet. i. 21. John xx. 31.) and though the Scripture be written by men which are subject unto infirmities, it must nevertheless be accounted the word of God, because it proceeds not from the wit or mind of men, but holy men set apart by God for the work of God spake and writ as they were moved by the Holy Ghost. Therefore God alone is to be accounted the *author* thereof, who inspired the hearts of those holy men whom he chose to be his secretaries, who are to be held only the *instrumental causes* thereof.

And it appeareth that this Book which we call the Book of God, and the Holy Scriptures, is the word of God indeed, and not men's policy, both by the consonant testimony of men in all ages, from them that first knew these penmen of the Holy Ghost, with their writings, until our time; and also by reasons taken out of the works themselves, agreeable to the quality of the writers. Both which kind of arguments the Holy Scriptures have as much and far more than any other writings. Wherefore as it were extreme impudence to deny the works of Homer, Plato, Virgil, Tully, Livy, Galen, and such like, which the consent of all ages hath received and delivered unto us; which also by the tongue, phrase, matter, and all other circumstances agreeable, are confirmed to be the works of the same authors whose they are testified to be; so it were more than brutish madness to doubt of the certain truth and authority of the holy Scriptures, which no less, but much more than any other writings, for their authors, are testified and confirmed to be the sacred word of the ever-living God. Not only testified (we say) by the uniform witness of men in all ages, but also confirmed by such reasons taken out of the writings themselves, as do sufficiently argue the Spirit of God to be the author of them. For we may learn out of the testimonies themselves, as David did, (Psalm cxix. 152.) that God had established them for ever.

Digitized by Google

Reasons to prove God to be the author of the holy Scriptures.

Among those reasons which prove that God is the author of the holy Scriptures, are—

1. The godliness of the writers.

I. The true godliness and holiness wherewith the writers of the Scriptures shined as lamps in their times, and far surpassed all men of other religions; which showeth the work of God's Spirit in them; and how unlikely it is that such men should obtrude into the church their own inventions instead of God's word.

2. The simplicity and sincerity of the writers.

II. The simplicity, integrity, and sincerity of these writers, in matters that concern themselves and those that belong unto them, *doing nothing by partiality,* (1 Tim. v. 21.) neither sparing their friends nor themselves. So Moses, for example, in his writings spareth not to report the reproach of his own tribe, (Gen. xxxiv. 30; xlix. 5, 7.) nor the incest * of his parents of which he himself was conceived, (Exod. vi. 20.) nor the idolatry of his brother Aaron, (Exod. xxxii.) nor the wicked murmuring of his sister Miriam, (Numb. xii.) nor his own declining of his vocation by God to deliver the children of Israel out of Egypt, (Exod. iv. 13, 14.) nor his murmuring against God in his impatience, (Numb. xi. 11—14.) nor his want of faith, after so many wonderful confirmations, (Numb. xx. 12; xxvii. 14. Deut. xxxii. 51.) And though he were in highest authority, and had a promise of the people to believe whatsoever he said, (Exod. xix. 8; xx. 19; xxiv. 3.) he assigneth no place for his own sons to aspire either to the kingdom, or to the high priesthood; but leaveth them in the mean degree of common Levites. All which things declare most manifestly that he was void of all earthly and carnal affections in his writings, as was meet for the penman and scribe of God. Whereunto also may be added that he writeth of himself, (Numb. xii. 3.) that he was *very meek, above all the men which were upon the face of the earth,* which no wise man would in such sort report of himself, if he were left to his own discretion.

3. The quality and condition of the penmen of the holy Scriptures.

III. The quality and condition of the penmen of these holy writings; some of whom were never trained up in the school of man, and yet in their writings show that depth of wisdom that

* This is doubtful. The Sept. reads θυγατέρα τοῦ αδελφοῦ τοῦ πατρὸς α'υτοῦ. And the word דדתו which we render *his father's sister*, may also signify his *cousin german*. At all events, the marriage of an *aunt* was not forbidden till afterwards. (Lev. xviii. 12, 14.)

Digitized by Google

the most learned philosophers could not attain unto. Some also were before professed enemies to that truth, whereof afterwards they were writers. Amos was no prophet, but an herdsman, and a gatherer of wild figs. (Amos vii. 14.) Matthew, a publican, employed only in the gathering of toll; (Matt. ix. 9.) Peter, James, and John, fishermen, of whose liberty of speech, when the chief priests and the elders of Jerusalem beheld, and understood that they were unlettered and ignorant men, it is recorded, (Acts iv. 13.) that *they marvelled, and took knowledge of them that they had been with Jesus.* Paul, from a bloody persecutor converted to be a preacher and a writer of the gospel, shewed by that sudden alteration, that he was moved by a command from heaven to defend that doctrine which before he so earnestly impugned.

IV. The matter of the holy Scripture being altogether of heavenly doctrine, and savouring nothing of earthly or worldly affections, but every where renouncing and condemning the same, declareth the God of heaven to be the only inspirer of it. 4. The heavenly matter of holy Scriptures.

V. The doctrine of the Scripture is such as could never breed in the brains of man; *three persons in one God; God to become man; the resurrection,* and such like, man's wit could never hatch, or if it had conceived them, could never hope that any man could believe them. 5. The doctrine of the Scriptures above human capacity.

VI. The sweet concord between these writings, and the perfect coherence of all things contained in them, notwithstanding the diversity of persons by whom, places where, times when, and matter whereof they have written. For there is a most holy and heavenly consent and agreement of all parts thereof together, though written in so sundry ages, by so sundry men, in so distant places. One of them doth not gainsay another, as men's writings do; and our Saviour Christ confirmeth them all. (Luke xxiv. 44.) 6. The concord of the several writers one with another.

VII. A continuance of wonderful prophecies, foretelling things to come so long before, marked with their circumstances; not doubtful like the oracles of the Heathen, or Merlin's prophecies, but such as expressed the things and persons by their names, which had all, in their times, their certain performance. And therefore unto what may we attribute them but to the inspiration of God? (Vide Calvin. Institut. lib. 1. cap. 8.) Thus 7. The prophecies fulfilled in their due time.

Digitized by Google

was the Messiah promised to Adam four thousand years before he was born, (Gen. iii. 15.) and to Abraham nineteen hundred and seventeen years before the accomplishment. (Gen. xii. 3.) The deliverance of the Israelites from Egypt to the same Abraham four hundred years before. (Gen. xv. 13, 14.) The prophecies of Jacob (Gen. xlix.) concerning the twelve Tribes, were not fulfilled till after the death of Moses; and that of the continuance of the Tribes and kingdoms of Judah held until the coming of Christ. In 1 Kings xiii. 2, 3. there is delivered a prophecy concerning Josiah by name, three hundred and thirty-one years,—and in Isa. xlv. 1. concerning Cyrus, one hundred years, before either of them were born. Daniel's prophecies, and that especially of the seventy weeks, (Dan. ix. 24.) are wonderful. So likewise are those of the rejection of the Jews, the calling of the Gentiles, the kingdom of antichrist, &c. some of which now we see fulfilled.

8. The majesty and authority of the Holy Scriptures.

VIII. The great majesty, full of heavenly wisdom and authority, such as is meet to proceed from the glory of God, shining in all the Holy Scripture; yea, oftentimes under great simplicity of words, and plainness and easiness of style; which nevertheless more affecteth the hearts of the hearers, than all the painted eloquence and lofty style of rhetoricians and orators; and argueth the Holy Ghost to be the author of them. (1 Cor. i. 17, 21, 24; ii. 15.)

9. The motives used in them to persuade, not by reason, but commands.

IX. In speaking of the matters of the highest nature, they go not about to persuade men by reasons, as philosophers and orators; but absolutely require credit to be given to them, because the Lord hath spoken it. They promise eternal life to the obedient, and threaten eternal woe to the disobedient; they prescribe laws for the thoughts, to which no man can pierce; they require sacrifice, but they prefer obedience; they enjoin fasting, but it is also from sin; they command circumcision, but it is of the heart; they forbid lusting, coveting, &c. which is not to be found in any laws but in his that searcheth the heart.

10. The end and scope of the Scriptures, which is God's glory.

X. The end and scope of the Scriptures is for the advancement of God's glory, and the salvation of man's soul. For they treat either of the noble acts of God and of Christ, or the salvation of mankind. And therefore by comparing this with the former reason, we may frame this argument; if the author of

Digitized by Google

the Scriptures were not God, it must be some creature; if he were a creature, he were either good or bad: If a bad creature, why forbids he evil so rigorously, and commands good so expressly, and makes his aim at nothing but God's glory, and our good? If he were a good creature, why doth he challenge to himself that which is proper to God only, as to make laws for the heart, to punish and reward eternally? If it were no creature, good nor bad, it must needs be God.

XI. The admirable power and force that is in them to convert and alter men's minds, and to incline their hearts from vice to virtue, (Psalm xix. 7, 8; cxix. 111; Heb. iv. 12; Acts xiii. 12.) though they be quite contrary to men's affections. 11. Their admirable power.

XII. The writers of the holy Scriptures are the most ancient of all others. Moses is ancienter than the gods of heathen, who lived not long before the wars of Troy, about the time of the Judges; and the youngest prophets of the Old Testament match the ancientest philosophers and historians of the heathen. 12. Their antiquity.

XIII. The deadly hatred that the devil and all wicked men carry against the Scriptures, to cast them away and destroy them, and the little love that most men do bear unto them, prove them to be of God. For if they were of flesh and blood, then flesh and blood would love them and practise them, and every way regard them more than it doth; for the world loveth his own, as our Saviour Christ saith. (John xv. 19.) But we (being but carnal and earthly) savour not the things that be of God, as the apostle saith, (1 Cor. ii. 14.) and until the Lord open our hearts and we be born again of God's Spirit, and become as new born babes, we have no desire unto them. (1 Pet. ii. 2.) 13. The hatred of the devil and wicked men against them.

XIV. The marvellous preservation of the Scriptures. Though none in time be so ancient, nor none so much oppugned, yet God hath still by his providence preserved them, and every part of them. 14. The preservation of the Scriptures.

XV. The Scriptures, as experience sheweth, have the power of God in them, to humble a man, when they are preached, and to cast him down to hell, and afterward to restore and raise him up again. (Heb. iv. 12; 1 Cor. xiv. 25.) 15. Their power to humble a man and raise him up again.

We will now show how the holy Scriptures have the consonant testimony of all men at all times since they were written, that they are the most holy word of God. The consonant testimony of all men at all times.

Digitized by Google

1. Joshua the servant of Moses, the first scribe of God, (to whom God spake in the presence and hearing of six hundred thousand men, besides women and children,) who was an eye-witness of many wonders, by which the ministry of Moses was confirmed, testifieth his writings to be the undoubted word of God. The same do the prophets which continued the history of the church in the time of the judges, both of Moses and Joshua.

2. All the prophets which successively recorded the holy story and prophecy by divine revelation, from Samuel unto the captivity, and from the captivity to the building again of the temple, and of the city, and sometimes after; receiving the same books of heavenly doctrine from the former age, delivered them to their posterity. And Malachi, the last of the prophets, closeth up the Old Testament with a charge and an exhortation from the Lord, to remember the law of Moses delivered in Horeb, and to use the same as a school-master to direct them unto Christ, until he came in person himself. (Mal. iv. 4.)

3. From that time the church of the Jews, until the coming of Christ in the flesh, embraced the former writings of the prophets as the book of God; and Christ himself appealeth unto them as a sufficient testimony of him. (John v. 39.) The Apostles and the Evangelists prove the writings of the New Testament by them; and the catholic church of Christ, from the apostles' time unto this day, hath acknowledged all the said writings, both of the Old and New Testament, to be the undoubted word of God.

Thus have we the testimony both of the Old church of the Jews, God's peculiar people and first-born, to whom the oracles of God were committed, (Acts vii. 38; Hos. viii. 12; Rom. iii. 2; ix. 4.) and the New, of Christians; together with the general account which all the godly at all times have made of the Scriptures, when they have crossed their nature and courses, as accounting them in their souls to be of God; and the special testimony of martyrs, who have sealed the certainty of the same, by shedding their blood for them. Thereunto also may be added the testimony of those which are out of the church, heathens, (out of whom many ancient testimonies are cited to this purpose by Josephus contra Appion,) Turks, and Jews (who to this day

Digitized by Google

The known miracles done by the writers of the Scriptures.

acknowledge all the books of the Old Testament,) and heretics, who labour to shroud themselves under them, &c. There are also some divine testimonies which may be added to this, as, first, the known miracles (which the devil was never able to do) that did so often follow the writers and teachers of the Scriptures; and secondly, the manifold punishments, and destruction of those that have reviled and persecuted the same.

The testimony of the Spirit in the hearts of men.

As however these motives of themselves are not sufficient to work saving faith, and persuade us fully to rest on God's word, besides all these, it is required, that we have the Spirit of God, as well to open our eyes to see the light, as to seal up fully into our hearts that truth which we see with our eyes. For the same holy Spirit that inspired the Scripture (1 Cor. ii. 10; xiv. 37. Ephes. i. 13.) inclineth the hearts of God's children to believe what is revealed in them, and inwardly assureth them above all reasons and arguments, that these are the Scriptures of God. Therefore the Lord by the prophet Isaiah, promiseth to join his Spirit with his word, and that it shall remain with his children for ever. (Isa. lix. 21.) The same promiseth our Saviour Christ unto his disciples, concerning the Comforter, which he would send to lead them into all truth, to teach them all things, and to put them in mind of all things which he had said unto them, (John xiv. 26; xv. 26.) The Lord by the prophet Jeremiah also promiseth to put his laws into their minds, and to write them in the hearts of his children; (Jer. xxxi. 33.) and St. John saith to the faithful, that by the anointing of the holy Spirit which is on them, they know all things. (1 John ii. 20.)

This testimony of God's Spirit in the hearts of his faithful, as it is proper to the word of God, so it is greater than any human persuasions grounded upon reason, or witness of men; unto which it is unmeet that the word of God should be subject, as papists hold, when they teach that the Scriptures receive their authority from the church. For by thus hanging the credit and authority of the Scriptures on the church's sentence, they make the church's word of greater credit than the word of God. Whereas the Scriptures of God cannot be judged or sentenced by any; and God only is a worthy witness of himself, in his word, and by his Spirit; which give mutual testimony one to the other, and work that assurance of faith in his children, that no

Digitized by Google

human demonstrations can make, nor any persuasions or enforcements of the world can remove.

That the authority of the Scriptures doth not depend upon the church, appeareth also from these further reasons—

1. Because we believe the Scripture is a work of faith; but the church cannot infuse faith.

2. Any authority that the church hath, it must prove it by the Scriptures; therefore the Scripture dependeth not upon the church.

3. If an infidel should ask the church how they are sure that Christ died for them, if they should answer, because themselves say so, it would be ridiculous; when they should say, because the Scripture teacheth so, &c.

The holy Scriptures are comprehended in—

1. The books of the Old Testament, in number nine and thirty, (which the Jews, according to the number of their letters, brought to two and twenty) written by Moses and the prophets, who delivered the same unto the church of the Jews. (Rom. iii. 2.)

2. The books of the New Testament, in number seven and twenty, written by the apostles and evangelists, who delivered them to the church of the Gentiles. (Rom. i. 16. Rev. i. 11.)

The books of the Old Testament were written in Hebrew, which was the first tongue of the world, and the most orderly speech, in comparison of which all other languages may be condemned of barbarous confusion; but chosen especially, because it was the language at that time best known unto the church, (teaching that all men should understand the Scriptures.) Only some few portions by the later prophets were left written in the Chaldean tongue, (understood by God's people after their carrying away into Babylon) namely, Jer. x. 11. Dan. ii. 4. to vii. 28. and Ezra iv. 8. to vi. 19. and vii. 12 to 26.

That the Scriptures of the Old Testament were first written with vowels and points.

Our Saviour saith, (Matt. v. 18.) that *one jot or one tittle shall in no wise pass from the law;* whereby it should appear that the law and the prophets (for of both he speaketh immediately before) had vowels and points. God also by Moses commanded the law to be written upon two great stones at the entrance of the people into the land of promise, that all strangers might read and know what religion the children of Israel pro-

Digitized by Google

fessed; and he commanded that it should be written well and plainly, or clearly, (Deut. xxvii. 8.) which could not be performed, except it were written with the vowel points. Whereunto also belong all those places of Scripture, which testify of the clearness and certainty of the Scripture, which could not at all be, if it lacked vowels.*

The books of the Old Testament are the books of Moses (otherwise called the law) and the prophets; for so are they oftentimes divided in the New Testament, (Matt. v. 17.) and in many other places. Where it is to be understood, that the law is taken for the whole doctrine of God delivered by Moses, which containeth not only the law, but also promises of mercy in Christ, as he himself saith, (John v. 46.) *Had ye believed Moses, ye would have believed me, for he wrote of me.* And whereas our Saviour Christ, (Luke xxiv. 44.) unto the law and the prophets addeth the Psalms, which are a part of the prophets, it is because they were most familiar to the godly, and generally known of the people by the daily exercise of them, the former division notwithstanding being perfect.

The books of Moses are five in number, which are called Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

The books of the Prophets are distinguished into historical and doctrinal; the former whereof contain the explication of the law by practice principally, the latter by doctrine chiefly.

The historical books are twelve in number, viz. those of Joshua, Judges, Ruth; of Samuel, Kings, and Chronicles, two each; Ezra, Nehemiah, and Esther.

The doctrinal books are distinguished into poetical and prosaical; which distinction is thought of many to be observed by our Saviour Christ, (Luke xxiv. 44.) where he under the name of Psalms comprehendeth all those books that are written in the holy poetical style.

The poetical books are such as are written in metre or poesy, containing, principally, wise and holy sentences, (whence also they may be called sentential,) and they are five in number, viz.

* Respecting this long litigated and yet undecided question, the reader is referred to 'Horne's Introduction to the Study of the Scriptures,' (Vol. II. Part 1. ch. 1. §. 1.) where the arguments on both sides are ably and impartially stated. The weight of evidence, the author apprehends, will be found to determine *against* the antiquity of the vowel points. —Ed.

Digitized by Google

the book of Job, the Psalms, and Solomon's three books, the Proverbs, Ecclesiastes, and the Canticles.

The prosaical books are such as are for the most part written in prose, and foretel things to come; (whence also more especially they are termed prophetical, or vaticinal;) of which kind are sixteen writers in number: four whereof are called the greater prophets, viz. Isaiah, Jeremiah, (to whose prophecy is annexed his book of Lamentations, though written in metre,) Ezekiel, and Daniel; and twelve are called the lesser prophets, viz. Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zachariah, Malachi. Which twelve of old were reckoned for one book; and therefore, (Acts vii. 42.) Stephen citing a place out of Amos v. 25. useth this form; *as it is written in the book of the prophets.*

Besides these, there are no other *Canonical* books of the Scripture of the Old Testament; for those other books which papists would obtrude upon us for Canonical, are Apocryphal, that is to say, such as are to lie hid, when there is proof to be made of religion. And that they are no part of the Canonical Scriptures, appears from hence—

1. They are not written first in Hebrew, the language of the church before Christ, which all the books of the Old Testament are originally written in.

2. They were never received into the canon of Scripture by the church of the Jews before Christ, to whom alone in those times the oracles of God were committed, (Rom. iii. 2.) nor read and expounded in their synagogues. See Josephus contra Appion. lib. 1. Eusebius lib. 3. cap. 10.*

3. The Jews were so careful to keep Scripture entire, that they kept the number of the verses and letters, within which is none of the Apocrypha.

4. The Scripture of the Old Testament was written by prophets, (Luke xxiv. 27. 2 Pet. i. 19.) but Malachi was the last prophet; after whom all the Apocrypha was written.

* We have, he says, quoting from Josephus, *δύο μόνα πρὸς τοῖς ἔικοσι βίβλια, τοῦ παντὸς ἔχοντα χρόνου τὴν αναγραφὴν, τὰ δικαίως θεῖα πεπιστευμένα.* He adds, shortly after, *δῆλον δ'ἐστὶν ἔργῳ, πως ἡμεῖς πρόσιμεν τοῖς ἰδίοις γράμμασι· τοσόυτου γὰρ αἰῶνος ἤδη παρῳχηκότος, ὄυτε προσθεῖναι τις οὔτε ἀφελεῖν ἀπ' ἀυτῶν, οὔτε μεταθεῖναι τετόλμηκε.* —Ed.

5. They are not authorized by Christ and his apostles, who do give testimony unto the scriptures.

6. By the most ancient fathers and councils of the primitive churches (after the apostles) both Greek and Latin, they have not been admitted for trial of truth, though they have been read for instruction of manners, as may appear by Euseb. lib. 6. cap. 18. (out of Origen), the council of Laodicea,* Can. 59. (which is also confirmed by the sixth general council of Constantinople, Can. 2.) and many other testimonies of the ancient fathers.

7. There is no such constant truth in them, as in the canonical scriptures; for every book of them hath falsehood in doctrine or history,† of which the following are examples.

The errors of the Apocryphal books.

In the book of Tobit, the angel maketh a lie, saying that he is Azariah the son of Ananias, (Tobit v. 12.) which is far from the Spirit of God, and the nature of good angels that cannot sin. There is also the unchaste devil Asmodeus, the seven angels which present the prayers of the saints, (Tobit xii. 15) and the magical toys of the fish's heart, liver, and gall, for driving away of devils, and restoring of sight; all which savour not of the Spirit of God. (Tobit vi. 7, 8.)

Judith in her prayer commendeth the fact of Simeon, (Gen. xxxiv. 26.) which the Holy Ghost condemneth, (Gen. xlix. 5.) and prayeth God to prosper her feigned tales and lies, (Judith ix. 2, 13.)

Baruch saith, he wrote this book in Babylon, (chap. i. 1.) whereas it appeareth that he was with Jeremiah at Jerusalem, and went not from him. (Jer. xliii. 6.) Likewise he writeth for offerings and vessels, after the temple was burned: and in chap. vi. 3. Jeremiah writeth that the continuance of the Jews in Babylon shall be for seven generations, whereas the canonical Jeremiah prophesieth but of seventy years, (Jer. xxix. 10.) But ten years cannot make a generation, neither is it ever so taken in the canonical scriptures.

* This canon forbids private Psalms to be sung in churches, or any books read there which are not canonical. The canonical books are enumerated in canon 60; and the books of Tobit, Judith, Ecclesiasticus, Wisdom, and the Maccabees, expressly excluded.

† Jerome's opinion respecting the apocryphal books is thus expressed. Caveat omnia apocrypha. Et si quando ea, non ad dogmatum veritatem, sed ad signorum reverentiam, legere voluerit, sciat non eorum esse quorum titulis prænotantur, multaque his admixta vitiosa, et grandis esse prudentiæ aurum in luto quærere. Ad Lætam.—Ed.

Digitized by Google

The story of Susanna maketh Daniel a young child in the days of Astyages, and to become famous among the people by the judgment of Susanna; whereas Daniel himself writeth otherwise of his carriage into Babylon, in the days of Jehoiakim, under Nebuchadnezzar, and of the means by which he was known first to be a prophet, (Dan. i. and ii.)

The story of Bel and the Dragon speaks of Habakkuk the prophet, in the days of Cyrus; whereas he prophesied before the captivity of Babylon, which was seventy years before Cyrus.

The writer of first book of Maccabees, writing an history of things said and done, doth not much intermix his own judgment, and therefore doth err the less; yet is his narration contrary to the second book of Maccabees, in many places, and to Josephus in some things: For example, the first book of Maccabees saith, that Antiochus died at Babylon in his bed, being grieved in mind for tidings brought to him out of Persia, (1 Mac. vi. 8. 16.) But in the first chapter of the second book of Maccabees, it is said, (ver. 15, 16.) that he was cut in pieces in the temple of Nanea; and in the ninth chapter of the same book, that he died of a grievous disease of his bowels, in a strange country, in the mountains, (2 Mac. ix. 8.)

The second book of Maccabees is far worse. For the abridger of Jason's Chronicle, who set it forth, doth not only confound and falsify many stories, (as is easy to be proved out of the first book of Maccabees, Josephus, and others) but also whilst he giveth his sentence of divers facts, doth more bewray the weakness of his judgment. As he commendeth Razis for killing himself, (2 Mac. xiv. 42.) and Judas for offering sacrifice for the dead that were polluted with idolatry, (2 Mac. xii. 45.) whereas it is to be thought rather, that the sacrifice was offered to pacify the wrath of God for them that were alive, that they should not be wrapped in the curse of the wicked, as in the story of Achan, (Joshua vii.) Yet he is the more to be borne withal, because he confesseth his insufficiency; (2 Mac. xv. 38.) which also agreeth not with the Spirit of God.

The additions unto Esther are fabulous, convicted of many untruths by the canonical book; as namely, 1. In the apocryphal Esther, Mordecai is said to dream in the second year of Ahasuerus, (ch. xi. 2.) but in the canonical, the seventh year,

Digitized by Google

(Esther ii. 16.) And Bellarmine, making the dream in the seventh year, and the conspiracy in the second, maketh five years difference, and is contrary to ch. xi.

2. The *true* history saith that Mordecai had no reward, (Esther vi. 3.) the *false* saith he had, (ch. xii. 5.)

3. The true calleth Haman an Agagite, (Esther iii. 1.) that is, an Amalekite; the false calleth him a Macedonian, (ch. xvi. 10.) Also the author of these additions describeth the countenance of the king to be full of cruelty and wrath, (ch. xv. 7.) yet he maketh Esther to say it was glorious like an angel of God, and full of grace, (ver. 13, 14.) either lying himself, or charging Esther with impudent lying and flattering.

The book of Wisdom is so far off from being any book of the Old Testament, that it is affirmed by divers ancient writers, that it was made by Philo the Jew, who lived since Christ, as St. Jerome witnesseth in his preface to the Proverbs; howsoever the author would fain seem to be Solomon, (ch. ix. 8.) See his cruel sentence against bastards in chap. iii. 16—19.

Jesus the son of Sirach sheweth the frailty of man in divers places of Ecclesiasticus, and namely ch. xlvi. 20. where he acknowledgeth that Samuel indeed, and not a wicked spirit in the shape of Samuel, was raised by the witch of Endor, (1 Sam. xxviii.) Also ch. xlviii. 10. he understandeth the prophecy of Malachi of the personal coming of Elias, which our Saviour Christ doth manifestly refer unto John the Baptist, (Matt. xi. 14.)

The third* book of Esdras is full of impudent lies and fables, convicted by the book of Ezra, Nehemiah, Haggai, and Esther. For example, Ezra saith, that all the vessels of gold and silver which Cyrus delivered to Sheshbazzar were by Sheshbazzar carried from Babylon to Jerusalem, (Ezra i. 11.) This Esdras saith, they were only numbered by Cyrus, not sent, but afterwards Darius delivered them to Zerubbabel, and by him they were brought to Jerusalem, (Esdras iv. 44, 57.)

The fourth book of Esdras is now rejected of the Papists themselves, as it was of Jerome; containing also many falsities, dreams, and fables, (chap. vi. 49, 50; xiii. 43, 44, &c. and xiv. 21, 22, &c.)

* The author follows the Latin vulgate, in which the books of Ezra and Nehemiah are entitled the first and second books of Esdras.—Ed.

Digitized by Google

Of the books of the New Testament.

Thus much for the books of the Old Testament; those of the New Testament were written in Greek, because it was the most common language, best known then to the Jews and Gentiles: teaching that all kingdoms should have the scriptures in a language which they understand.

The books of the New Testament are thus distinguished. They are of things revealed,

I. Before the writing of them; which are either

1. Historical, five in number, containing the history of Christ in the four gospels according to Matthew, Mark, Luke, and John; and that of his apostles in the Acts.
2. Doctrinal, containing 21 epistles; of Paul, to the Romans, Corinthians (2), Galatians, Ephesians, Philippians, Colossians, Thessalonians (2), Timothy (2), Titus, Philemon, Hebrews; and of James, Peter (2), John (3), and Jude.

II. After the writing of them, as the Apocalypse, or Revelation of St. John, which is the prophetical book of the New Testament.

Howsoever in ancient time these books have not been all received with like consent, yet they have the testimony of all ages, that they, and they alone, are the holy scriptures of the New Testament; and there is nothing in any of them repugnant to the rest of the canonical scriptures.

We observe, moreover, that not any books of the canonical scriptures were ever lost; for as to the book of Gad and Nathan, (1 Chron. xxix. 29.) of Ahijah and Iddo, (2 Chron. ix. 29.) and Paul's epistle to the Laodiceans, (Col. iv. 16;) the two former books were not canonical scripture, but civil chronicles wherein the matters of the commonwealth were more largely written, as the chronicle of the Medes and Persians, (Esther x. 2.) and the epistle mentioned Col. iv. 16. was rather of the Laodiceans to Paul, than of Paul to the Laodiceans.*

The properties of the holy Scriptures. As

The properties of the Holy Scripture are, that

* Rosenmuller thinks it highly probable, that by the epistle from Laodicea, St. Paul meant a letter addressed to him by the church at that place, in answer to which he wrote the epistle to the Colossians, as being the larger church, desiring that they would send it to the Laodiceans, and get a copy of the epistle which the latter had sent to St. Paul, in order that the Colossians might better understand his reply.—Ed.

Digitized by Google

1. They are perfectly holy in themselves and by themselves; whereas all other writings are profane, further than they draw some holiness from these, which is never such, but that their holiness is imperfect. 1. Holy.

2. The authority of these holy writings, inspired of God, is highest in the church, as the authority of God; whereunto no learning or decrees of angels or men, under what name or colour soever it be commended, may be accounted equal, (Gal. i. 8, 9; 2 Thess. ii. 2.) neither can they be judged or sentenced by any. 2. Highest in authority.

3. The books of Holy Scriptures are so sufficient for the knowledge of Christian religion, that they do most plentifully contain all doctrine necessary to salvation, they being perfectly profitable to instruct to salvation in themselves, and all other imperfectly profitable thereunto, further than they draw from them. Whence it followeth, that we need no unwritten verities, no traditions or inventions of men, no canons of councils, no sentences of fathers, much less decrees of Popes, to supply any supposed defect of the written word, or to give us more perfect directions in the worship of God, and the way of life, than is already expressed in the canonical scriptures, (Matt. xxiii. 8; John v. 39; Matt. xv. 9.) Finally, these Holy Scriptures are the rule, the line, the square, and light, whereby to examine and try all judgments and sayings of men and angels, (John xii. 48; Gal. i. 9.) All * traditions, revelations, decrees of councils, opinions of doctors, &c. are to be embraced so far forth as they may be proved out of the divine scriptures, and not otherwise; so that from them only all doctrine concerning our salvation must be drawn and derived: that only is to be taken for truth in matters appertaining to Christian religion, which is agreeable unto them, and whatsoever disagreeth from them is to be refused. 3. Sufficient in themselves.

For since God hath appointed the Holy Scriptures which bear witness of Christ (John v. 39.) to be written for our learning, (Rom. xv. 4.) he will have no other doctrine pertaining to eternal life to be received, but that which is consonant unto them, and hath the ground thereof in them; therefore unto them only That the Scriptures are a perfect rule for doctrine, life, and salvation.

* Thus August. de Unit. Eccl. Non audiamus hæc dico, hæc dicis, sed audiamus, hæc dicit Dominus. Nolo humanis documentis, sed divinis oraculis sanctam ecclesiam demonstrari. In scripturis sanctis canonicis eam requiramus.—Ed.

Digitized by Google

is the church directed for the saving knowledge of God, (Isaiah viii. 20. Luke xvi. 29, 31.) Insomuch that all prophecies, revelations, and miracles, are to be judged by their consent with the law of God written by Moses, to which nothing is to be added, nor any thing to be taken away from it, (Deut. xii. 32; xiii. 1, 2.) Yea, Christ himself appealeth to the trial of those things which Moses did write of him (John v. 46.) being none other in any respect, but even the same whom Moses in the law and the prophets (which were the interpreters and commentators upon the law written by Moses) did write of, (John i. 45.) And his apostles preaching the gospel among all nations, taught nothing besides that which Moses and the prophets had spoken to be fulfilled in Christ, as St. Paul testifieth, (Acts xxvi. 22.) seeing that as he taught, all the rest of the apostles did teach.

Again, the apostle Paul, (2 Tim. iii. 15.) doth expressly affirm that the Scriptures are able to make us wise unto salvation; and reasons which may be gathered out of the two verses following, do plainly prove it. For,

1. God being the author of these books, they must needs be perfect, as he himself is; who being for his wisdom able, and for his love to his church willing, to set down such a rule as may guide them to eternal life, hath not failed herein.

2. They are profitable to teach all true doctrine, and to confute the false; to correct all disorder private and public, and to inform men in the way of righteousness.

3. The man of God, that is, the preacher and minister of the word, is thereby made complete and perfect, sufficiently furnished unto every good work or duty of the ministry.

And this last reason holdeth most strongly; for the people being to learn of the minister, what to believe and what to do; and more being required of him, that must be the eye and mouth of all the rest; if *he* may be perfectly instructed by the Scriptures, they are much more able to give every common man sufficient instruction. Again, seeing that the minister is bound to disclose the whole counsel of God to his people, (Acts xx. 27.) he being thereunto fully furnished out of the treasury of the word of God, it followeth that by him out of the Scriptures they may also be abundantly taught to salvation. We have also this further proof of the sufficiency of the Scriptures, in that the five

Digitized by Google

books of Moses, which was the first holy Scripture delivered to the church, was sufficient for the instruction of the people of that time in all that God required at their hands; as appeareth by that they were forbidden to add any thing unto it, or to take any thing from it, but to do that only which was prescribed by the law. (Deut. xii. 32.) The prince and the people are commanded to be direeted thereby altogether, and not to depart from it, either to the right hand or to the left. (Deut. xvii. 20.) How much more the law and the prophets, (which did more at large set forth the doctrine delivered by Moses, both in precepts and promises, in practice and example,) was sufficient for the time that succeeded until John the Baptist? (Matt. xi. 12, 13. Luke xvi. 16.)

We can also allege for this purpose, the Scriptures following, as Psalm xix. 7, where David saith, " the law of the Lord is perfect, converting the soul;" and Psalm cxix. 96, " I have seen an end of all perfection, but thy commandment is exceeding large."

Luke xvi. 29. Abraham in the parabolical story testifieth that Moses and the prophets were sufficient to keep men from damnation.

John v. 39. Our Saviour Christ affirmeth of the Scriptures of the Old Testament, that they were witnesses of him in whom our salvation is perfect.

Acts xvii. 11. The Bereans are commended for examining the doctrine of the apostles by the Scriptures of the Old Testament.

Acts xxvi. 22. Paul taught nothing but that which Moses and the prophets had written of Christ to be fulfilled.

1 John i. 2, 3. John saith, what they had heard and seen, that they delivered.

Gal. i. 8, 9. Paul wished that if an angel from heaven came and taught any other doctrine, we should hold him accursed.

Apoc. xxii. 18, 19. There is a curse pronounced against him that addeth any thing or taketh away anything from Scripture.

1 Cor. iv. 6. Paul saith, that no man must presume above that which is written.*

John xx. 31. John saith, that these things are written that we might believe that Jesus is the Christ, the Son of God, and

* It may be doubted whether this text bears upon the subject. Ostervald's French translation seems to give the true sense of the passage, 'Afin que vous appreniez en nos personnes à ne pas penser autrement que ce que je viens de vous ecrire.'—Ed.

Digitized by Google

that believing, we might have life through his name; where he speaketh not only of his gospel, but (being the survivor of the rest of the apostles) of all their writings.

Seeing then that faith by those things that are written, and eternal salvation by faith, may be attained, it ought to be no controversy amongst Christians, that the whole Scripture of the Old and New Testament doth most richly and abundantly contain all that is necessary for a Christian man to believe and to do for eternal salvation.

Objections against the sufficiency of the Holy Scriptures answered.

It is however objected by those who quarrel against this most rich and plentiful treasure of the Holy Scriptures, that we receive many things by tradition which are not in Scripture, and yet believe them; as Mary's perpetual virginity, and the baptism of infants. To which we answer, that we make not Mary's perpetual virginity any matter of religion; but a likely opinion so far as it can be maintained. And as for the baptism of infants, it is sufficiently warranted by reasons of Scripture, though not by example. It is also farther objected, that it is by tradition, and not by Scripture, that we know such and such books to be Scripture; but, though new beginners do first learn it from the faithful, yet afterwards they know it upon grounds of Scripture, as an ignorant man may be told of the king's coin, but it is not the telling, but the king's stamp, that maketh it current and good coin. Again, it is objected, that it was by tradition, and not by Scripture, that Stephen knew Moses to be forty years old when he left Pharaoh: (Acts vii. 23.) That Luke knew a great part of the genealogy of Christ: (Luke iii.) That Jude knew Satan's striving for Moses' body, (Jude v. 9.) and the prophecy of Enoch: (ver. 14.) That Paul knew Jannes and Jambres, (2 Tim. iii. 8,) and the saying of Christ, that it is more blessed to give than to receive. (Acts xx. 35.) And it is admitted that such particular histories or speeches might be received from hand to hand, but no different doctrine from that which was written. Lastly, the apostle's testimony is objected, (1 Cor. xv. 2. and 2 Thess. ii. 15.) "Hold the traditions which you have been taught, whether by word or our epistle." But by traditions in this place, he meaneth the doctrine he delivered unto them, which was nothing different from that which is contained in the Scriptures.

Digitized by Google

The Scriptures then are a rule and a line; not indeed (as the Church of Rome imagineth,) like a rule of lead, which may be bowed every way at men's pleasure; but like a rule of steel, that is firm and changeth not. (Matt. v. 18. Psalm xix. 9.) For seeing they are sufficient to make us wise unto salvation, (as is before proved,) it followeth of necessity that there is a most certain * rule of truth for instruction both of faith and works, to be learned out of them by ordinary means of reading, prayer, study, the gifts of tongues and other sciences, to which God promiseth the assistance of his grace, (John v. 39. James i. 5.) And this sword of the Spirit, which is the word of God written, as the example of Christ our captain sheweth, (Matt. iv. 4, 7, 10.) is delivered unto us by the Holy Ghost, both to defend our faith, and to overcome all our spiritual enemies, which are the Devil and his instruments, false prophets, heretics, schismatics, and such-like. (Ephes. vi. 17.) Therefore the Holy Scriptures are not as a nose of wax, or a leaden rule, (as some Papists have blasphemed) that they may be so writhed every way by impudent heretics, but that their folly and madness, as the apostle saith, (2 Tim. iii. 9.) may be made manifest to all men.

Of the perspicuity of the Holy Scriptures.

In regard to the perspicuity of the Holy Scriptures, it may be observed that there are some hard things therein that have proper relation to the time in which the Scripture was written or uttered, or which are prophecies of things to be fulfilled hereafter, which if we never understand, we shall be never the worse for the attaining of everlasting salvation. There are also other things in Scripture belonging to the saving knowledge of God, all which are dark and difficult unto those whose eyes the God of this world hath blinded, (2 Cor. iv. 4. 2 Pet. iii. 5. John viii. 43.) but unto such as are by grace enlightened and made willing to understand, (Psalm cxix. 18.) howsoever some things remain obscure, (2 Peter iii. 16.) to exercise their diligence, yet the fundamental doctrine of faith, and precepts of life, are all plain and perspicuous. For all doctrine necessary to be known unto eternal salvation, is set forth in the Scriptures most clearly and plainly, even to the capacity and understanding of the simple and unlearned: so far is it from truth that the Scriptures should be dan-

* Scripturæ regulæ veritatis. Tertull.—Ed.

Digitized by Google

gerous to be read of the laity, as Papists hold. In proof of which we note, that

1. In Deut. xxx. 11. Moses taketh heaven and earth to witness that in the law which he had written, he hath set forth life and death, and that they can make no excuse of difficulty or obscurity. *This commandment which I command thee this day is not hidden from thee, neither is it far off*, &c. which Paul also, (Rom. x. 16,) applieth to the gospel.

2. In Psalm xix. 7, the prophet David testifieth that the *law of the Lord is perfect, converting the soul; the testimonies of the Lord are true, giving wisdom to the simple;* and Psalm cxix. 105; *Thy word is a lamp unto my feet, and a light unto my paths.*

3. In Prov. i. 4. *It giveth subtlety to the simple, and to the young man knowledge and discretion;* and Prov. viii. 9. *All the words* of wisdom *are plain to him that understandeth.*

4. In Isa. xlv. 19. The Lord saith, *I have not spoken in secret, in a dark place of the earth; I said not unto the seed of Jacob, Seek ye me in vain.*

5. In 2 Cor. iv. 3. Paul saith, *If our gospel be hid, it is hid to them that are lost*, &c.

6. In 2 Peter i. 19. Peter commendeth Christians for taking heed to the word of the prophets, *as unto a light that shineth in a dark place*, &c.

7. The Scripture is our father's letter to us, and his last will to shew us what inheritance he leaveth us. But friends write letters, and fathers their wills, plain.

8. It were to accuse God of cruelty, or desire of man's destruction, to say that he should make the means of their salvation hurtful unto them.

9. Women and children have read the Scriptures. In 2 Tim. iii. 15. St. Paul affirmed that Timothy was nourished up in the Scriptures from his infancy; namely, by his Grandmother Lois, and his Mother Eunice, whom the same apostle commendeth, (2 Tim. i. 5.) If little children are capable of the Scriptures by the small understanding they have, and less judgment; there is none so gross (which hath the understanding of a man) but may profit by it, coming in the fear of God, and invocation of his name.

Digitized by Google

The Papists objections answered.

But here the Papists have many things to object against us, to prove that the Scriptures are dark and hard to be understood: and, I. That the matters contained in them are divine, high, and beyond man's reason; as the Trinity, the creation out of nothing, &c. To which we answer, that these matters indeed are above human reason, and therefore are we to bring faith to believe them, not human reason to comprehend them. But they are delivered in Scripture in as plain terms as such matter can be.

II. Peter saith *that some things in Paul's Epistles be hard, and wrested by unlearned and unstable men,* (2 Peter iii. 16.) But first, he saith not that all Paul's Epistles are hard, only something in them, which we grant. And, secondly, they are the wicked and unsettled in knowledge that wrest them, as gluttons and drunkards abuse meat and drink.

III. If the Scriptures, say they, were not dark, what need so many commentaries upon them, and why are they so full of parables and allegories as they are? We reply, that the whole doctrine of salvation is to be found so plain, that it needeth no commentary. And commentaries are for other places that be dark, and also to make more large use of Scripture than a new beginner can make of himself, which we see necessary in all human arts and sciences. Further, though the speech of Scripture seem hard at first, yet by custom it becometh easy, as reading doth to children.

IV. The godly eunuch saith, he could not understand the Scripture without an interpreter, (Acts viii. 31.) But though he understood not some harder places, yet that hindered him not from reading plainer places.

V. The multitude of learned men that fall into heresies, which they labour to confirm by Scripture, proveth, they say, that the Scripture is dark. But it is their naughty hearts, that come not with an humble and godly affection, that maketh them do so. And though, as they assert,

VI. We see by experience, that there are many that daily read the Scriptures, and yet understand not the thousandth part of them, it is because they read them not with care and conscience, with prayer and study; but like the women who are always learning, and never come to the knowledge of the truth, (2 Tim. i. 7.)

Digitized by Google

VII. If the Scriptures then be so plain and perspicuous, what need, they ask, is there of an interpreter? We answer, First, to unfold obscure places, (Acts viii. 31) Secondly, to inculcate and apply plain texts. (2 Peter i. 12. 1 Cor. xiv. 3.)

The truth is, that it hath pleased God to leave some places obscure in the Scriptures,

Why God hath left some places of Scripture obscure.

1. That we might know that the understanding of God's word is the gift of God, and therefore might beg it of him by continual prayer.

2. Lest we should flatter our wits too much, if all things could presently be understood by us.

3. That the word, for the high and heavenly mysteries contained therein, might be highly accounted of, which for the plainness might be less esteemed.

4. That profane dogs might be driven away from these holy mysteries, which are pearls prized highly by the elect alone, (Matt. xiii. 45.) but would be trodden down by swine. (Matt. vii. 6.)

5. That we might be stirred up to a more diligent search of the same.

6. That we might esteem more of the ministry which God hath placed in the church, that by the means thereof we might profit in the knowledge of these mysteries.

Of the translation of holy Scriptures.

The right understanding of the Scriptures, in respect of the words thereof, is to be had out of the original text or translations of the same; for the sense or meaning, only out of the Scriptures themselves, (Nehem. viii. 8.) which by places plain and evident do express whatsoever is obscure and hard touching matters necessary to eternal salvation. Moreover the interpretation of words must be had out of the original languages, because in them only the Scriptures are, for the letter, to be held authentical. And as * the water is most pure in the fountain by the springing thereof, so the right understanding of the words of the Holy Scriptures is most certain in the original tongues of Hebrew and Greek, in which they were first written, and delivered to the church; out of which languages they must be truly translated for the understanding of them that have not

* Jerome writes to the same effect. Cogemur ad Hebræos recurrere et scientiæ veritatem de fonte magis quam de rivulis quærere. In Zech. c. 8.—Ed.

Digitized by Google

the knowledge of those tongues. And we gather from hence that all translations are to be judged, examined, and reformed, according to the text of the ancient Hebrew and original Chaldee, in which the Old Testament was printed, and the Greek text, in which the New Testament was written; and consequently that the vulgar Latin translation approved by the Tridentine council for the only authentic text, is no further to be received of true Christians than as it agreeth with the original of the Hebrew and Greek texts.*

And the same also must be said of the Greek translation of the Old Testament, commonly called the Septuagint, and approved by the Apostles themselves. For although the Apostles used that translation which was commonly received and read among the Gentiles and Jews that dwelt amongst them, where it differed not in sense from the true Hebrew, yet where it differed from it they left it, as by many examples may be confirmed.†

But how, it may be asked, can the certain understanding of the Scriptures be taken out of the original tongues, considering the difference of reading in divers copies both of Hebrew and Greek; as also the difficulty of some words and phrases, upon which the best translators cannot agree?

An objection grounded on various readings answered.

To this we reply, that although in the Hebrew copy there hath been observed by the Masorites some very few differences of words by similitude of letters and points; and by the learned in the Greek tongue there are like diversities of reading noted in the Greek text of the New Testament, which came by fault of writers; yet in most by circumstance of the place and conference of other places, the true reading may be discerned. And albeit in all it cannot, nor the translator in all places determine the true interpretation, yet this diversity or difficulty can make no difference or uncertainty in the sum and substance of Christian religion, because the Ten Commandments and the principal texts of Scripture on which the Articles of our faith are grounded, the Sacraments instituted, the form of prayer

* Thus Jerome. Latinorum codicum vitiositatem ad Græcam originem volui revocare. Ad Marcell.—Ed.

† See Jerome. Prol. in Matt; and Horne's Introduction, Vol. II. Part i. ch. 9. for a complete classification of the quotations from the Old Testament in the New.—Ed.

Digitized by Google

taught, (which contain the sum or substance of Christian religion) are without all such diversity of reading or difficulty of translating, so plainly set down, and so precisely translated by consent of all men learned in the tongues, that no man can make any doubt of them, or pick any quarrel against them.

Why the Scriptures must be expounded by the Scriptures.

The true sense or meaning of the Scriptures must be learned out of the Scriptures themselves, because the Spirit of God alone is the certain interpreter of his Word written by his Spirit: for the things of God knoweth no man, but the Spirit of God, (1 Cor. ii. 11.) and no prophecy of scripture is of any man's own interpretation: for *prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost,* (2 Pet. i. 20, 21.) The interpretation therefore must be by the same Spirit by which the Scripture was written; of which Spirit we have no certainty upon any man's credit, but only so far forth as his saying may be confirmed by the Holy Scriptures.

And we gather from hence, that no interpretation of holy fathers, popes, councils, custom, or practice of the Church, either contrary to the manifest words of the Scriptures, or containing matters which cannot necessarily be proved out of the Scriptures, are to be received as an undoubted truth. Moreover Scripture is to be interpreted by Scripture, according to the *analogy of faith,* (Rom. xii. 6.) and the scope and circumstance of the present place; and conference of other plain and evident places, by which all such as are obscure and hard to be understood ought to be interpreted. For there is no matter necessary to eternal life, which is not plainly and sufficiently set forth in many places of Scripture, by which, other places that are abused by the devil or his ministers, may be interpreted. As our Saviour Christ giveth us example, (Matt. iv. 6.) when the devil abused the text of Scripture, (Ps. xci. 11.) declaring that this place must be so understood, as it may agree with that most evident and express commandment, (Deut. vi. 16.) *Thou shalt not tempt the Lord thy God.*

The special uses of the Scripture rightly understood, are two:

The use of Holy Scriptures.

1. To teach doctrine, by laying out the truth, and confuting errors; and,

2. To exhort out of it, by stirring us to good, and turning us

Digitized by Google

back from evil. Whereunto belong those four uses mentioned by the Apostle, (2 Tim. iii. 16.) two whereof are theoretical, pertaining to the information of our judgment in the matters of doctrine; viz. first, *teaching* of truth; secondly, *reproving* or *convincing* of errors. Two are practical, pertaining to the direction of our life and actions, viz. first, reformation or *correction* of vice; under which is comprehended *admonition;* secondly, *instruction,* or direction to good life; under which is comprehended exhortation and consolation, which is a special instruction to patience in adversities, (Rom. xv. 4.)

Who must read the Scriptures.

The Holy Scriptures are reverently and profitably to be read and heard of all sorts and degrees of men and women, and therefore to be truly translated out of the original tongues into the language of every nation which desireth to know them. For the lay people as well as the learned must read the Scriptures, or hear them read, both privately and openly, so as they may receive profit by them; and consequently in a tongue they understand. (1 Cor. xiv. 2.)

That all must read the Scriptures, proved.

We prove that the Scriptures ought to be read and heard of all sorts of people, by these arguments following.

1. Moses commanded the book of the law to be read to all the children of Israel, men, women, children, and strangers that dwelt amongst them, that they might thereby learn to fear the Lord their God, and diligently to observe all the words of the law. (Deut. xxxi. 11, 12.)

2. There was not a word of all that Moses commanded which Joshua read not before all the congregation of Israel, with the women and little ones, and strangers that were conversant among them. (Josh. viii. 35.) So likewise did Josiah, (2 Kings xxiii. 2; 2 Chron. xxxiv. 30.) and Ezra, (Nehem. viii. 2, 3.)

3. David sheweth this to be the property of a godly man, and pronounceth him to be happy, whose delight is in the law of the Lord, and who studieth therein day and night. (Psalm i. 2.)

4. Our Saviour teacheth that ignorance of the Scriptures is the mother of error; not the mother of devotion, as papists have affirmed. (Matt. xxii. 29.)

5. Christ commandeth all men that seek eternal life in him, to search the Scriptures. *Search the Scriptures, for in them ye think ye have eternal life,* &c. (John v. 39.)

Digitized by Google

6. The Bereans are commended for searching the Scriptures. (Acts xvii. 11.)

7. The Apostle Paul approved in Timothy, that he had learned the holy Scriptures from a young child. (2 Tim. iii. 15.)

8. The Apostle Peter commendeth the faithful for taking heed to the Scriptures of the prophets. (2 Pet. i. 19.)

9. Blessed is he that readeth, and they that hear the words of this prophecy. (Rev. i. 3.)

10. Let the word of Christ dwell in you richly, in all wisdom. (Col. iii. 16.)

11. Whatsoever things were written aforetime, were written for our learning, that we through patience, and comfort of the Scriptures might have hope. (Rom. xv. 4.) If the Scriptures be written for our learning, they are necessarily to be read by us.

12. Paul saith, he knew not sin but by the law. (Rom. vii. 7.) But the knowledge of sin is necessary for all that will repent and be saved; therefore also is the knowledge of the law necessary.

13. Luke saith, that he wrote the Gospel to Theophilus, that he might know the certainty of those things which before he was catechised in; (Luke i. 4.) but every one ought to labour to be most certain of their salvation, &c.

The papists' objections against reading the Scriptures answered.

Divers things are opposed by the adversaries, against the necessity of the Scriptures, and the reading of them by all sorts: as first, There were many believers amongst the Gentiles in the time of the Old Testament, who yet wanted the Scripture, (which was kept in Jewry,) as Job and his friends. To which we answer, that those, if any such were after the law, (for Job was before,) were bound to have the Scripture when it was delivered by God; and the Eunuch had it and read it. (Acts viii. 28.)

They object, 2. The book of the law was lost for many years, as appeareth, (2 Kings xxii. 8.) and yet the church was then; therefore it may want it. But the loss of that book doth argue rather the carelessness of the priests, in not keeping it; and the sins of the people, in that God for a time deprived them of it.

3. The church of Christians many years after Christ, wanted the Scriptures of the New Testament, and contented themselves

Digitized by Google

with bare teaching. To this it may be replied, 1. Though the church for certain years then had not the New, they had the Old; and, 2. There passed not many years before the Gospels and Epistles of the Apostles were written; and in the mean time their heavenly doctrine, inspired from God, sufficed till they wrote.

4. If it be further argued that there be many poor countrymen, as ploughmen and shepherds, which never learned to read, and yet are saved, though they never read Scripture; we answer, they ought to have learned to read, and being not able to read, they might hear the Scriptures read by others. But it is objected, 5. That if all ought to read Scripture, then should they understand Hebrew and Greek, wherein the Scripture was written; and indeed it were happy if they could understand Hebrew and Greek; but howsoever they may read translations. And though Scripture ought to be read of all, yet it doth not follow hereof, that preaching and expounding of the Scriptures may be neglected as unnecessary. For God hath appointed not only reading, but also preaching of his word, especially to apply it to the use of all sorts of men to their eternal salvation. (Rom. x. 13, &c.) So were the prophets interpreters of the law, as is before shewed. The Scribes and Pharisees taught in the chair of Moses. (Matt. xxiii. 2.) The Eunuch could not understand the prophecy of Isaiah without an interpreter. (Acts viii. 31.) The ministry of the word therefore is necessary, as the ordinary means unto salvation, (1 Tim. iv. 16.) and the people by reading and hearing of the Scriptures are better prepared to receive profit by preaching; not discharged from hearing the preacher.

The sum of all that hath been delivered hitherto is this; that we should labour for a due knowledge of the true God, that we may know what we worship, and worship what we know. (1 Chron. xxviii. 9. John iv. 22. and xvii. 3.) That this knowledge of God is to be had partly by his works, namely, so much as may serve to convince man, and make him inexcusable, (Rom. i. 19, 20. Acts xiv. 15.) but most sufficiently by his word contained in the holy Scriptures, which therefore are called his testimonies, (Psalm cxix. 14.) because they testify of God, (John v. 39.) what he is, and how he will be served of us. Lastly, that

Digitized by Google

forasmuch as all that is written in the word of God, is written for our instruction and learning, (Rom. xv. 4.) therefore we, (being prepared by true prayer, sanctified by faith, and seasoned with the Spirit of sobriety and humility,) may safely learn so much as is revealed in the Scripture, for our profiting in the knowledge of God.

Digitized by Google

CHAPTER II.

OF GOD AND HIS ATTRIBUTES, PERFECTION, WISDOM, AND OMNIPOTENCE.

That there is a God.

THE first point of religion that we are taught in the Scriptures is, that there is a God; and we make this the first point, because the Scripture saith, *He that cometh to God, must believe that he is.* (Heb. xi. 6.) And if any have called this into question at any time, as saith the prophet David, (Psalm xiv. 1.) he sheweth also that it was by wicked, proud, and foolish men, whose lives were nothing else but abomination and corruption. (Psalm x. 4.)

Their pretence for this wicked imagination is, because no man ever yet saw God; by which foolish argument they may deny also that there is any wind, or that man hath a soul; for no man yet ever saw them. But beside infinite testimonies of the Scriptures, (as Gen. i. 1. Psalm xix. 1.) the common consent of all nations approveth this truth; * who rather worship any god, or gods, than none at all. And though man by nature doth desire to be exalted, and in respect of himself despiseth all other creatures, as wood and stone; yet when a piece of wood is framed out like a man, and set in the temple, and man conceiveth an opinion that it is a God, he falleth down and worshippeth it. (Isa. xliv. 15, 17.)

And though upon a sudden passion the wicked may seem to say there is no God, as the devil laboureth to tempt them, yet

* Cicero uses the same argument. Ut porro firmissimum hoc afferri videtur cur Deos esse credamus, quod nulla gens tam fera, nemo omnium tam sit immanis, cujus mentem non imbuerit deorum opinio. *Tusc. Quæst.* i. 13. Again, Nullum est animal præter hominem, quod habeat notitiam aliquam Dei; ipsisque in hominibus nulla gens est neque tam immansueta, neque tam fera, quæ non, etiamsi ignoret qualem habere deum deceat, tamen habendum sciat. *De. Leg.* i. 8. Seneca thus writes to the same purpose. Multum dare solemus præsumptioni omnium hominum. Apud nos veritatis argumentum extat, aliquid omnibus videri; tanquam deos esse, inter alia sic colligimus, quod omnibus de Diis opinio insita est, nec ulla gens usquam est adeo extra leges moresque projecta, ut non aliquos Deos credat. *Ep.* 117. See also Aristot. de Cælo. I. 3. Æl. V. H. II. 31.—ED.

Digitized by Google

their very conscience after doth check them; and after all, they deny rather God's providence than his being, as appeareth by Psalm x. 4, 11.

Among other reasons we have to prove that there is a God, we observe,

1. God's works of creation and providence, both ordinary and extraordinary. For first, the glorious frame of the world, the heavens and the earth, and the sea, and all that is in them, must needs argue that their maker was God, (Rom. i. 19, 20. Acts xiv. 17. Zech. xii. 1.) it being evident that the world could not be made by the creatures that are in it, neither could it make itself. As when a man comes into a strange country, and sees fair and sumptuous buildings, and finds nobody there but birds and beasts; he will not imagine that either birds or beasts reared those buildings, but he presently conceives, that some men either are, or have been there.

2. The creation of the soul of man,* endued with reason and conscience, doth especially prove the same. (Zech. xii. 1.)

3. The preserving of things created, together with the wonderful and orderly government of the world, day and night, summer and winter, &c. manifestly prove the same. For example, bread is no better in itself than earth; yet man is preserved by bread, and if he eat earth he dieth. The reason whereof must be attributed to the blessing of God, giving to the one force and power to nourish, more than to the other.

4. By the order of causes, even the heathens have found out that there must be a God; seeing that of every effect there must needs be a cause, until we come to the first cause, which is the universal cause of the being of all things, and is caused of none.

5. If we shall observe in God's works an infinite multitude, a wonderful variety, (Psalm civ. 24.) as amongst so many millions of men, never an one like another in the compass of the face; a most constant order, a seemly agreement, and an endless continuance, or pleasant intercourse of things coming and going, and what exceeding majesty is in them; we must needs attribute these things to a God.

6. The consciences of wicked men after sin are perplexed with

* Thus Plato argues the Being of God from the existence of the human soul.—*De Leg.* p. 998. Ed.

Digitized by Google

fear of being punished by some supreme judge, who disliketh and detesteth dishonest things, and exerciseth judgments upon the mind; which maketh the most ungodly miscreants, whether they will or no, to acknowledge and tremble at him, &c. (Rom. ii. 15. Isa. xxxiii. 14; lvii. 20, 21; lxvi. 24. Psa. xiv. 5; liii. 5.) For a man that commits any sin, as murder, fornication, adultery, blasphemy, &c. albeit he conceal the matter never so close, that no man living know of it; yet oftentimes he hath a griping in his conscience, and fears the very flashing of hell-fire; which is a strong reason to shew that there is a God, before whose judgment-seat he must answer for this fact.

7. There is a devil that suggesteth temptations against God into the minds of men, and sometimes also really possesseth their bodies; which is a sufficient argument to prove that there is a God.

8. The death of the wicked, with God's apparent judgments upon them, (beside the terror of their conscience,) and the dreadful punishment executed even in this world upon many atheists that have laboured to deny it, prove that there is a God. This is David's argument. (Psalm ix. 16; lviii. 10, 11.)

9. The same appeareth by the rewards of the godly, and the merciful preservation of those that trust in God, above and against natural means.

10. By the wonderful miracles which God hath wrought for his church.

11. By the foretelling of things to come so many thousand years before they were accomplished.

12. By the divers revelations he hath made of himself to men; as to Adam, Noah, Moses, &c.

This ground being now laid, that there is a God, the Christian religion informeth us, first, concerning his nature; secondly, concerning his kingdom; and that respectively as they have relation one to the other. (Acts viii. 12; xxviii. 23.) Of the nature of God.

Concerning his nature, we are to know, first, what his essence is; secondly, to whom or what persons it doth belong. In the first he is considered in his Unity; in the second, in Trinity. The former whereof, in the Hebrew tongue is noted by the singular name of Jehovah, betokening the simplicity of essence; the latter by the plural term of Elohim, importing a distinction of persons in the godhead.

Digitized by Google

Of God's Essence.

We can understand, however, what the essence of God is but very imperfectly; for all nature is not able to teach us what God is in himself, neither can man in nature comprehend him. (Job xxxvi. 26. 1 Tim. vi. 16.)

All nature is not able to teach us what God is, because no work is able perfectly to express the worker thereof; and as all nature is a thing wrought by God, therefore it cannot perfectly teach us what God is. And it is evident that man cannot comprehend him, because,

1. The less cannot comprehend the greater. But every man is less than God, therefore no man can comprehend God.

2. We cannot know the things created, much less can we know the Creator: as for example, we know that there be angels, and that every man hath a soul, but what manner of things they be we know not.

3. The Scripture saith, the judgments of God are past finding out, (Rom. xi. 33.) therefore much more is God himself past finding out. And the joys of heaven are unspeakable; much more therefore is God himself unspeakable. But though his substance be past finding out of man or angels, yet may he be known by his properties and actions, (Amos iv. 13.) and we may conceive of him by his name, (Exod. xxxiii. 19; xxxiv. 5, 6. Ps. cxlv. 1, 2, &c.) expressing what he is to us, though we be not able to know him according to the excellency of his glorious nature, only known unto himself, (Judges xiii. 18.) Therefore he said to Moses, (Exod. xxxiii. 20.) *My face,* that is, the glory of my majesty, he doth not say, thou mayest not, or thou shalt not, but *thou canst not see, for there shall no man see me and live.* But thou shalt see my *back parts,* that is, some small measure of my glory, so far as thou art able to comprehend it. And even as princes have their secrets, whereunto all their subjects are not made privy, neither is it lawful for them to search into them; and yet do they so far publish their commandments, as is profitable for them to know; so the Prince of all princes hath his secrets, unto which we are not privy, and into which we may not search: yet he hath so far revealed himself unto us, by his works and word, as is necessary and profitable for us to know. (Deut. xxix. 29.)

The name of God.

We read in Scripture concerning the name of God, that when

Digitized by Google

(Exod. iii. 13.) Moses asketh of him this question, *Behold, when I shall come unto the children of Israel, and shall say unto them, the God of your fathers hath sent me unto you, if they say unto me, What is his name? What shall I say unto them?* God returneth this answer in the next verse; *I AM THAT I AM; Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.* From which we may learn, first, that we be careful to be instructed in all things concerning our calling, thereby to be able to answer all doubts that may be moved; secondly, that asking anything concerning God, as of his name or nature, we must ask it of himself, who because now he speaketh not but by his ministers, interpreters of the Scriptures, (2 Cor. v. 20. Hosea xii. 10.) we must have our recourse unto them. And we learn out of God's answer, that the proper name of God is, *I am that I am*, or (as the Hebrew soundeth,) *I will be what I will be;* the Hebrews using the future time for the present, as that which noteth a continuance. By which words is set forth the manner of the being and essence of God, far otherwise than the proper names of men; which declare either nothing of their nature and being, or else not the whole and full thereof. And two names of God in the Scriptures are derived from these words, viz. the name of Jehovah, and the name Jah; both which being drawn from this description of God, do set forth his essence and being; teaching us, that his eternal and almighty being (which no creature is able to conceive) dependeth of no other cause, but standeth of himself. Though the creatures have their being also, yet God only is said *to be*, because he only is of himself, and all other things have their being from him, so that in comparison nothing hath a being but God. Therefore the prophet saith, (Isa. xl. 17.) that all nations before him are nothing, yea to him less than nothing; and if men be nothing, for whom the world was made, how much more are all creatures in heaven and earth nothing before him, and to him less than nothing?

Forasmuch as God is in himself eternal, infinite, and incomprehensible, the first cause of all causes and effects, there can no definition be given of him; seeing every definition is an explication of the nature of the thing defined, by words expressing the material and formal cause thereof. But of the first cause

Digitized by Google

there can be no causes, and therefore no words to express them; for these over-reaching terms of thing, being, somewhat, nature, &c. which seem to contain the word God, as well as all other things created by him, do not express any material cause of God: neither do they contain these words God and creature, as the general doth his specials or kinds, but are spoken of them equivocally; so that the term only, and not the definition of the term doth agree to them. For in the kinds or specials of one general there is no priority of nature, as is between the cause and effect; neither is this word *cause* affirmed of God, but as a term of the art of logic. And if substance be that which upholdeth accidents, as Aristotle teacheth, neither may God be called a substance, for that in him are no accidents. But if substance be taken generally for a being, it may be said that God is a substance; yet none otherwise than as he is a *being, thing, nature,* &c. And if there be no material cause, there can be no formal cause of God; for although we read in the Scripture *the form of God,* (Phil. ii. 6.) yet the form is not there taken for any cause of God: but either for that which God indeed is, or for that glory which of right belongeth unto him. For in speaking of God, whom no words of men are able to express, the Holy Ghost oftentimes condescending to the weakness of our understanding, useth such terms, as being known to men, do signify something that is like to that which God indeed is of himself, that we may understand so much as is expedient for us to know of him.

Of the properties or attributes of God.

The description of God then may be taken from the things whereby he doth manifest himself, called in Scripture his name, (Psalm cxlv. 1—3.) among which the chief and principal are his attributes or properties, viz. essential faculties of God according to the diverse manner of his working, (1 Pet. iii. 12. 1 John iv. 16.) which, though not communicable with the creatures, yet of some of them there are some shadows and glimpses in men and angels; (as wisdom, holiness, justice, mercy, &c.) while other some are so peculiar to the divine essence, that the like of them are not to be found in the creatures, as simpleness, infiniteness, eternity, &c.

These properties may be considered either in themselves, as they are essential, or in their works, or effects; and are all per-

Digitized by Google

fect, either as they be *absolute*, or as they be *actual;* absolute in himself, by which he is able to shew them more than ever he will; as he is able to do more than ever he will do, (Matt. iii. 9.) *being able of stones to raise children unto Abraham;* or actual, as that which he sheweth in the creation and government of the world, (Psalm cxxxv. 6.) Again, something we may conceive of his essence affirmatively, knowing that all perfections which we apprehend, must be ascribed unto God, and *that* after a more excellent manner than can be apprehended; as that he is in himself, by himself, and of himself; that he is one, true, good and holy. But much more by denial or by removing all imperfections whatsoever; as of composition, by the titles of simple, spiritual and incorporeal; of all circumscription of time, by the title of eternal; of all bounds of place, by that of infinite; of all possibility of motion, by those titles of unchangeable, incorruptible, and such like. We describe God by these properties, a spirit eternal. Or more fully, God is a spiritual substance, having his being of himself, infinitely great, and good, (John iv. 24; viii. 58. Exod. iii. 14; xxxiv. 6, 7. Psalm cxlv. 3, 8, 9.) and hence we learn to acknowledge both our being and well-being from him, and from him alone; (Acts xvii. 28. Ephes. ii. 10.) and when we say that God is a substance, we mean that he is such a thing as hath a being in himself, of himself, and which giveth a being to all other things. And we add, *of himself*, by way of distinguishing his existence from that of all *creatures*, which have a being, but not of themselves; whereas God alone *is He in whom we live, and move, and have our being*, (Acts xvii. 28.) which proveth that he alone hath his being of himself.

A description of God.

Further, when we say that God is a spirit, we conceive of him six things.

God a spirit.

1. That he is a living substance.
2. That he is incorruptible.
3. That he is incorporeal; without body, flesh, blood, or bones; for a spirit hath no such matter. (Luke xxiv. 39.)
4. That he is invisible; (i. e.) he hath not been seen with any mortal eye, neither can any man possibly see him.
5. That he is intangible, not felt.
6. That he is indivisible, (i. e.) he cannot be divided.

Digitized by Google

That no man hath seen God, is plainly set down, (1 John iv. 12.) and that no man can see God, is plainly proved, (Exod. xxxiii. 20; 1 Tim. vi. 16.) And besides Scripture, the same is also manifest by reason, for if we cannot see our own souls, which are ten thousand times a more gross substance than God, much less can we see God, which is a most pure and spiritual substance.

We read, indeed, (Gen. xviii. 1.) that God appeared to Abraham, and (Deut. v. 24.) that he shewed himself to the Israelites, but it is only meant in these passages, that God gave them some outward signs whereby they might be certain of his presence, and therefore it is said, that the Lord appeared unto them, but his substance or essence they saw not. For to know God perfectly, is proper to God only, (John vi. 46.) and though we read (Gen. i. 26.) that man was made according to the image of God, this image consisteth not in the shape and figure of his body, but in the mind, and integrity of nature, or, as the Scripture saith, in wisdom, righteousness, and holiness, (Col. iii. 10. Eph. iv. 24.) and where the Scripture attributeth unto him hands, feet, &c. it so speaketh of him as we are able to conceive; and therefore in these and such like speeches humbleth itself to our capacity, attributing members unto God, to signify the like actions in him.

This doctrine, that God is a Spirit, teacheth us, first, to worship him in spirit and in truth; (John iv. 23, 24.) secondly, to drive away all fond imaginations and gross conceits of God out of our hearts, and all pictures and similitudes of God out of our sights: that we frame not any image of him in our minds, as ignorant folks do, who think him to be an old man sitting in heaven, &c. For seeing that God was never seen, whereunto shall he be resembled? Moses urgeth this point hard and often on the Israelites, saying, (Deut. iv. 12.) *Ye heard the voice, but saw no similitude;* and adding, verse 15. *Take ye therefore good heed unto yourselves* (he saith not only take heed, but take good heed, and *therefore* take good heed) *for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire.* Then he cometh in the next four verses to the thing that they must therefore take heed of; *lest ye corrupt yourselves and make you a graven image, the similitude of any figure, the likeness of male or female,* &c. See also Rom. i. 23.

Digitized by Google

The attributes or properties of God may be distinguished into those which do concern the perfection of his essence, and those which concern his life; which in God be one and the same thing, distinguished only for our capacity.

By the perfections of God's essence we mean his absolute constitution, by which he is wholly complete within himself, and consequently needeth nothing without himself, but alone sufficeth himself, having all things from himself, and in himself. Or thus; perfection is an essential property in God, whereby whatsoever is in God is perfect, (Psalm xvi. 2; l. 12. Rom. xi. 35, 36.) and from hence ariseth all felicity and happiness, all endless bliss and glory. The perfections of God.

The felicity of God is the property of God, whereby he hath all fulness of delight and contentment in himself. And we learn from the perfections of God, that he is to seek his own glory, and not the glory of any, in all that he willeth, or willeth not, doth, or leaveth undone. Whence they are confuted that think God is moved to will or refuse things in respect of the creatures, as men that seeing a miserable man are moved to pity; whereas God of himself, and in himself, is moved to save or reject, (we speak here of reprobation, not of condemnation) to receive some, and to cast away others. For all that he doth is perfect, howsoever he deals with us. The felicity of God.

The perfection of God's essence principally consisteth in simpleness, or singleness, and infiniteness; and these two are counted the principal properties of God, because they are not only incommunicable themselves, whereas those which concern the life of God have some resemblance in the creature, but also make all other properties of God incommunicable.

Simpleness or singleness in God, is an essential property, whereby every thing that is in God is God himself; therefore without parts, mixture or composition, invisible, impassible, all essence; whence he is not called merely holy,—but holiness; not merely just,—but justice, &c. (Ex. xxxiii. 19.) whence we gather, Of the simpleness or singleness in God.

1. That God hath no qualities nor adjuncts in him, as the creatures have, but such as are attributed unto him for our capacity, when it is his nature that is such. (1 John i. 5; v. 26; xiv. 6.

2. That God's essence or substance cannot be augmented or

diminished; that his nature and will cannot be changed; but he remaineth constant, without shadow of change; and will be always such as he hath been from all eternity. (Numb. xxiii. 19. James i. 17. Psalm xxxiii. 11. Isa. xlvi. 10.)

It may be proved by the light of reason that God is thus unchangeable, for whatsoever is changed,* must needs be changed either for the worse, or for the better, or to a state equal to the former. But God cannot be changed from the better to the worse, for so he should become of perfect, imperfect; and to exchange from the worse to the better, it is impossible also, for then he should have been imperfect before. Lastly, if he should alter from an equal condition to an equal, so that he should forego some good which before he had, and assume some other which before he had not; both before and after this change he should be imperfect, being destitute of some part of that good which appertaineth to him; which to affirm is high blasphemy.

Divers things indeed are objected against that immutability of God's nature and will: as first, that in the mystery of incarnation, God was made man, which before he was not. But that was done not by any conversion or change of the divinity, but by the assumption of the humanity. It is further objected, that if God cannot change his mind, why is it said, that he repented that he made man? But the repentance attributed so often to God in the Scriptures, signifieth no mutation in God's nature, but in his actions, immutably decreed from all eternity. And the Scripture in this speaketh after our manner, that we may better understand what is the hatred of God against sin. For as when we are grieved with any thing, we do then repent us that ever we did that thing for which we are grieved; so is God said to repent him that ever he had made man, with whom he was angry, to shew that he was unfeignedly and highly displeased with the evil ways of mankind. Neither did he change his mind even when he drowned the world; but then did only execute that which from everlasting he had decreed.

Again, when it is said, the Lord changed his mind from the evil which he threatened to his people, (Exod. xxxii. 14,) that is still spoken after the manner of men; for man, because he is

* The like reasoning is used by Plato de Repub. and also Sallustius de Diis. c. 1.—Ed.

Digitized by Google

but man, cannot speak unto God but as a man; and therefore God speaks again unto man like a man, because else man should not understand what God is, nor what his will is. For example, when Moses prayed for the Israelites, he used many reasons to persuade the Lord, (but especially to confirm his own hope); at the last he said thus, *Turn from thy fierce wrath, and change thy mind from this evil towards thy people.* Thus did Moses speak to God, and if he had spoken to a mortal man, he could have said no more nor no less; for man's speech is according to his capacity, and both are limited, and beyond himself he cannot go. Therefore when he sheweth what the Lord did, he saith, he changed his mind, which was as much as he could conceive of God concerning that matter. Thus we speak as well as we can, yet in a broken and imperfect manner, to God, as little children speak to their nurses; and Almighty God speaks in a broken and imperfect language to us again, for our weakness and understandings' sake, as the nurse doth to the child. For if the nurse should speak so perfectly to the child, as she could to one of greater capacity, the child would not understand her: so if God should speak unto us as he could, and according to his own nature, we were never able to understand him nor conceive his meaning. And though the promises and threatenings of God are not always fulfilled, it seemeth not therefore that sometimes he changeth his mind; for his promises are made with a condition of faith and obedience; (Deut. xxviii. 13.) and his threatenings with an exception of conversion and repentance. (Ps. vii. 12.) And this doctrine of the simpleness and unchangeableness of God's nature, 1. Ministereth comfort unto the faithful, for strength of their weak faith, whilst they consider that the mercy and clemency of God is in all perfection, and without change unto them. For this is the foundation of our hope and comfort in this life, that he doth not now love and now hate; but whom he loveth, *he loveth them unto the end.* (John xiii. 1.) 2. It giveth matter of terror unto the wicked, whilst they consider his wrath and severity against them to be in most full measure, the one and the other being God himself. It may also make us fear to offend him, because all his threatenings are unchangeable except we repent.

God's infiniteness.

Infiniteness is an essential property of God, whereby all

Digitized by Google

things in his essence are signified to be without measure and quantity; and consequently, that the substance of God, his power and his wisdom, and whatsoever is in him, is incomprehensible. (Ps. cxxxix. 7. 1 Kings viii. 27. Rom. xi. 33.) And this infiniteness consisteth more especially in *immensity* or exceeding greatness, and *eternity* or everlastingness; the former being an essential attribute or property in God, whereby he contains all things, and is contained of nothing that either is or may be imagined; and consequently is free from increasing or decreasing, and all comprehension of place, being present every where, both within and without the world, and filling all places wholly at all times with his presence. For he is in all places, in heaven and in earth, and the sea and hell, and all at one time; neither can he be contained in any compass of place, (as is a man or angel, or any other creature) but he is in all places, and filleth all places at once, and is beyond all compass of place that we can imagine, (Ps. cxlv. 3. Isa. lxvi. 1; xl. 12. Jer. xxiii. 24.) yet is not God everywhere bodily, for he hath no body; neither is he everywhere in speculation only, for he worketh in every thing which he beholdeth. But he is everywhere essentially; for his essence is not contained in any place, because he is incomprehensible; and as he filleth heaven and earth and all places, therefore he can neither depart from any place, nor be absent from any place. Wherefore as the whole soul is in the body and every part thereof, so God is whole and wholly in every part of the world. And the objection that if God be every where essentially, then he is in the most sordid and filthy places, is no abasing of the glory of his majesty, any more than it is to the sun whose beams and light are there; or to a physician to be amongst those that are sick. Besides, all the creatures of God in themselves are exceeding good, as being his workmanship, and it is no abasement of the workmaster to be amongst his works. And whereas it is urged, that if God be everywhere, why is it said he dwelleth in the heavens? (Ps. ii. 4.) it is, because his glory and majesty, which is everywhere alike, shineth most perspicuously and visibly in heaven. Then again, when it is said, (Num. xiv. 42.) that he is not amongst the wicked, we are to understand that he is not amongst them with his grace and favour, to protect and defend them; but other-

God's immensity or greatness.

Digitized by Google

wise by his power and providence he is amongst them, to bridle their raging affections, to plague their furious obstinacy, and dispose of their desperate attempts to his own glory, and the good of his people. And if it be asked how he, being everywhere at the same instant of time, is said to be sometimes near, sometimes further off, (Isa. lv. 6.) we reply, that he is said to be near unto us, when by his word or any other means he offereth us grace and favour; and when he heareth and granteth our prayers, as Moses saith, (Deut. iv. 7.) *What nation is there so great, who hath God so nigh unto them, as the Lord God is in all things that we call upon him for?* It is objected further, that if God be in hell, then all goodness is there; for he is all goodness; and so consequently there is no want of joy in the damned. But the damned in hell feel no part of his goodness, that is, of his mercy and loving favour; but of his power and justice. So that God is in hell by his power, and in his wrath. The consideration of this doctrine of the immensity or infinite greatness of God should put us in mind, that nothing which is vile and base should be offered unto God in the worship of him. Secondly, it serveth to drive all gross and idolatrous conceits of God out of our minds, and to detect the impiety and blasphemy of those persons, who either by making of pictures (as they thought) of God, or by maintaining of them being made, or by suffering them to stand still without defacing, (especially after it be known) have thereby denied God to be incomprehensible. For those pictures and resemblances of God, which ignorant men have forged in their own brain, do tell us and say, that God may be comprehended and contained within a place, yea, in a small place, or in any place, as a man or other creature; which is most high blasphemy against the majesty of Almighty God.

The eternity of God is an essential property in him, whereby his essence is exempted from all measure of time, and therefore is the first and the last, without either beginning or end of days; (1 Tim. i. 17. Isaiah xli. 4; and xliv. 6. Psalm xc. 2. Rev. i. 8, 11.) and he is called eternal in the Scriptures, 1. In that he hath been from all eternity without beginning, is now, and shall be for all eternity without end. 2. That all times are present with him continually, and so nothing former nor latter, nothing past nor to come. 3. That he is the author of everlastingness

God's eternity.

Digitized by Google

unto others, because he hath promised to give his children of his eternal blessedness, and to have a continual care of them through all eternity; and will have a kingdom in angels and men, whereof shall be no end. And it is necessary that we should know this, that we may here stay ourselves with the certain hope of eternal life grounded upon his eternity; for God being eternal, he *can* for ever preserve us, and seeing that he hath promised, he *will* for ever preserve us, (Psalm xlviii. 14; ciii. 17.) Hereby likewise are we strengthened, not only in the immortality of our soul, but also in the immortality of our bodies after the resurrection, considering that by his everlastingness he giveth continual being to such of his creatures as he is pleased to give a perpetual continuance unto. God is said to be eternal in this respect, that so he might be discerned from all other things created; for nothing is like unto God, as the Scriptures testify, (Isa. xl. 18. Psalm cxiii. 4, 5.) And, if it be asked how God is said to be *alone* everlasting, seeing angels and souls of men shall be also everlasting; we must observe of these, that though in regard of the time to come they are everlasting, yet not in regard of the time past; for though they shall continue always, yet they had their beginning, which cannot be said of God; who therefore is called Alpha and Omega, (Rev. i. 8.) Besides, their continuance is such as is not absolute and by itself, but proceeding from the power of God, who is able, (if so he pleased,) to give unto them an end as well as a beginning. In which respect God is said only to have immortality, (1 Tim. vi. 16.) Again, it is necessary we hold God to be eternal, that so he may be discerned from all things created; and this for two causes. First, because certain heretics have thought either all the creatures, or some of the creatures at least, to be derived from the very nature and essence of God by propagation, as children from their mother's womb. Secondly, that all idolatrous cogitations of God may be excluded out of our minds.

The life of God.

We now come to treat of the life of God, which is an essential property in him, whereby the divine nature is in perpetual action, living and moving in itself. Hereof is that speech in the Scripture so often used, *The Lord liveth.* Hereof likewise is that form of asseveration or oath used so often both by God, (Numb. xiv. 21. Rom. xiv. 11.) and by man, (1 Sam. xix. 6.

Digitized by Google

Jer. iv. 2.) *As the Lord liveth.* And hence it is, that the Lord so ordinarily in the Scriptures hath the name of the *living God.* (Psalm xlii. 2. Jer. x. 10. Heb. iii. 12.) He is thus called for four causes—

1. Because he only hath life in himself, and of himself, and all other creatures have life from him, (Psalm xxxvi. 9. 1 Tim. vi. 16. John v. 26.)

2. Because he is the only giver of life unto man. (Gen. ii. 7. Acts xvii. 28.)

3. Because he is the God especially (not of the dead, but) of the living, (Matt. xxii. 32.) for all live unto him.

4. To distinguish him thereby from all the false gods of the heathen, which have no life in them. (Psalm cxv. 5, 6.)

Touching the life of God, it is to be observed, that as all life is active in itself, so the chief life (such as is in the highest degree to be attributed unto God) is operative in three faculties and operations, viz. *in understanding, power, and will.* And the attributes whereby this life of God is signified are, his all-sufficiency, and his holy will; the former whereof comprehendeth his omniscience or all-knowing wisdom, and his omnipotence or almighty power. (Job ix. 4, 19. Dan. ii. 20.)

Of the knowledge and wisdom of God.

The knowledge or wisdom of God is an essential property of God, whereby he doth distinctly and perfectly know himself, and of and by himself all other things that are, were, shall be, or can be; understanding all things aright, together with the reason of them. (Matt. xi. 27. Heb. iv. 13. Job xii. 13. Psalm cxxxix. 1—11. John xxi. 17. 1 Tim. vi. 16.) And we conceive of God, by this attribute, four things. 1. That he knoweth all things. 2. That he can be deceived in nothing. 3. That he most wisely hath disposed and ordered all things, insomuch that he cannot justly be reproved in any of them. 4. That he keepeth not his wisdom to himself, but bestoweth it upon his creatures, so that whatsoever wisdom they have, they have it from God. It is further to be observed respecting God, that he doth understand things, not by certain notions abstracted from the things themselves, but by his own essence; not successively (remembering one thing after another) or by discourse of reason, but by one and the same eternal and immutable act of understanding, he conceives at once all things, whether they have been or not.

Digitized by Google

And this wisdom of God is infinite even as God is infinite, (Psalm cxlvii. 5. Isa. xl. 28.) the branches thereof when it is referred to God's actions, being fore-knowledge and counsel, (Acts ii. 23.) the former being that by which he most assuredly foreseeth all things that are to come; (1 Pet. i. 2.) though this be not properly spoken of God, but by reason of men, to whom things are past or to come. And it is not, moreover, this fore-knowledge, but the will of God which is the cause why things are done. The counsel of God is that by which he doth most rightly perceive the best reason of all things that are or can be. (Job xii. 12, 13. Prov. viii. 14. Ephes. i. 9.)

Fore-knowledge and counsel of God.

God's absolute wisdom and knowledge.

For the clearer knowledge of this wisdom of God, there is further to be considered, that it is two-fold. First, it is absolute, and we do so term it, because by it God can and doth simply and absolutely know all things from all eternity. (Heb. iv. 13. Psalm xciv. 11.) Secondly, it is special, whereby he doth not only know his elect children as he knoweth all things else, but also he doth acknowledge them for his own, and doth discern them from others, and love them before others. (2 Tim. ii. 19.) And when the Scriptures attribute wisdom to God, they speak properly of his absolute knowledge, whereby he doth not only know always, and most perfectly, himself and the whole order of his mind; but also understandeth and knoweth all his works, and the works of all his creatures, past, present, and to come; with all the causes and circumstances of all.

And this absolute knowledge is spoken of in the Scriptures in two ways; either as it respects the knowledge itself, or the things known; and so they shew first, what and what manner of thing it is, and secondly, what things are known of God.

The best way to find out what knowledge is in God, and what wisdom doth best agree to his divine nature, is, first to consider what wisdom and knowledge doth not agree with his nature and essence: for his knowledge and wisdom are infinitely greater than any we can affirm to be in God. And to find what knowledge is not agreeing with his divine nature, we must consider and set before us all the kinds of knowledge, and all the ways and means whereby any knowledge is to be attained unto amongst men and angels. Then shall we see that the wisdom and knowledge of God are far more excellent every way, than the most

Digitized by Google

excellent that can be found or thought upon amongst men and angels. For by two ways or means we learn all that we do know; one way by our senses, viz. by hearing, seeing, feeling, smelling, and tasting; another way, by our understanding. But God cannot know any thing by sense, because he is not as man, but is a spirit, and bodiless, and therefore hath no senses.

And although the Scriptures do attribute eyes to God whereby he beholdeth all things, and ears whereby he heareth all things, &c. yet indeed he hath none of all these; but these be figurative speeches used for our capacity and understanding, signifying that nothing is hidden from the Lord. God, then, knoweth things by understanding, but not as we do; for that manner of knowledge which we have by our understanding, is either an opinion, or a belief, or a skill and learning.

Now an opinion is no certain and evident knowledge of a thing, but is still doubtful what to affirm or deny; and therefore such a knowledge is not in God, for he knoweth certainly. And as to belief, or faith, it is a certain, but not an evident knowledge. For what we believe only, that we do not see nor know by the light of natural understanding, and therefore it is no evident knowledge; but it is a certain and true knowledge, because he is most true which revealed it unto us. For faith or belief is a most certain knowledge grounded upon the report of another. But this kind of knowing things doth not agree with the nature of God, forasmuch as he knoweth all things in himself and of himself; and not by the report of another. And as to skill and learning, that is both a certain and evident knowledge of things; yet nevertheless it doth not agree with the nature of God, because it cometh by knowledge that went before, and is gotten by reasoning and debating of things, by defining and dividing, and by searching out the causes of things; but in God is neither before, nor after, first nor last; and God hath no knowledge after such a sort. Again, our knowledge which way soever it be considered, whether it be a habit in us, or an action in us, is imperfect; for we know not all things, and those things which we do know we know not all at once, but one thing after another, and yet still but in part. Whereas God doth most perfectly know and understand all things at one instant, without any conceit of mind, altering this way or that way.

Digitized by Google

And though all our knowledge is a thing distinguished from our mind and understanding, it is not so in God; for the knowledge or wisdom which is in him, is a most simple and perfect thing, yea, it is his very essence and substance; and God is all knowledge, all wisdom, and all understanding, infinitely more than all men and angels can conceive. For that he knoweth the natures and properties of every particular thing, is proved both by the Scripture, and by reason. For the Scripture saith, that God saw every thing that he made that it was good; this is not spoken generally of all, but especially of every one creature. Again, reason makes it manifest by three examples in the Scriptures.

First, Adam gave to every living thing a proper name, (Gen. ii. 20.) according to its proper nature; whereby it appeareth that Adam had a distinct and particular knowledge of every thing: how much more then had God this especial knowledge of every particular thing, who gave to Adam whatsoever wisdom and knowledge he had?

Secondly, (1 Kings iv. 33.) Solomon's wisdom and knowledge was so great that he was able to dispute, and did dispute of the nature of all trees, plants, fishes, fowls, worms, beasts, and all natural things, as one that was most skilful in them: how much more then doth God know all things and their natures particucularly, who gave such wisdom to Solomon?

Thirdly, (Matt. x. 29, 30.) our Saviour Christ saith of the Father, that all our hairs be numbered by him, and that a sparrow falleth not to the ground without the will of our heavenly Father. If not without his will, then not without his knowledge. Furthermore, God doth certainly know the motions of the will, and the thoughts * of the heart in all men, and the issue of them all, which is manifest by these places of Scripture following, (Gen. vi. 5. Psalm xciv. 11. Prov. xxi. 1. Jer. xvii. 9, 10.) Therefore it is that we cite him to be the witness of our hearts when we swear by him. And that he also knoweth all evils and sins which lie lurking in all men's hearts, is manifest by these places of Scripture following, (Gen. vi. 5. Psalm lxix. 5. Job xi. 11. Psalm xc. 8, 9.) It is indeed impossible but

* Thus, when Thales was asked, whether a man doing evil, could be concealed from God, replied, No, nor thinking either.—Ed.

Digitized by Google

he must know them, and for two causes: First, if he did not, his knowledge would be imperfect. Secondly, if he did not know them, he could not be a just judge, neither could he reward every one according to his works and thoughts, which to affirm were ungodly and blasphemous. And whereas it has been objected, that that which is nothing cannot be known; but sin and evil is nothing, (for it is nothing else but a taking away, or failing of good, and is a mere corruption) and therefore sin and evil cannot be known of God; we answer, that we know what is evil, and we know evil things, and we do discern them from good things; but we know evil only by his contrary, that is good; as we know nothing by something, darkness by light, death by life, sickness by health, vice by virtue. Thus by the knowledge of good, evil is known unto us; and therefore seeing that God, (who is the chief good) doth by himself know all good things, he must of necessity also know and understand all the evil that is contrary thereunto.

Further, God knoweth the things which are not, and he doth also truly know the things which shall never come to pass: the reason of which is, because he knoweth all things by his essence; therefore he knoweth all things which are subject to his divine essence and power, and therefore also are possible, but shall never come to pass. And he knoweth them all eternally; that is, for ever and ever, he knew, and doth know them, as the Scripture doth testify, (Eph. i. 4. 2 Tim. ii. 19.) for if a builder by virtue of his art doth conceive in his mind the form of an house, which house he will never build; how much more can God do the same? for God can make more worlds, and he knoweth that he can, and yet he doth it not.

Again, although there were never an eagle in the city, yet we can conceive in our minds what an eagle is: much more doth God know all things which are not in act, and which never shall be. It may be objected indeed, that the last similitude doth not hold; for therefore we keep the knowledge of an eagle in our minds, though all be gone, because the similitude of the eagle which was sometimes in the city doth still remain in our minds and understandings: but what similitude, it may be asked, can there be in the mind of God, of those things which are not, which never were, and which never shall be?

Digitized by Google

The answer is this, that the very essence and similitude of God is a similitude of all those things that may be if he will, which he must needs know, for he doth most perfectly know himself. And thus if we consider his power or almighty essence, all things should be done which he can do and doth know. But it must be observed, that the only foreknowledge of God alone, which the Greeks call theoretical knowledge, that is, a knowledge beholding all things, is not the cause of things; but his foreknowledge with his will, which the Greeks call practical knowledge, that is, a working knowledge, that is the cause of things. Again, the knowledge of God is most certain, and cannot any way be deceived, for all things are known of God as they are; and all things are as they are known of God; and therefore his knowledge cannot any way be deceived, (Heb. iv. 13.) and although things be changed and altered, yet God doth know thereof; and although they change and alter, yet his knowledge doth never alter nor change, neither is it uncertain, but is always the same, firm and constant, and can by no means be increased, diminished, nor altered; for he neither forgetteth any thing, nor is ignorant of any thing, neither is any thing new unto him, for the Scripture saith, all things are always manifest in his sight. St. James saith (i. 17.) with God *is no variableness nor shadow of turning;* therefore his knowledge is always one and the same. Solomon saith, *Many devices are in a man's heart, nevertheless the counsel of the Lord, that shall stand.* (Prov. xix. 21.)

But if this knowledge, it may be asked, be always one and the same, why doth the Scripture say, that the Lord will forget our sins, and blot them out of his remembrance, and remember them no more? To which we answer, that these and such like phrases of speech are not to be understood of the simple knowledge of God, as though he should know them no more, but of his judicial knowledge unto punishment. For although he doth know and remember our sins always most perfectly, yet he will not know them nor remember them to bring them into judgment, and so to punish us for them when we do truly repent; that is, they shall be no more judged or punished, or laid to our charge if we be in Christ, than if he had quite and clean forgotten them, and never did remember them. And these speeches serve

Digitized by Google

to arm us against the despair and doubting of our salvation; being truly in Christ.

The wisdom of God shineth unto us most clearly in his works of creation and preservation of the world; and not only in his works, but also in his Gospel, whereby he calleth and gathereth his church out of the world, to be saved by his Son our Mediator Jesus Christ, (Eccl. iii. 11. Ps. civ. 24. 1 Cor. i. 21.) This saving wisdom of God was not known to the philosophers and natural wise men in the world, but only to the elect children of God. (Matt. xi. 25.) It is not, however, to be perfectly conceived of us, neither is it communicated to any creature, neither can be. For it is inconceivable, as the very essence of God himself is inconceivable, and unspeakable as it is; and his wisdom, as we have heard before, is his very essence, that is, his very Godhead or God himself: and that it is inconceivable the Scriptures do testify. (Ps. cxlvii. 5. Rom. xi. 33.) We may make of this doctrine the uses following:—

1. By this doctrine of God's unspeakable knowledge and wisdom, the true God is discerned from all false gods, and from all things made; for that is no God which hath not this divine knowledge and wisdom which the Scriptures do attribute to God.

2. Seeing our God is such a God as knoweth all things that are done, said, or thought, and seeth into the most hidden corners and thoughts of our hearts, we must study and learn thereby to drive all hypocrisy and dissembling from us, and to open our hearts to God of our own accord, and to beseech him in his own Son's name to cleanse us from our secret faults.

3. It must make us to walk always before the Lord, according to his will revealed in his word, with great fear and reverence, as men always in his sight and knowledge.

4. It serveth to confirm our faith and trust in the providence of God; for although we know not what to do, nor how to do, nor what shift to make in dangers and necessities, yet God doth, and he hath knowledge enough for us, though we be ignorant, and his wisdom shall succour our foolishness, if we do truly and faithfully serve him. (Ps. ciii. 13, 14.)

5. This should be our consolation against the fear of hell and despair, and should uphold in us the certainty of our salvation; because this knowledge and wisdom of God, joined with his will

Digitized by Google

to save us, is firm and constant; and he, knowing all his elect, will not lose one of them that are in Christ his Son. (John xvii. 12. 2 Tim. ii. 19. John x. 27—29.)

Of the omnipotency or almighty power of God.

The omnipotence or almighty power of God, is an essential property in God, whereby he is * able to effect all things, being of power sufficient to do whatsoever he willeth or can will, (Gen. xxxv. 11. Deut. x. 17. Neh. i. 5. Job ix. 4; xi. 7; xlii. 1, 2. Ps. cxv. 3. Dan. iv. 35. Matt. xix. 26. Luke i. 37.) Yet there are three kind of things which God cannot will or do.

1. Such things as are contrary to his nature; as to destroy himself; or not to beget his Son from eternity.

2. Those things which argue impotency, and are a sign of weakness; as to lie,† (Tit. i. 2.) to deny himself, (2 Tim. ii. 13.) to allow wickedness, (Hab. i. 13.) to be forgetful, to do the works of a created nature, &c. For the disability of such things confirmeth, not weakeneth, God's omnipotency.

3. Such things as imply contradiction. For God cannot make a truth false; or that which is, when it is, not to be; or a man to be a man and a stone at one and the same time; or Christ's body to be a true body, and yet to be in all places or divers places at once, and to be without circumscription and occupying of a place, which is the essential property of a body. For one of these being true, the other must be false, and God who is the truth itself cannot work that which is false and untrue; so that God's omnipotency must always teach us that he is glorious, and true, and perfect, and not the contrary. He is said then to be almighty in these respects:—

1. Because he is able to perform whatsoever he will, or is not contrary to his nature. (Ps. cxxxv. 6. Isa. xl. 28.)

2. He can do all things without any labour, and most easily. (Ps. xxxiii. 9; cxlviii. 5.)

3. He can do them either with means, or without means, or contrary to means, as pleaseth him.

4. There is no power that can resist him.

* Ραδια παντα Θεῳ τελεσαι, και αδυνατον ουδεν. Linus.—Ed.

† Omnia quidem potest Deus, sed non facit, nisi quod convenit veritati ejus et justitiæ. Deus non potest peccare, quia non esset hoc potentiæ sed infirmitatis. Si enim hoc posset, omnipotens non esset. August. de Trin.—Ed.

Digitized by Google

5. All power is so in God only, that no creature is able to do any thing but as he doth continually receive power from God to do it. (Acts xvi. 28. Isa. xl. 29.) So that there is no power but what is from God.

That however we may rightly understand what power is in God, it were very requisite that we did first consider that this word power is taken in the Scriptures two ways, or in two senses; sometimes for authority, which is grounded upon law, by which authority one may do this or that if he be able to do it; sometimes it is taken for might and strength, or ability to do a thing if one hath authority to do it: and these are distinguished by two words amongst the Greeks and the Latins. For when the Greeks speak of power that signifieth authority and right, (Matt. xxviii. 18.) then it is called ἐξουσία: when they take power for strength, then it is termed by them δύναμις. Amongst the Latins, being taken the first way it is called *potestas*; being taken the second way, that is, for might or strength, it is called *potentia*; and in English we call them both power. So that these words are not only distinguished, but may also be separated the one from the other: as for example, a king may have great force and strength, and by his great *power* he may be able to overthrow and destroy a whole country or kingdom over which he hath no *authority*. Again, some king hath power, that is, *authority* over his rebels, and yet hath not power, that is, *strength* enough to subdue them; so some perhaps have might and *strength* enough to govern and rule another man's wife, another man's children, or another man's servant, over which he hath no power, that is, *authority*. And again, fathers have *authority* over their own children; all husbands over their own wives; and all masters over their own servants; and yet all have not *power*, that is, strength and ability to rule them. But though in creatures these two may be separated one from the other, and many times are, yet in God they are not divided but distinguished. For he hath all power, that is, all *authority* over all things: and he hath all power, that is, all *strength, force, might and ability* to do all things with all things at his good pleasure; and this power is not given him, but he hath it in himself, and of himself, most perfectly, absolutely, and eternally. Moreover, though both authority and strength are in God essentially,

Digitized by Google

yet when the Scripture speaketh of God's omnipotency, it meaneth (and so do we) his strength and ability, whereby he is able to do whatsoever he will, not excluding his right. And though, to speak simply, the power of God is but only one, and a most simple and single thing, which is his essence and substance, yet for divers respects it is said to be manifold; and it may be considered two ways:

1. As it worketh always, and can work in God himself; for God in himself doth always understand, will, love, &c.

2. As it worketh out of God himself, in the creatures; as when he created all things, and doth now work in governing all things, and can work, if it please him, infinite things; and of this working of God's power do the Scriptures properly speak when they call God almighty. God's power, as it worketh in himself, may be considered two ways: first, as it is common to all the three persons in the Trinity, that is, a power whereby God, the Father, the Son, and the Holy Ghost, doth understand himself, love himself, and work in himself; and these actions do not differ from the essence of God, for that in God there is nothing which is not his substance. Secondly, the other working in God himself is that by which the Father doth beget eternally a Son of his own nature and substance equal to himself: and this power of begetting the Son of God is proper only to the Father, and not to the Son and Holy Ghost.

The power also of God working out of himself, and which hath relation or respect to things created, is two-fold; the first is a power *absolute*, whereby he is able to do whatsoever he will, the other is a power *actual*, whereby he doth indeed whatsoever he will. Of his absolute power speaketh our Saviour Christ, *Thinkest thou that I cannot pray to my Father, and he shall presently give me more than twelve legions of angels?* but he would not ask it, and his Father would not give it. (Matt. xxvi. 53. Phil. iii. 21.) And of this actual power the prophets and apostles make mention, when they join his power and his promises together; that is, when they say he is not only able to perform, but doth and will perform indeed whatsoever he hath promised. And of this power Paul doth speak when he saith, that God will have mercy upon whom he will: and every where in the Scriptures we read, that God hath done what he

God's absolute power.

God's actual power.

Digitized by Google

would, given to whom he would; whereby we see that God could and can do more than he would or will. (Ps. cxxxv. 6.) This working or mighty power of God is infinite two ways, or in two respects: first, *in* itself, and *of* itself it is infinite. Secondly, as it is extended to the creatures, which may be called the object of God's power, it is also infinite. We say it is infinite in itself, or of its own nature, because the power of God is nothing else but his divine essence: and the essence of God is of his own nature by itself and of itself infinite.

God's power infinite.

This power is also infinite as it is extended to the creatures; for the things which God can perform or bring to pass by his power are infinite, and therefore his power is infinite. For God never made so many, nor so great things, but he could have made more, and greater if he would: as for example, he adorned the firmament with an innumerable company of stars, and yet he could have decked it with more; and to speak in a word, God can always perform infinite things more than he doth, if he will; and therefore both in itself, and out of itself, his power is infinite. Yet cannot this omnipotency of God be communicated to any creature; for to be truly and essentially omnipotent, is proper to God only, and omnipotency is God's essence; and therefore whosoever is God is omnipotent, and whosoever is omnipotent must needs be God, whose power is a chief power and infinite: and the power of any creature is not infinite, but finite, and consequently no creature can be omnipotent, except we would say that a creature, or a thing created, can be both a creature, and a God or a Creator too; which is both absurd and blasphemous.

But though God can do all things, yet he cannot sin; and yet for all that he is still omnipotent; for to sin is no part or point of omnipotency, but of impotency: to sin is nothing else but to leave the right and perfect way, or to fall from a right and perfect action, which sheweth want of power to uphold himself that doth so. Which power is not wanting in God, for he is omnipotent; and being omnipotent, he cannot go from strength to weakness, and from perfection to imperfection, &c. and therefore he cannot sin. And the Apostle Paul is of that mind, (2 Tim. ii. 13.) *If we believe not, yet abideth he faithful, he cannot deny himself.* He doth not say he *will not* deny himself,

Digitized by Google

but he *cannot* deny himself; and his reason is, because (as he saith himself,) God is faithful, not only in his will, but also by his nature; and therefore since God is faithful by nature, he cannot but stand to his promises which he made according to the good pleasure of his will; and by nature he is omnipotent, therefore he cannot be impotent: by nature he is good, and the chief good, therefore he cannot become evil, nor do evil. Neither can he be moved, or be subject to passions or sufferings; for the power whereof we speak, when we say that God is omnipotent, is altogether active, and not passive; neither can any passive power be in God. And to this effect speaketh St. Augustine, when he saith, *Dicitur Deus omnipotens faciendo quod vult, non patiendo quod non vult;* that is, God is called omnipotent in doing what he will, not in suffering what he will not. And though some say that God can sin, but he will not; and that he can be subject to passions, but he will not; and that he can do whatsoever can be imagined or thought, but he will not; of such persons I say nothing, but that their opinion is both foolish and ungodly. For God cannot do anything which disagreeth from his nature, and therefore he cannot sin, &c. (Rom. ix. 14.) not because his will is against it, but because it is against his nature and natural goodness, (1 John i. 5. Deut. xxxii. 4.) therefore do the Scriptures deny any iniquity to be in God; and St. Augustine saith to that effect, *Deus injusta facere non potest, quia ipse est summa justitia;* that is, God cannot be unjust, because he is most just, and righteousness itself. But if it be further urged, that for all this, God doth in some sort will sin, for he doth not permit it against his will: and besides that, he commanded some things which were sins, as Abraham to kill his innocent son, and Shimei to curse David; it must be observed, that so far forth as God doth command, or will, or work anything, that thing is not sin in God, for he both willeth and worketh in great wisdom, and according to his most holy will; and therefore no action can be sin in God, but every action of God is most holy and good, and so saith the Scripture. (Ps. cxlv. 17.)

Uses from God's omnipotency.

The doctrine of God's omnipotency serveth,

1. To sustain and strengthen our faith in God's promises, that we should not doubt of our salvation: because God hath

promised eternal life to the faithful; and he can do, and he will do, what he hath promised.

2. To teach us that we should not despair of any thing that God doth promise, either in respect of our own weakness, or in respect of the apparent weakness of the things that God hath sanctified for our good. For whatsoever God as a Father hath promised, that same, as Almighty, he can and will see performed, (Joshua xxiii. 14. Numb. xxiii. 19.) This did strengthen Abraham's faith greatly; for Paul saith thus of him, *He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God; being fully persuaded that what he had promised he was able also to perform.* (Rom. iv. 20, 21.)

3. To stir us up to pray, and call for those things which God hath promised, without any doubting. For in our prayers we ought always to have before our eyes the promises of God, and the almightiness of God. The leper was persuaded only of Christ's power, he knew not his will; and therefore he said, *Lord, if thou wilt, thou canst make me clean;* and he was made clean, (Matt. viii. 2.) How much more shall we obtain those things which we ask, if we be persuaded of his power, and doubt not of his promises?

4. It serveth both for a spur to do well, considering that God is able to save; and a bridle to restrain from evil, seeing he hath power to destroy. *Fear not them*, saith our Saviour, *that can kill the body*, &c. (Luke xii. 4.)

5. It serveth in prosperity to continue us in our duties, that we abuse not God's blessings; because as he gave them, so he is able to take them away again, as Job acknowledgeth. (Job i. 21.)

6. To make us undergo the cross with patience and cheerfulness, and to hope for help in the midst of adversity and death; because he which hath promised to hear and help us is able also to deliver us out of all our troubles, (Psalm l. 15. John x. 29. Dan. iii. 17, 18; iv. 32.)

7. To keep us from despairing of any man's salvation, although he seem to be rejected of God; and to make us walk in faith and fear, because God is able to raise him up that is down, and to cast us down that stand. And so Paul doth reason from God's omnipotency, about the rejection and election of the Jews and Gentiles, (Rom. xi. 23, 25.)

Digitized by Google

8. It serveth to confirm all the articles of our Christian faith, the sum whereof is contained in the creed.

Of God's will.

Having said thus much concerning the all-sufficiency of God, we proceed to consider his will; which is an essential property of God, whereby of himself and with one act he doth most holily will all things, approving or disapproving whatsoever he knoweth, (Rom. ix. 18. James iv. 15. Eph. i. 5.) whence we learn, 1. That nothing cometh to pass by mere hap or chance, but as God in his eternal knowledge and just will hath decreed before should come to pass; and 2. That whatsoever cometh to pass, though we know not the causes thereof, and that it be contrary to our wills, yet we should bear it patiently, and therein submit our wills to the good will and pleasure of God.

The will of God is distinguished into his *secret* or hidden, and his *revealed* or manifest will. The former is known to himself, by which he willeth divers things, which man neither doth know, nor is to ask a reason of. And of this the Scripture speaketh thus, *If the will of God be so,* (1 Peter iii. 17.) The latter, is the guide of man in all his actions; containing God's commandments, wherein is set down what we ought to do or leave undone; as also his promises, which we ought to believe. (Deut. xxix. 29.)

The secret will of God, however, though it differeth in some respects from his revealed will, is in no wise contrary to it. It differeth, in that the secret will of God considereth especially the end; the revealed will, the things that are referred to the end. And the secret will of God is the event of all things; where the revealed will is of those things only which are propounded in the word; as to believe in Christ, and to be sanctified, &c. (John xiv. 1. 1 Thess. iv. 3.) And though it may seem that the revealed will of God is sometimes contrary to itself, as when God forbiddeth murder and theft, yet God commandeth Abraham to kill his son, and the Israelites to take the goods of the Egyptians, yet here is no contrariety; because God in giving a law to man, giveth none to himself, but that he may command otherwise. Therefore the law hath this exception, that it is always just, unless God command otherwise. Neither is the secret will of God contrary to the revealed will, though by the former many evil things are committed, and by the other all evil is forbidden;

Digitized by Google

for inasmuch as by the providence of God evil things come to pass, it is for some good, as God's glory, or good of the church, or both; in which respect only they by the providence of God are done, or suffered to be done.

Further, God willeth all good so far as it is good, either by his effectual good pleasure, or by his revealed approbation; and that which is evil, inasmuch as it is evil, by disallowing and forsaking it; and yet he voluntarily doth permit evil, because it is good that there should be evil, (Acts xiv. 16. Psalm lxxxi. 12.) There is great profit for us to know what God will have us to do; and what he will do with us, and for us, is a thing wherein standeth our salvation; and therefore we are willed by the apostle to inquire diligently after the same. (Rom. xii. 2.) And though the same apostle (Rom. xi. 34.) before saith, *Who hath known the mind of the Lord, or who hath been his counsellor?* that is to say, none: yet it seemeth not that the will of God cannot be known, and consequently, that it may not be sought after. But indeed we learn from that passage not to search into the *secret* counsels of God, which he never revealed in his word, neither hath promised to reveal in this world; but after the *revealed* will of God, which he hath vouchsafed to make known in his word, we may and ought to inquire of God. As for the will and counsel which he hath kept to himself, we may admire and adore it with Paul and David; but that we may not search after it, is manifestly proved by these places following, (Acts i. 7. Exod. xxxiii. 18—20. Job xxi. 22.)

God, however, doth sometimes reveal his secret will two ways; sometimes by his Spirit, as when he shewed his prophets many of his judgments that were to come; sometimes by the thing itself which he willeth, or by the effects of his will; as when a thing doth fall out which was before unknown. As for example, a man doth not know before it come, whether he shall be sick or not, or of what disease, or when, or how long; but when all these things are come to pass, then it is manifest what was God's will before concerning the matter.

In respect of this secret will of God, our duty is two-fold: First, we must not curiously search after the knowledge of it, but worship and reverence it. Secondly, before it be made manifest by the effects, we must generally rest quietly in the same.

Digitized by Google

Thus, for instance, a Christian must resolve with himself, Whatsoever the Lord will do with me; whether I live or die, whether he make me rich or poor, &c. I rest content with his good will and pleasure. But when his will is revealed unto us, much more must we rest in it, and be thankful for it, as Job was, who said, *The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.* (Job i. 21.)

The revealed will of God is two-fold: the one is that which is properly revealed in the law, that is, what God requireth to be done of us; and therefore it is called the law: and after this we must inquire. The other is in the gospel, which sheweth God's will towards us, and what he hath decreed of us in his eternal counsel as touching our salvation. And that he hath revealed in his word what is his will and pleasure towards us, is proved by these places of scripture following, (John v. 39; vi. 40. Eph. i. 5. Matt. iii. 17.) and after this knowledge of the will of God we must diligently inquire; for as it is revealed in the scripture, so it is also confirmed and sealed before our eyes in the sacraments, and the daily benefits which we receive from the Lord. This however is not sufficient to persuade us to believe his will; for, except the Lord doth persuade us by his Holy Spirit, we shall neither believe it, nor know it; as appeareth by these places of scripture, (1 Cor. ii. 16. Matt. xi. 25.) But if we have the Spirit of God, there is no need *to ascend into heaven*, or to *descend into the deep* to know it, because the word is nigh unto us, in our hearts, as Paul saith, (Rom. x. 6—8.) For touching the matter of our salvation, the will of God is so clearly laid open in the preaching of the gospel, that it needs not to be more clear. And if at any time we cannot know nor understand this will of God, as touching our salvation, the fault is in ourselves; and the reason is, because we are carnal and natural, and destitute of the Spirit of Christ. For Paul saith, the carnal and natural man cannot perceive the things of God. But if the Spirit of Christ doth come and open our understanding, and correct our affections, we can no longer doubt of his will. And therefore the apostle immediately after addeth, and saith, *but we have the mind of Christ.* (1 Cor. ii. 16.) And this will of God is made known to every one of God's children particularly, for Paul having the Spirit of Christ saith, that this will of God was

Digitized by Google

manifested unto him, when he saith, (Gal. ii. 20.) *Christ loved me, and gave himself for me;* and to the Corinthians he saith, *but God hath revealed them* (that is, the joys of heaven) *to us by his Spirit,* (1 Cor. ii. 10.) Wherefore, if all the elect are led by the same Spirit that Paul had, it will also persuade *them* of this will of God as well as Paul. And that the same Spirit is given to all the elect, I prove out of the prophet Isaiah, who saith thus: *My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever,* (Isaiah lix. 21.) which is such a blessing, as no blessing can be desired in this world greater, more excellent or more heavenly. For when we are once armed with the knowledge of this will of God, we shall pass through fire and water without any danger; (Isaiah xliii. 2.) we shall overcome the world and death, and triumph over our enemies, as Paul did, (Rom. viii. 38, 39.)

We further remark, respecting the word will, as referred to God, that,

1. It signifieth the faculty or ability of willing in God, and so it is God himself, and the very essence of God; and so his will is but one.

2. It signifieth the act itself of willing, and if it be so taken it is *all but* one; for that God doth in one, and that eternal act will whatsoever he will.

3. It signifieth the free decree of his will, concerning either the doing or the suffering of any thing to be done. If we take it in this sense, the will of God is still but one, and that eternal and immutable.

And we may properly call the decree of God's will, the will of God, just as the testament of one that is deceased is called the last will of the testator, because it is the firm and last decree of the testator's will and mind, concerning the disposing of his goods. And the Scriptures do make the will of God, and the counsel or decree of his will, to be all one, as appeareth in these places following. (Isa. xlvi. 10. Acts iv. 27, 28. John vi. 40.)

There are, however, two respects in which the will of God is said to be manifold, or more than one.

1. For the divers kinds of things which God doth will; and

Digitized by Google

hereof it is, that it is called sometime the will of God concerning us, and sometime the will of God done by us. The first is his favour and love toward us in Christ Jesus, in which he willeth and decreeth that we shall be saved through his Son; of this Christ speaketh. (John vi. 40.) The other which he will have done of us, is that which is expressed in his word; and that is to believe in Christ, and to walk in his laws, of which David saith thus, Teach me to do thy will, because thou art my God; (Psalm cxliii. 10.) and Paul saith, (Rom. ii. 18.) Thou knowest his will, that is, his law.

Then again, the will of God is said to be manifold and diverse, for that those things which he willeth, he doth seem to will them after divers sorts, and not after one and the same manner; first, after one manner he doth will good things, and after another manner he doth will evil things; that is, he willeth good things properly and absolutely by themselves and for themselves; he willeth evil things for another end, (Rom. xii. 2.) and that is for good too; and the first is called the good will of God, and acceptable to himself; the latter is called the permissive will of God, or a voluntary permission in God, because he is not compelled or constrained against his will, to will them. Again, sometime he willeth simply and absolutely, sometimes he seemeth to will conditionally; and some things he revealeth at one time, some at another; and some things he doth for which he giveth a reason, and the reasons of some things are secret to himself only and for ever.

But although in those aforesaid respects the will of God is said to be manifold, for our understanding; yet for all that, in deed and in truth the will of God is but one only, and that most constant, eternal, and perpetual. As for example, he willed some things in the old Testament: he hath willed other things in the new Testament, yet one and the same will in God decreed both. Again, his will was that some things in the old Testament should last for a time, that is, to the coming of Christ; or, as the apostle saith, to the time of reformation, (Heb. ix. 10.) but he willeth that the things of the new Testament shall last to the end of the world; and yet one will in God decreed both these from everlasting. Again, although God seemeth to us to will some things absolutely and simply, and

Digitized by Google

some things conditionally, yet in truth, to speak properly, all things whatsoever God willeth he willeth absolutely and simply. And whereas he is said to will some things conditionally, that is to be referred to the manifestation of his will; for there is not in God any conditional will, but only that which openeth his will in this or that, or on this or that condition; for a condition in God is against the nature of his eternal kingdom and knowledge. Furthermore, the things which God commandeth are of two sorts: some are absolutely commanded, without any condition expressed or concealed; as that Moses should cause all things about the tabernacle to be made according to the pattern given him in the mount; other some things are commanded and set down with condition, as when Christ said, (Mark x. 17, 19.) *If thou wilt inherit eternal life, keep the Commandments.* And the law saith, Do this and this, if thou wilt live. And these are propounded conditionally to all, as well the elect as the reprobate,* though God's *absolute* will is always one and the same.

Not however that they are propounded to both after one sort, for although they be given to the elect with condition, yet the will of God to them is absolute. For God's will simply is, that all his elect shall be saved, if not always, yet at the last; and because of their own strength they cannot do the commandments of God, therefore God doth give them strength by his spirit; and because by this strength they cannot do God's will perfectly, therefore it is fulfilled for them by Christ, which is made theirs by faith, and in whom God doth accept their broken and imperfect obedience, as if it were whole and perfect.

But as for the wicked and reprobates it is not so with them; for although God doth give them a law to obey, and doth promise them life if they do obey it, yet his will to them is not so absolute, that they shall keep it, neither shall they obtain the promises either in themselves or in Christ.

But doth not God, it may be asked, mock and delude the reprobate, when he willeth them in his law to do this and that,

* Most modern theologians would object to the use of this word, which, it has been truly stated, is not found in Scripture, nor any original word answering to it. The truth is, the Scriptures say a great deal about the *elect*, and *election*, and *predestination*, to life; but are nearly silent as to those who are not chosen unto salvation.—See Scott's Remarks on Tomline, Vol. II. p. 155.—Ed.

Digitized by Google

which yet is not his will to be done? we answer, no: he doth not delude them. For although he doth not shew what he will absolutely have done of them, which is properly his will indeed, yet by his law he doth teach what is their duty, and the duty of all men; adding moreover, that whosoever shall neglect and fail in this his duty, he sinneth grievously against God, and is guilty of death. This is clearly illustrated in the parable of the king's supper, and the bidden guests. They which were first bidden and came not, were not deluded by the king, because he signified unto them what he liked, and what was their duty, but yet he did not command that they should be compelled to come in, as the two sorts which were bidden afterwards. Where we see that the king's will was not alike in bidding the first as it was in the second, for in calling the latter sort his will was absolute, that they should come indeed, and so caused, that they did come; but to the first he only signified that he liked if they had done it. And we thus apply this to the matter in question. As it cannot be said that the first bidden guests were mocked by the king, although his will was not so absolute for their coming, as it was in calling and commanding the second sort of guests; so it cannot be said that God doth delude and mock the reprobate in giving them a law to obey, although it be not his absolute will that they should come and obey the law. For it is sufficient to leave them without excuse, that they know what is acceptable to God, and what is their duty to God, who hath absolute authority and power over them and over all. It is objected to this, that God commanded Pharaoh to let Israel go, and yet his will was to the contrary, therefore there were two contrary wills in God, one revealed, the other concealed. To which we reply that it followeth not: for the will of God was one only, and most constant, and that was that Israel should not be sent away by Pharaoh, and so that was fulfilled. As for the commandment given to Pharaoh, it was a doctrine to teach Pharaoh what he must have done if he would avoid so many plagues; and it shewed him his duty, and what was just and right to be done; but it was no testimony of the absolute will of God.

Whether God doth will evil.

If it be demanded, whether doth God will evil or sin, or no? before we can answer to this question, we must consider of three things.

Digitized by Google

I. How many ways sin may be considered.

II. How many things are to be considered in sin.

III. How many ways one may be said to will a thing.

First then, sin is to be considered three ways.

1. As it is of itself sin, and striving against the law of God.

2. As it is a punishment of sin that went before; for God doth oftentimes punish one sin with another.

3. As it is the cause of more sin following, (Rom. i. 26,) for one sin doth beget another, as one Devil calleth seven Devils. (2 Thess. ii. 11.) Moreover,

II. In every sin there be three things.

1. The action, and that is either inward, or outward. The action which we call inward is threefold; either of the mind, as evil thoughts; or of the heart, as evil affections and desires; or of the will, as an evil choice, or consent to sin. The actions which we call outward, are the actions or work of the senses fighting against the law of God.

2. The second thing in every sin, is the deformity or corruption of the action; that is, when the action doth decline from the rule of God's law: and this properly is sin, or the form of sin.

3. The third thing in every sin is the offence or guiltiness thereof, whereby the party offending is bound to undergo punishment: this guiltiness and obligation whereby we are bound to undergo the penalty of sin, hath its foundation in sin itself, but it ariseth from the justice of God, (Rom. vi. 23.) who in his justice rewardeth sin with death, as justice indeed giveth to every one his due.

III. We are said to will a thing two ways; either properly, for itself; or improperly, for another end. We do will a thing properly for itself, or for its own sake, when the thing which we will or desire is of its own nature to be wished and desired; as for the body, health, food, apparel, and such like; or for the soul, faith, repentance, patience, &c. We do will a thing improperly, when the thing which we will is not of itself to be wished; but yet we will have it for some good that may come thereof: as for example, we will the cutting off some member of the body, not because of itself it is to be wished, but for the health of the body which doth follow that cutting. But between these two wills there is great difference. For those

Digitized by Google

things which we will properly, we love and approve them, we incline unto them, and we delight in them; but that which is known of itself to be evil, our will is not carried unto that with love and liking, but doth decline from it; and whereas a man willeth a member of his body to be cut off, we may rather call it a permission than a willing, and yet a willing permission.

We are now enabled to reply to the question, whether God doth will sin or no; but before we do this, it may be not amiss to shew what every one must carefully take heed of in answering to this question, for in answering there are these two dangers; and every one must avoid them, and sail between them as between two dangerous rocks.

The first is this; we must take heed lest we make * God the author of sin, by affirming that he willeth sin, as the libertines do, and as Adam did, (Gen. iii. 12.) for that were the next way, not only to put off our sins from ourselves, and lay them upon God, but also to cast off all conscience of sin, and all fear of God; than which nothing can be more blasphemous against God, and pernicious to ourselves.

The second thing to be avoided is this; we must take heed that we affirm not any evil to be in the world which God knoweth not of, or whether God will or no; for that were to deny God's omnipotency, and all-knowledge.

We can now answer the proposed question, not indeed at once, but by going from point to point, according to our former distinction of sin, and willing. And we observe 1. That God doth first and chiefly will himself, that is, his own glory and majesty, as the end for which all things are; and this he is said to will properly, that is, he loveth it, advanceth it, and delighteth in it: and to this purpose serve all those Scriptures which command us to sanctify his name, and to adore his glory. (Isa. xlviii. 11. Prov. xvi. 4. Rom. xi. 36.)—2. Besides himself, he doth properly will all other things which he made, and which he doth himself, insomuch as he doth approve them, and love them, as appeareth by these places following, "God saw every thing that he had made, and behold it was very good;" (Gen. i. 31.) and therefore gave a commandment that one should preserve another, by multiplying

* 'Εν μεν Θεοις (κακον) ȣκ εστιν, επειδη πας Θεος αγαθος. Sall. de Diis.—Ed.

and increasing. Again, it is said, "whatsoever the Lord pleased that did he," (Ps. cxxxv. 6.) therefore whatsoever he doth, that he wills; and although he hateth evil, yet he doth properly will and love that good which cometh of evil; that is, his own glory, and the salvation of his people. His will, too, is the first and efficient cause of all punishment: which is proved by this reason and argument. Every good thing is of God; every punishment being a work of justice is a good thing; therefore every punishment is of God, and he doth will it. And with respect to the words in Ezekiel xviii. 23, 32. *I will not the death of a sinner,* that place is to be understood only of the elect.* For properly indeed God doth not will their death, and therefore to keep them from death, meaning eternal death, he giveth them repentance. God however doth will sin as it is a punishment of sin that went before, and it is usual with him to punish one sin with another. As for example, the hardening of Pharaoh's heart was a sin in Pharaoh, and God brought it upon him not as a sin, but as a punishment of his former sins.

Every sin is an action or deed, which is either inward or outward. And so far as it is an action only, God doth will it, but not the corruption and deformity of the action; "for in him we live, move, and have our being." (Acts xvii. 28.) But God doth not will sin properly, as it is a transgression of the law, and a corruption in the action, neither can he; for it is against his nature. And to this effect serve these places of Scripture following, (Psa. v. 5. Heb. i. 9. 1 John i. 5.) and reason doth confirm it in many ways. For look what God doth will properly, he loveth and alloweth it; but God hateth and damneth sin, as the Scriptures witness; and therefore he doth not will it properly. (Zech. viii. 17.) Again, he hath sent his Son to take away the sins of the world, and to destroy the works of the devil, therefore he doth not will them. Lastly, if God should properly will sin, then he must be the author of sin; but he is not the author of sin, for the Scriptures do never attribute sin unto God, but unto the devil and men. (Rom. ix. 14. 1 John ii. 16.) But although God doth not properly will sin, yet he doth willingly permit sin; and for the better understanding how

* Few of those *now* called Calvinists will be inclined so to limit the meaning of this and similar texts.—Ed.

Digitized by Google

God doth permit sin, we must consider how many ways, or in how many senses one is said to permit a thing; and that is three ways.

I. To permit is sometimes of two good things to grant that which is less good, although it were against our will: as for example a man would bring up his son in learning, rather than in warfare or in any other occupation; but because his son hath more mind to an occupation than to learning, and doth crave of his father to go to some occupation, or to be a soldier rather than a doctor, his father doth grant him his desire, though he had rather have him to be a scholar. And this is a kind of permission and suffering; but this permission ought rather to be called a will indeed; for that which is less good, (yet because it is good) he doth will it, and approve it, and it is a true object of his will; and it may be called a permission in respect of that will which had rather have had the greater good. But God is by no means said to permit sin in this sense; for sin (as it is sin) hath no shew of good in it which may be compared with a greater good.

II. Sometimes to permit is to grant one evil to go unpunished, that many and more grievous evils thereby may be prevented; as many times princes and magistrates are wont to do: and so some do think that God hath granted some sin to be done without danger or threatening of punishment, lest more and more heinous mischiefs should ensue. We are not however of that mind; for the Apostle's rule is both general and true; *We must not do evil that good may come*, lest we be damned justly; therefore no man may by the law of God admit any sin to avoid another. (Rom. iii. 8.)

III. To permit, doth sometime signify not to hinder and stop evil when we may; and so God is said to permit sin, because he could by his grace hinder and prevent sins that none should be committed; and yet he doth willingly permit us in our nature to sin. That God doth thus permit sin, is evident by these places of Scripture. (Ps. lxxxi. 11, 12. Acts xiv. 16.) That he doth permit them willingly, and not being constrained thereunto, these places do shew. (Rom. ix. 19. Is. xlvi. 10.)

And God permitteth sin not without cause; but that he may use our sins (in his infinite goodness and wisdom) to his own glory; for hereby his justice in punishing of sin, and his

Digitized by Google

mercy in pardoning of sin, is made manifest and known, to the great glory of God and praise of his name.

If it be asked whether doth God alter his will at any time or no, for the better understanding of this question, we must consider two things. First, how many ways our will is changeable. Secondly, the causes that move us to change our wills. Now the will of a man is changeable two ways: 1. When we begin to will a thing which we did not will before. 2. When we leave to will that which we willed before.

And first, when a man doth will that which he willed not before, the causes of this be two; first our ignorance, because we do know that to be good afterward which we knew not before to be good, and then we will that which we would not before; for *ignito nulla cupido*, of that which is unknown there is no desire. The second cause ariseth from the alteration of nature; as if that which was hurtful to us at one time, became profitable to us at another time, then we will have that at one time, which we would not at another; as for example, in summer our will is inclined to cold places, but in winter our will is altered, and doth affect and desire the warm. But neither of these causes can be in God. Not the first, for he doth most perfectly know all things from all eternity; not the second, for there is nothing in God for which any thing may be found to be profitable or hurtful; he is always the same, having need of nothing, and therefore he cannot will any thing that is new to him, and consequently his will is not changeable.

With respect to the second way of changing our wills, that is, of leaving to will that which before we had determined, for this there may be yielded two reasons. 1. We do change our wills of our own accord, because the latter thing doth seem to us to be better than the former. 2. Being constrained, or against our minds, we do oftentimes change our wills; because our first counsel was hindered by some cross event, that it could not have his due effect. But God doth neither of his own accord, nor yet by constraint change his will, but his decrees are, and ever have been, and always shall be, fulfilled; and none shall hinder the will of God, for it doth always remain one and the same; and this doctrine is most strongly guarded and fenced with these places of Scripture. (Numb. xxiii. 19. Mal. iii. 6. Isa. xlvi. 10. Rom. xi.

Digitized by Google

29.) And whereas it has been objected that when Paul saith, (1 Tim. ii. 4.) it is the will of God *that all men should be saved, and come to the knowledge of the truth*, and yet all are not saved, therefore God's will is mutable; if this place be understood of God's revealed will, then the sense is this, that God doth call all men by preaching of his word to the knowledge of his truth, and to eternal salvation, if they will believe in Christ: but if it be understood of the secret will of God, the sense may be three-fold; First, all men, that is, of* all sorts and degrees, he will save some. Secondly, so many as are saved, all are saved, by the will of God. Thirdly, God willeth that all shall be saved, that is, all the elect: for in the Scriptures, this word all, is put sometimes for the elect, without the reprobate. (Rom. v. 18. 1 Cor. xv. 22.)

The holiness of God's will.

Holiness is a general attribute of God, in respect of all the special properties of his nature, in respect whereof he most justly loveth, liketh, and preferreth himself above all: unto which most holy will must be referred both affections, (to speak according unto man) as love and hatred; with their attendants, goodness, bounty, grace and mercy on the one side; displeasure, anger, grief and fury on the other: and also the ordering of those affections, by justice, patience, long-suffering, equity, gentleness, and readiness to forgive. And from the holiness of God we draw these instructions; 1. That as every one cometh nearer unto him in holiness, so they are best liked and loved of him, and consequently it should breed a love in our hearts of holiness, and hatred of the contrary. 2. That this ought to kill in us all evil thoughts and opinions which can arise of God in our hearts, seeing that in Him that is holiness itself, there can be no iniquity.

* This is Augustine's interpretation of the text in question. Enchirid. c. 103.—Ed.

Digitized by Google

CHAPTER III.

OF GOD'S GOODNESS AND JUSTICE, AND THE PERSONS OF THE TRINITY.

THE holiness of God especially appeareth in his goodness and justice, (Exod. xx. 5, 6; xxxiv. 6, 7. Nahum i. 2, 3. Jer. xxxii. 18, 19.) the former of which is an essential property in God, whereby he is infinitely good in and of himself, and likewise beneficial to all his creatures. (Psalm cxlv. 7; xxxiv. 9. Mark x. 18. James i. 17. Matt. v. 45.) Of God's goodness.

The goodness of God is to be considered two ways: either as he is in his own nature, of himself, simply good, and goodness itself, (i. e. so perfect, and every way so absolute, as nothing can be added unto him) or else as he is good to others. Both ways God is in himself a good God; but especially for his goodness towards us, he is called a good God, as a prince is called a good prince. For instance, a prince may be a good man if he hurt no man, and liveth honestly, &c. but he is not called a good prince, except he be good to his subjects, that is, if he be not mild, gentle, liberal, just, a defender of the godly, a punisher of the wicked; so that the good may live a quiet and a peaceable life in all honesty and goodness. So the Scriptures call God a good God, because he is not only good in himself, yea and goodness itself, but also because he is good to others, that is, mild, gracious, merciful; his nature is not cruel, savage, nor bloody towards us, but most mild, pleasant, sweet, and such as may allure all men to trust in him, to love him, to call upon him, and to worship him. (Psalm xvi. 11: xxxiv. 9.)

Nothing of itself, and perfectly, is good, but God, (Matt. xix. 17,) howbeit, by him, and from him, do come good things, (Gen. i. 31.) which have not their goodness of themselves. For whatsoever goodness is in the creatures, it is of God the creator; and they are so far forth good, as they are made good by God, and are made

Digitized by Google

partakers of his goodness. (1 Cor. iv. 7. James i. 17.) Again, that goodness which is in the things created, whether it be natural or supernatural, is imperfect and finite, but the goodness of God is most perfect and infinite; and therefore only God is truly good, and goodness itself: yea, he is *summum bonum*, that chief good of all to be desired. His goodness too is extended unto all creatures; and as this is known by daily experience, so it is witnessed by the Scriptures following. (Psalm cxix. 64: cxlv. 15. Matt. v. 45.) Yet he hath not shewed his goodness to all alike, for the things created are of two sorts; either invisible or visible; invisible, as angels; unto whom the Lord hath given more excellent gifts than to the other. But neither was his goodness parted equally among them; for some he suffered to fall into sin, for which they were thrust down from heaven to hell; (2 Peter ii. 4,) others he hath preserved by his grace, that they should not fall away from him. Neither also is his goodness alike to his visible creatures, for of them some are endued with reason, as mankind; some are void of reason; and therefore is man called a Lord over the rest of the creatures. Nor, lastly, is the goodness of God alike to reasonable creatures? for of them God in his mercy hath chosen some to eternal life, whom he hath purposed to call effectually in his time, that they may be justified and glorified by Christ; others he hath in his justice left in their sins without any effectual calling, to perish for ever. And we have the testimony of Scripture, that God's goodness is far greater to the elect than to the reprobate, for it appeareth by the words of our Saviour Christ, (Matt. xiii. 11,) and of the prophet Asaph, (Psalm lxxiii. 1,) who saith that *God is good*, that is, singularly good *to Israel, even to the pure in heart;* but God makes his elect only to be pure in heart. (Psalm li. 10.) Further, the goodness of God towards all men turneth not to the good of all men; for in the reprobate, God's goodness is turned into evil, and serveth to their destruction. (2 Cor. ii. 15.) And that is through their own fault; for they do contemn and altogether abuse the goodness of God; and for all his goodness bestowed upon them continually, they never trust him, nor trust in him. (Rom. ii. 4. Psalm cvi. 13.) But if we have the goodness of God in a true and worthy estimation, if we use it with fear and reverence, and thereby learn to repent us of our sins,

Digitized by Google

and to repose all our trust and confidence in the Lord for his goodness, then shall all things, yea, even our sins, work for our good. (Rom. viii. 28.)

The uses of God's goodness.

The uses we must make of God's goodness are these.

1. It teacheth us that we have and do serve a true God; for he is no true God that is not so good as our God is.

2. We learn hereby, that by this goodness of his he useth all things well.

3. If our God be so good, we should be ashamed to offend him. As it is intolerable to hurt an infant that is innocent and harmless, so it is most intolerable to requite the Lord's goodness with evil.

4. If God be so good, and goodness itself, we must trust him, and trust in him. For we daily repose trust in good men, and shall we not much more trust in our good God?

5. It teacheth us never to lay the fault upon God for any thing, nor to complain of God's dealing; for he is always perfectly good, and all that he doth is perfectly good, whatsoever men judge of it.

6. Seeing God is good to us, we ought to be good one towards another.

As to the fact that the goodness of God is not to all alike,

1. It serveth to the adorning and beautifying of God's church. (1 Tim.ii. 9.)

2. It serveth to the maintenance of mutual love and society amongst men; for if the goodness of God were to all alike, then one could not help another, and to this end serves the variety of gifts. (1 Cor. xii. 20. Eph. iv. 7, 12.)

3. It maketh to the greater manifesting of the glory of the goodness of God. For if all had alike, we should contemn this goodness, thinking that he were bound to be good to us of necessity.

4. From the consideration of God's special goodness towards us, his elect by Christ to salvation, we must arise to the study of good works, whereby God's goodness may be glorified. (Titus ii. 3—8.)

The several branches of the goodness of God, are his graciousness, his love, and his mercy. (Titus iii. 3—5.)

The graciousness of God is an essential property whereby he

Digitized by Google

The graciousness of God.

is of himself most gracious and amiable, and freely declareth his favour unto his creatures above their desert. (Psalm cxlv. 8, 15, 16. Rom. xi. 6. Titus ii. 11.) And he is gracious only in and of himself; for that whatsoever is gracious and amiable is from him. And we learn from hence, that we ought to love and reverence God above all. For seeing gracious and amiable men do win love and reverence from others, in whose eyes they appear gracious and amiable; who is able more to win this at our hands than God, who is the fountain of all graciousness and amiableness? For the better understanding of this attribute, we observe that this word (grace) is used in the Scripture, in three several significations; sometimes it is put for comeliness of stature, meekness, or mildness, (Luke ii. 52,) sometimes for free favour whereby one embraceth another, pardoning former injuries, and receiving the party offending into favour again. (Gen. vi. 8.) Sometimes, it is taken for all kind of gifts and graces, which of his free favour are bestowed, whether temporal or eternal. (Eph. iv. 7.) Now there is grace in God according to the first signification of grace, for God is of his own nature most gracious, and grace itself, which grace was in Christ Jesus from his infancy, (as he was man) and did every day more and more increase. (Luke ii. 52. Psalm xlv. 2.) And amongst all things that were created, there was nothing endued with such grace as was the human nature of Christ, and that was by the fulness of the godhead which dwelt bodily in him. (Col. ii. 9.) Grace is also properly attributed to God in the second sense; for God doth justify us, that is, he doth account us for just through his Son Jesus Christ, and that of his free * grace and favour, without any desert of our parts, or any thing in us. (Rom. iii. 20, 24; iv. 16.)

The efficient cause of this grace or favour of God is his goodness and free will; the final cause thereof is the salvation of his chosen children, and the glory of himself, and of his Son Christ Jesus. And in general, the grace of God (whereof there is no cause in us, but only his own goodness and will) is the first cause, the middle cause, and the last cause, and the only cause of all that belongs to our salvation, (Rom. ix. 11.)

* Non enim Dei gratia, gratia erit ullo modo, nisi gratuita fuerit omnimodo. August. c. Pelag.—Ed.

Digitized by Google

And particularly, it is the cause of our election, of our redemption, of the sending of Christ into the world, of our calling, of the preaching of the gospel. (Eph. i. 4. John iii. 16. Rom. v. 8.) It was the cause why the apostles were called to the preaching of the gospel. (Gal. i. 15, 16. Eph. iii. 8, 9.) It is the cause of our faith, of the forgiveness of our sins, of our whole justification, of our regeneration, of our renovation, of our love to God and our neighbour, of the Holy Ghost in us, of our good works, of our obedience, of our perseverance, of the fear of God, of eternal life, and of life itself. (2 Tim. i. 9. Phil. ii. 13. Rom. xii. 6. 1 Cor. xii. 9. Rom. iii. 24. Titus iii. 5. 1 John iv. 9. Ezek. xxxvi. 27. Jer. xxxii. 40.) And in a word, the beginning, the continuance, and the accomplishment of our whole salvation, doth depend wholly upon the grace and favour of God; and what good thing soever we have, or have had, or may have, belonging either to this life or to the life to come, is to be attributed wholly to the grace and favour of God.

Of the love of God.

The love of God is an essential property in God whereby he loveth himself above all, and others for himself, (1 John iv. 16. Rom. v. 8. John iii. 16. Titus iii. 4. Mal. i. 2, 3.) And we learn from hence, that we should love him dearly, and other things for him. Now love in ourselves, is a passion of the mind whereby we are so affected towards the party whom we love, that we are rather his than our own, forgetting ourselves to do him good whom we so love. But love in God, is not such as our love is; for there is great difference two ways. First, in time, for love was in God before it was in us, or in any thing created; for he loved himself and us also before the world was, (John xvii. 23.) Secondly, they differ in nature and quality, for that love which is in God is most perfect and pure, without passion; but in us it is imperfect, and mixed with passions, with impure affections and grief of the mind.

In the scriptures God doth compare himself to a father and to a mother loving their children, to a hen gathering her chickens together under her wings, to a good shepherd seeking up his sheep, and to divers other things, which comparisons are for our profit two ways. First, to shew us that God's love towards us is most vehement and sincere. Secondly, to make us bold in coming to him, and calling upon him. So for this love Christ

Digitized by Google

Jesus calleth us by all the names of love; as his servants, his kinsmen, his friends, his spouse, his brethren, and by many names more: to shew, that he loveth us with all loves, the father's love, the mother's love, the master's love, the husband's love, the brother's love, &c. and if all loves were put together, yet his love exceedeth them all, for all could not do so much for us as he alone hath done.

Though love doth not signify any affection or passion in God, as it doth in us, yet in him it signifieth three things most perfect; first, the eternal good will of God towards some body; for the love of God, (suppose towards the elect) is his everlasting good will, or his purpose and determination to shew them mercy, to do them good, and to save them, (Rom. ix. 11, 13.) Secondly, the effects themselves of his love or good will, whether they be temporal, concerning this life, or eternal, concerning the life to come; (1 John iii. 1.) Thirdly, the pleasure and delight which he taketh in that which he loveth, and so it is taken (Psalm xlv. 7.) Moreover, besides himself God loveth all things else, whatsoever he made; but he loveth not sin and iniquity, for he never made it, as St. John saith, (1 John ii. 16.) Again, he loved his Son as manifested in the flesh, and he loveth his chosen children for his Son's sake, with whom he is well pleased, (Matt. iii. 17.) If it be objected, that, as the scripture saith, God doth hate all that work iniquity, how then can God both love and hate one and the same man? We answer, that in every wicked man we must consider two things: First, his nature; Secondly, his sin. His nature is the work of God, and that he loveth; but his iniquity is not of God, and that he hateth. Neither may it be objected that because God doth afflict his children, therefore he doth not love them. For whom he loveth he correcteth, and therefore he correcteth them because he loveth them; even as a goldsmith trieth his gold in the fire, because he loveth it.

Again, God preferreth mankind before all his other creatures, for which cause he is called Philanthropos, that is, a lover of men, and this appeareth by three effects of his love.

1. He made him according to his own image, that is, in righteousness and true holiness, (Gen. i. 26. Eph. iv. 24.)

2. He made him Lord over all his creatures, (Psalm viii. 5, 6.)

Digitized by Google

If it be asked whether doth God love all men alike, we answer no; for he loveth his elect better than the reprobate; for the elect he calleth effectually by his Spirit in their hearts, when he calleth others but by the outward voice of the gospel, &c.

Again, amongst the elect themselves, some are actually wicked, and not yet reconciled nor called: as was Paul before his conversion. But the rest are called and already made holy by faith in Christ, as Paul was after his conversion. And of these, he loveth the latter sort with a greater measure of love than the former; as the scripture testifieth, (Prov. viii. 17.)

The love that God doth bear to his elect hath three properties: 1. It is free, without desert. 2. It is great, without comparison. 3. It is constant, without any end.

It is free two ways: First, because nothing caused God to love us but his own goodness and grace, and therefore St. John saith, That his love was before ours, (1 John iv. 10.)

Secondly, it is free, because God in loving us, did not regard any thing that belonged to his own commodity; for as David saith, he hath no need of our goods, but only to our own salvation he loved us, (Psalm xvi. 2.)

The greatness of God's love appeareth also two ways. First, by the means which God useth to save us by, that is, the death of his Son; and so John setteth forth his love, (John iii. 16.) when he saith, οὕτω, that is, as if he should say, *so* vehemently, *so* ardently, *so* earnestly, *so* wonderfully did he love us, that for our salvation he spared not his own only-begotten Son, but gave him to the death of the cross for our salvation.

2. The consideration of our own selves doth also set forth the greatness of God's love towards us; for he did not only give his only Son to death for us, but it was for us being his enemies. And this circumstance is used by the Apostle to express the same. (Rom. v. 7, 8.)

3. That God's love is constant and perpetual, is manifestly shewed in these Scriptures following, (Hos. xi. 9. John xiii. 1. Rom. xi. 29.) for as God is unchangeable in his essence and nature, so is he unchangeable in his love, which is his essence and nature; and therefore is God called love in the Scriptures. (1 John iv. 8.)

The use we must make of God's love is,

Digitized by Google

Uses of God's love.

1. It filleth our heart with gladness, when we understand that our God is so loving, and love itself; and what is this but the beginning of eternal life, if eternal life consist in the true knowledge of God, as our Saviour Christ saith. (John xvii. 3.)

2. Out of the knowledge of this love, as out of a fountain, springeth the love of God and our neighbour; for St. John saith, *he that loveth not, knoweth not God, for God is love.* (1 John iv. 8.)

3. When we consider that God loveth all his creatures which he made, it should teach us not to abuse any of the creatures to serve our lusts and beastly affections. For God will punish them which abuse his beloved, as he punished the rich glutton which abused the creatures of God. (Luke xvi. 19—25.)

4. We are taught to love all the creatures, even the basest of all, seeing that God loveth them, and for the love he beareth to us he made them; and we must (if we love them for God's sake) use them sparingly, moderately, and equally or justly. To this end we are commanded to let our cattle rest upon the Sabbath day, as well as ourselves; to this end we are forbidden to kill the dam upon her nest; and to this end we are forbidden to muzzle the mouth of the ox which treadeth out the corn. (Deut. xxv. 4. 1 Cor. ix. 9.)

5. We are taught from hence to love mankind better than all other creatures, because God doth so; and therefore we must not spare any thing that we have, that may make for the safety of his body, and the salvation of his soul. And for this cause we are commanded to love our enemies and to do them good, because our good God doth so.

6. From God's love we learn to prefer the godly brethren, and those that profess sincerely the same religion that we profess, before other men, because God's love is greater to the elect than to the reprobate; and this doth the Apostle teach us, (Gal. vi. 10.)

7. Whereas God's love is freely bestowed upon us, this teacheth us to be humble, and to attribute no part of our salvation to ourselves, but only to the free love of God.

8. From hence ariseth the certainty of our salvation; for if God's love was so free and great when we were his enemies,

Digitized by Google

much more will it be so, and constant also to us, being reconciled to God by Jesus Christ. (Rom. v. 10.)

Of the mercy of God.

The mercy of God is his mind and will, always most ready to succour him that is in misery; or an essential property in God, whereby he is merely ready of himself to help his creatures in their miseries. (Isa. xxx. 18. Lam. iii. 22. Exod. xxxiii. 19.) And we add this word *merely* to put a difference between the mercy of God and the mercy that is in men; for their mercy * is not without some passion, compassion, or fellow-feeling of the miseries of others; but the mercy of God is most perfect and effectual, ready to help at all needs of himself.

But seeing mercy is grief, and sorrow of mind conceived at another's miseries, how, it may be asked, can it be properly attributed to God in whom are no passions nor griefs? To which we answer that indeed in us mercy may be such a thing, but not in God. † Mercy was first in God, and from him was derived to us, and therefore he is called *the Father of mercies,* (2 Cor. i. 3.) and when it came to us, it was matched with many infirmities and passions. But it is improperly attributed to God from ourselves, as though it were first in us.

And by the name of mercy two things are signified in God. 1. The mind and will ready to help and succour. 2. The help itself, and succour or pity that is then shewed.

Those places of Scripture are to be understood the first way, wherein God doth call himself merciful; and saith, that he is of much mercy; that is, he is of such a nature as is most ready to free us from our evils; and it is taken in the other sense, or for the effects of mercy, (Rom. ix. 15.) where it is said, God *will have mercy on whom he will have mercy;* that is, he will call whom he will call; he will justify whom he will; he will pardon whom he will; and will deliver and save from all their miseries and evils whom he will; and these be the effects of God's mercies. So also in Exod. xx. 6, it is so taken.

Now the essence and being of God is most simple without any

* It was one of Zeno's maxims, neminem misericordem esse, nisi stultum et levem; viri non esse, neque exorari, neque placari. Cic. pro Muræn. 29.—Ed.

† This is well stated by Dr. Gill. The mercy of God, he says, is not to be considered, *quoad affectum,* as an affection moved by the misery of a creature, as it is in man; but *quoad effectum,* as an effect guided by the sovereign will of God, to whatsoever purpose it is put.—Ed.

Digitized by Google

mixture or composition; and therefore in him there are not divers qualities and virtues as there be in us, whereof one dependeth upon another, or one differs from another; but for our capacity and understanding, the Scripture speaketh of God as though it were so, that so we may the better perceive what manner of God, and how good our God is. The cause, therefore, of his mercy, is not in us, but only in God himself, and mercy in God doth spring out of his free love towards us. And we say, *free* love, because there are two kinds of love in God: one, wherewith the Father loveth the Son, and the Son the Father, and which the Holy Ghost beareth towards both the Father and the Son; and this love I call the natural love of God, so that the one cannot but love the other. But the love wherewith he loveth us is voluntary, not being constrained thereunto, and therefore is called the *free* love of God; and thereof it cometh to pass, that mercy is also wholly free, that is, without reward or hope of recompence, and excludeth all merit.

And that the love of God is the cause of his mercy, is manifest in the Scriptures. In 1 Tim. i. 2, Paul saluteth Timothy in this order, *Grace, mercy, and peace from God the Father, and from the Lord Jesus Christ;* to shew that that peace which the world cannot give, the mercy of God is the cause of it; and the cause of his mercy is his grace, and his grace is nothing else but his free favour and love towards us. The same order doth Paul observe, (Titus iii. 4, 5.) where he saith, when *the kindness and love of God our Saviour towards man appeared, not by works of righteousness which we had done, but according to his mercy he saved us.* First, he sets down the kindness of God as the cause of his love. Secondly, his love as the cause of his mercy. And thirdly, his mercy as the cause of our salvation; and our salvation as the effect of all. And therefore there is nothing in us which may move the Lord to shew mercy unto us, but only because he is goodness itself by nature; and to this doth the Psalmist bear witness, (Psalm c. 5.) saying, that *the Lord is good, his mercy is everlasting, and his truth endureth to all generations.*

We are further to consider that the mercy of God is twofold: 1. General; 2. Special. God as a God doth shew mercy generally upon all his creatures being in misery; and chiefly to men, whether they be just or unjust; and so doth succour them,

Digitized by Google

either immediately by himself, or else mediately by creatures, as by angels or men, by the heavens, by the elements, and by other living creatures. And this *general* mercy of God is not extended to the eternal salvation of all, but is only temporary and for a while. Of this we read Luke vi. 36. But that I call the *special* mercy of God, which God as a most free God hath shewed to whom he would, and denied to whom he would. And this pertaineth only to the elect, and *them that fear him,* (Psalm ciii. 11.) for he sheweth mercy upon them to their eternal salvation, and that most constantly, while he doth effectually call them unto himself, while he doth freely and truly pardon their sins, and justify them in the blood of the Lamb Jesus Christ; while he doth sanctify them with his grace, and doth glorify them in eternal life: and of this special mercy we may read in Eph. ii. 4—6. The mercy of God is so great that it cannot be expressed nor conceived of us: and this is proved by the scriptures following, (Psalm lvii. 10; cviii. 4.) But although the mercy of God be great and infinite in Christ, yet for that mercy which pardoneth our sins and calleth us to faith and repentance by the gospel, there is no place after death, but only while we live in this world: which is warranted by these places ensuing, Gal. vi. 10. *As we have opportunity, let us do good unto all men;* to shew that a time will come when we shall not be able to do good. Rev. ii. 10. *Be thou faithful unto death, and I will give thee a crown of life;* to shew that the time which is given unto death, is a time of repentance, and of exercising of faith and of works; but after death there is no time, but to receive either an immortal crown if we have been faithful; or everlasting shame if we have been unfaithful. Besides these, see Rev. xiv. 13. Mark ix. 45. Isa. lxvi. 24. Luke xvi. 24—26. Matt. xxv. 11, 12. John ix. 4.

The uses we may make of God's mercy are these: The uses of God's mercy.

1. It serveth to humble us; for the greater mercy is in God, the greater misery is in us.

2. We must attribute our whole salvation unto his mercy.

3. We must flee to God in all our troubles with most sure confidence.

4. We must not abuse it to the liberty of the flesh to sin, although we might find mercy with God after death; for the

Digitized by Google

mercy of God specially appertains to those that fear him, (Psalm ciii. 11.)

5. The meditation of God's mercies towards us should make us to love God, (Psalm cxvi. 1. Luke vii. 47.) to fear God, (Psalm cxxx. 4.) and to praise God, (Psalm lxxxvi. 12, 13; ciii. 2—4.)

6. It must make us merciful one to another, (Luke vi. 36. Matt. xviii. 32, 33.)

Of the justice of God. The justice of God is an essential property in God, whereby he is infinitely just in himself, of himself, for, from, by himself alone, and none other, (Psalm xi. 7.) And the rule of this justice is his own free-will, and nothing else. For whatsoever he willeth is just; and because he willeth it, therefore it is just; not because it is just, therefore he willeth it, (Eph. i. 11. Psalm cxv. 3. Matt. xx. 15.) which also may be applied to the other properties of God. More particularly, we say, that God doth not always a thing because it is just, but therefore any thing is just that is just, because God will have it so; and yet his will is joined with his wisdom. As for example, Abraham did judge it a most just and righteous thing to kill his innocent son, not by the law (for that did forbid him) but only because he did understand it was the special will of God; and he knew that the will of God was not only just, but also the rule of all righteousness.

For the better understanding of this attribute, we observe, that one may be just or righteous three manner of ways; either by *nature*, or by *grace*, or by *perfect obedience*.

One may be just by nature two ways: 1. by himself, and of himself, in his own essence and being. Thus we say, that in respect of this essential righteousness, there is none just but God only, as Christ saith, *none is good but God only*. (Luke xviii. 19.) 2. By the benefit of another, to be either made righteous, or born just. And in respect of this natural gift of righteousness, we say, that in the beginning Adam was made just; because he was created just, and in his whole nature was righteous and good, but this righteousness was derived from God.

Those whom we call just by grace, are all the elect, which are redeemed by the death of Christ; and that in two respects:—1. Because the righteousness of Christ is imputed unto them,

Digitized by Google

and so by grace and favour in Christ their head they are just before God. 2. Because of grace and favour they are regenerated by the Holy Ghost; by the virtue of whose inherent righteousness and holiness they are made holy and just, and whatsoever they do by it is accepted for just for Christ's sake.

But no man in this world after the fall of Adam (Christ only excepted) ever was, or can be just and righteous by yielding perfect and willing obedience to God and his law. Our Lord and Saviour Jesus Christ alone is most perfectly just and righteous every manner of way.

1. As he is God, he is in his own essence, of himself, and by himself most just, even as the Father is; and eternal righteousness itself.

2. As he was man, he was just by nature; because he was conceived without sin, and so was born just and righteous.

3. By virtue of his union with the divine nature, which is eternal righteousness itself, he is most just.

4. By receiving the gifts of the Holy Ghost without measure, he is most just, (Psalm xlv. 7. John iii. 34.)

5. He did most perfectly obey the law of God, and keep it most absolutely; therefore that way also he is most just and righteous.

And upon all this we conclude, that forasmuch as God only is in his own essence and nature, by himself, and of himself, eternal justice and righteousness; therefore this attribute of justice or righteousness doth most properly agree to God. And he is said to be just, in three respects: 1. In his will. 2. In his word. 3. In his works.

When we say that God is just in his will, we mean that whatsoever he willeth is just, his will (as hath been declared) being the rule of justice. And when we say that God is just in his word, we mean, that whatsoever he speaketh is just. Now the parts of God's word are four: 1. The history, which is all true. 2. The precepts and the laws, which are perfect. 3. Promises and threatenings, which are accomplished. 4. Hymns and songs, which are pure, and holy, and undefiled. And God is just in his word, in these respects: 1. He speaketh as he thinketh. 2. He doth both as he speaketh and thinketh. 3. There is no

Digitized by Google

part of his word contrary to another. 4. He loveth those that speak the truth, and hateth those that are liars.

The works of God are,

1. His eternal decree, whereby he hath most justly decreed all things, and the circumstances of all things, from all eternity.

2. The just execution thereof in time. And he sheweth herein both his disposing and his rewarding justice; his disposing justice being that by which he as a most free Lord ordereth all things in his actions rightly, (Psalm cxlv. 17.) in that,

1. He hath most justly and perfectly created all things of nothing.

2. He hath most wisely, justly, and righteously disposed all things being created.

God's rewarding justice is that whereby he rendereth to his creatures according to their works. And this appeareth in that,

1. He doth behold, and approve, and reward all good in whomsoever; and 2. He doth behold, detest, and punish all evil in whomsoever; to which justice both his anger and his hatred are to be referred. Not, however, that we must understand by anger in God,* any passion, perturbation, or trouble of the mind as it is in us; but this word anger, when it is attributed to God in the Scriptures, signifieth three things.

1. A most certain and just decree in God to punish and avenge such injuries as are offered to himself, and to his church; and so it is understood, John iii. 36. Rom. i. 18.

2. The threatening these punishments and revenges. (Psalm vi. 1. Hos. xi. 9.)

3. The punishments themselves which God doth execute upon ungodly men; and these are the effects of his anger, or of his decree to punish them; so it is taken, Rom. ii. 5. Matt. iii. 7. Ephes. v. 6.

The uses of God's justice.

This attribute teacheth us, 1. That anger of itself is not simply evil; but then it is good, when it is such as the Scripture attributeth to God, and commendeth to men; when it saith, *Be ye angry and sin not.* (Eph. iv. 26.)

* Ira Dei non perturbatio animi ejus est, sed judicium quo irrogatur pœna peccato. August. de Civ. Dei. xv. 25.—Ed.

Digitized by Google

2. God's anger serveth to raise us up from security.

3. We must not be slothful when we see the signs of God's wrath coming, but use ordinary means to prevent it.

Further, the hatred that is attributed to God is not any passion, or grief of the mind, as it is in us; but in the Scriptures these three things are signified thereby.

1. His denial of good will, and mercy to eternal salvation, as (Rom. ix. 13.) *I have hated Esau,* that is, rejected him, and have not vouchsafed him that favour and grace which I have shewed upon Jacob. And we also are said to hate those things which we neglect, and upon which we will bestow no benefit nor credit, but do put them behind other things, and therefore it is said, *If any man come unto me, and hate not his father and mother, and wife and children, &c. he cannot be my disciple.* That is, he that doth not put all these things behind me, and neglect them for me, so that the love which he beareth to them, must seem to be hatred in comparison of the love which he must bear to me. (Luke xiv. 26. Matt. x. 37.) And in this sense it is properly attributed to God.

2. The decree of God's just will to punish sin, and the just punishment itself which he hath decreed, as in Job xxx. 21. *Thou art become cruel to me, with thy strong hand thou opposest thyself against me;* that is, thou dost so sorely chastise me, as if thou didst hate me. And in this sense also it is properly attributed to God; for it is a part of his justice to take punishment of sinners.

3. God's displeasure; for those things which we hate do displease us. And in this sense also it is properly attributed to God; for it is the part of a most just judge, to disallow and detest evil, as well as to allow and like that which is good. And this, because, 1. it is the property of him that loveth, to hate and detest that which is contrary to himself, and that which he loveth. For love cannot be without its contrary of hatred; and therefore as the love of good things doth properly agree to God; so doth also the hatred of evil things, as they are evil things. 2. It is manifest by David, that it is no less virtue to hate the evil, than it is to love the good. And this hatred of sin (as it is a virtue and perfect hatred) cannot be in us but by the grace of God; *for every good gift is from above,* (James i. 17.) and

Digitized by Google

there can be no good thing in us, but it is first in God after a more perfect manner than it is in us.

And we are to learn thereby,

1. That it is a great virtue, and acceptable to God, to hate wickedness, and wicked men themselves; not as they are men, but as they are wicked; and as David did, (Psalm cxxxix. 21, 22.) And we are no less bound to hate the enemies of God, as they are his enemies, than to love God, and those that love him. And if we do so, then we must also flee their company, and have no friendship or fellowship with them.

2. That we must distinguish betwixt men's persons and their sins, and not to hate the persons of men, because they are the good creatures of God; but their sins we must hate every day more and more. (2 Thess. iii. 6. xiv. 15.)

Digitized by Google

CHAPTER IV.

OF THE UNITY OF GOD, AND THE PERSONS OF THE TRINITY.

HAVING spoken of the essence and the essential properties of God, we proceed to shew, that there is only one God, and no more. And this unity of the godhead may be proved by express testimonies of God's word; by reasons grounded thereon; and by nature itself guiding all things to one principle.

Among the express testimonies of God's word we have, (Deut. vi. 4.) *Hear, O Israel, the Lord our God is one Lord.* See also 1 Sam. ii. 2. Psalm xviii. 31. Isa. xliv. 6; xlvi. 9. Mark xii. 29, 32. 1 Cor. viii. 4, 6. Besides which we have the following reasons to prove that there is but one God.

1. We are charged to *love the Lord our God with all our heart, and all our soul, and all our might.* (Deut. vi. 4, 5. Mark xii. 29, 30.) If one must have all, there is none left for any other.

2. God is the chiefest good, (Psalm cxliv. 15.) the first cause, and the high governor of all things, (Acts xvii. 28. Psalm xix. 1.) but there can be but one such.

3. The light of reason sheweth that there can be no more but one that is infinite, independent, and almighty; if God be infinite and omnipotent that doth all things, there can be but one; for all the rest must be idle.

Further, nature doth guide all things to one principle, and the whole course of the world tendeth to one end, and to one unity, which is God. For although there be so many sundry things of divers kinds and conditions, and one contrary to another, yet they all together serve one God. For an instance thereof, in some familiar resemblance, we observe, that in a field there are divers battles, divers standards, sundry liveries, and yet all turn head with one sway at once, by which we know that there is one

Digitized by Google

general of the field which commands them all. And even so in the world we see divers things, not one like another; for some are noble, some are base; some hot, some cold; some wild, some tame; yet all serve to the glory of God their maker, and the benefit of man, and the accomplishment of the whole world.

And we gather from all this that there is but one God which commandeth them all, like the general of a field. And if it be asked why if one God be the author of all, there are so many poisons and noisome beasts, we reply that—1. They were not created noisome and hurtful at the first, but the sin of Adam brought the curse upon the creatures, (Gen. iii. 17, 18.) 2. Although God hath cursed the creatures for man's sin, yet in his mercy he doth so dispose and order them, that they are profitable for us; for poisons, we use them for physic; and the skins of wild beasts serve against the cold, &c. 3. The most hurtful things that are, might benefit us, if we knew how to use them; and whereas they annoy us, it is not of their own nature so much as of our ignorance.

And we conclude by all this, that they have not two beginnings, one good, and another bad, as some would imagine; but one author thereof, which is God himself, always most good and gracious. And if it be asked, if there be but one only God, how is it that in the Scripture many are called Gods, (1 Cor. viii. 5.) as Moses is called Pharaoh's God, (Exod. vii. 1.) and magistrates are called gods, (Psalm lxxxii. 6.) as idols, and the belly, (Phil. iii. 19,) yea, and the Devil himself is called god of this world, (2 Cor. iv. 4.) it may be answered that the name Elohim or God, is sometimes *improperly* given to other things, either as they participate of God his communicable attributes, (as in the two first instances), or as they are abusively set up by man in the place of God, (as in the other.) But *properly* it signifieth him, who is by nature God, and hath His being not from any thing but Himself, and all other things are from Him. And in this sense *unto us there is but one God and Lord,* (1 Cor. viii. 6.) unto whom therefore, the name Jehovah is in Scripture incommunicably appropriated. As for magistrates, they are called gods; for four causes: 1. To teach us that such must be chosen to bear rule, which excel others in godliness, like gods among men.

Digitized by Google

2. To encourage them in their offices, and to teach them that they should not fear the faces of men; like gods, which fear nothing.

3. To shew how God doth honour them, and how they must honour God again. For when they remember how God hath invested them with his own name, it should make them ashamed to serve the Devil, or the world, or their own affections; and move them to execute judgment justly, as if God himself were there.

4. To teach us to obey them as we would obey God himself, for he which contemneth them, contemneth God himself; (Rom. xiii. 2.) and we must not dishonour those, whom God doth honour.

Idols also are sometimes called gods, not because they are so indeed, but because idolaters have such an opinion of them. And the belly is called a god, because some make more thereof than of God and his worship. For all that they can do and get, is little enough for their bellies; and when they should serve God, they serve their bellies and beastly appetites. Then once more, the Devil is called the god of this world, because of the great power and sovereignty which is given him over the wicked, whom God hath not chosen out of this world.

Of the Trinity.

Having thus shewn that there is but one simple and individual godhead, we proceed to shew that this divine nature belongs to, and is to be attributed to three distinct persons subsisting in the unity of the godhead. Not that we believe the godhead to be divided into divers essences, but distinguished unto divers persons. For God cannot be divided into several natures, nor into several parts; and therefore must the persons which subsist in that one essence be only distinct, and not separate one from another; as in the example of the sun, the beams and the heat. The following resemblances are commonly brought to shadow out unto us the mystery of the Trinity.*

1. The sun begetteth his own beams, and from thence proceedeth light and heat, and yet is none of them before another,

* These illustrations are originally taken from Augustine. Tria in sole, cursus, splendor et calor. Ignis tria habet, et dividi non potest, motum, lucem, fervorem. Vena, fons, fluvius tria, &c. *De verbis Apost. Serm.* 1. See also Greg. Nazianz. de Theol. Orat. 2.—Ed.

otherwise than in consideration of order and relation; that is to say, that the beams are begotten of the body of the sun, and the light and heat proceed from both.

2. From one flame of fire proceed both light and heat, and yet but one fire.

3. In waters there is the well-head, and the spring boiling out of it, and the stream flowing from them both, and yet all these are but one water; and so there are three persons in one godhead, yet but one God.

4. In man the understanding cometh from the soul, and the will from both.

It may not, however, be collected by natural reason, that there is a Trinity of persons in the unity of the godhead; for it is the highest mystery of divinity, and the knowledge thereof is most proper to Christians; for the Turks and Jews do confess one godhead, but no distinction of persons in the same. And we come by the knowledge of this mystery, because God hath revealed it in the Holy Scriptures unto the faithful. And we may learn of this,

1. That those are deceived who think this mystery is not sufficiently delivered in the Scripture, but dependeth upon the tradition of the church.

2. That since this is a wonderful mystery which the angels do adore, we should not dare to speak any thing in it farther than we have warrant out of the word of God; yea, we must tie ourselves almost to the very words of the Scripture, lest in searching we exceed and go too far, and so be overwhelmed with the glory.

Now it appeareth in the Holy Scripture, that the three persons are of that divine nature,

1. By the divine names that it giveth to them, as Jehovah, &c.

2. By ascribing divine attributes unto them, as eternity, almightiness, &c.

3. By attributing divine works unto them, as creation, sustentation, and governing of all things.

4. By appointing divine worship to be given unto them.

And we have these special proofs of the Trinity out of the Old Testament.

1. The Father is said by his word to have made the worlds;

Digitized by Google

the Holy Ghost working and maintaining them, and as it were, sitting upon them, as the hen doth on the eggs she hatcheth. (Gen. i. 2, 3.)

2. (Gen. i. 26.) The Trinity speaketh in the plural number, *Let us make man in our image, after our likeness.*

3. (Gen. xix. 24.) Jehovah is said to rain upon Sodom from Jehovah out of heaven, that is, the Son from the Father, or the Holy Ghost from both.

4. (2 Sam. xxiii. 2,) *The spirit of* Jehovah, (or the Lord) *spake by me, and his word by my tongue;* Here is Jehovah the Father with his word (or Son) and Spirit.

5. (Prov. xxx. 4.) *What is his name, and what is his Son's name, if thou canst tell?*

6. (Isa. vi. 3.) The angels in respect of the three persons do cry three times, Holy, Holy, Holy.

7. (Isa. xlii. 1.) *Behold my servant whom I uphold, mine elect in whom my soul delighteth, I have put my Spirit upon him.*

8. (Haggai ii. 5.) The Father with the Word and his Spirit make a covenant.

The proofs out of the New Testament are these: 1. (Matt. iii. 16, 17.) at the baptism of Christ, the Father from heaven witnesseth of the Son; the Holy Ghost appearing in the likeness of a dove. John the Baptist saw the Son in his assumed nature going out of the water, there is one person; he saw the Holy Ghost descending like a dove upon him, there is another person; and he heard a voice from heaven saying, This is my beloved Son, there is a third person.

2. (Matt. xvii. 5.) At the transfiguration, the Father in like manner speaketh of his Son.

3. (Matt. xxviii. 19.) We are baptized into the name of the Father, the Son, and the Holy Ghost.

4. (John xiv. 16, 26; xv. 26; xvi. 13—15.) The Father and Son promise to send the Holy Ghost.

5. (Luke i. 35.) The *Holy Ghost* shall come upon thee; and the power of the *Highest* shall overshadow thee; therefore that holy thing which shall be born of thee, shall be called the *Son of God.*

6. (Acts ii. 33.) Therefore being by the right hand of God exalted, and having received of the Father the promise of the

Digitized by Google

Holy Ghost, he hath shewed forth this which you now see and hear.

7. (2 Cor. xiii. 14.) The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all.

8. (Gal. iv. 6.) God hath sent forth the Spirit of his Son into your hearts.

9. (Titus iii. 4—6.) God saved us by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour.

And as a clear proof that these three are but one God, and so that there is a Trinity in unity, it is expressly said, (1 John v. 7,) *there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one;* * and here the apostle saith they are three. We learn that the word *Trinity*,† although it be not expressly set down in the word, yet it hath certain ground from thence. And whereas they are said to be three witnesses; we learn the singular fruit that is in the Trinity of the persons, in one unity of the godhead; whereby great assurance is brought unto us of all things that God speaketh in promise or threat; seeing it is all confirmed by three witnesses, against whom no exception lieth. And they are said here to witness, that God hath given eternal life unto us, and that this life is in his Son. (1 John v. 11.)

These being three are said to be but one, inasmuch as they are one in substance, being, or essence; but three persons distinct in subsistence, (Acts xx. 28. 1 Cor. xii. 4, 5. Deut. vi. 4. Mark xii. 32. 1 Cor. viii. 4—6. John xiv. 16; xv. 26; and xvii. 1.) And though if three persons among men be propounded, whereof every one is a man, it cannot be said that these three are but one man, yet we must not measure God's matters, by the

* The arguments for and against the genuineness of this text, are very ably stated in Horne's Introduction, &c. Vol. IV. Part II. Ch. IV. § V. to which the reader is referred.

† Though the word Trinity is not found in Scripture, and there was no occasion for it before the existence of those heresies whereby the truth expressed by it was called in question; yet since the doctrine of a Trinity is so evidently revealed, there can be no possible reason why the word expressive of that doctrine should be proscribed. As to the time of its introduction, no writers that we are aware of, assign a later, and some a much earlier, date than the first council of Alexandria, at the beginning of the fourth century.—Ed.

Digitized by Google

measure of reason, much less this which of all others is a mystery of mysteries.

For the better understanding of this mystery, we shall now declare first, what a person * is in general, and then what a person in the Trinity is.

What a person in the Trinity is.

I. In general, a person is one particular thing indivisible, incommunicable, living, reasonable; subsisting in itself, not having part of another. And the reason of the particular branches of this definition are these. 1. I say that a person is first one *particular* thing, because no general notion is a person. 2. *Indivisible*, because a person may not be divided into many parts. 3. *Incommunicable*, because though one may communicate his nature with one, he cannot communicate his person-ship with another. 4. *Living* and *reasonable*, because no dead or unreasonable thing can be a person. 5. *Subsisting in itself*, to exclude the humanity of Christ from being a person. 6. *Not having part of another*, to exclude the soul of man separated from the body, from being a person.

Now a person in the Trinity is whole God, not simply or absolutely considered, but by way of some personal properties. It is a manner of being in the Godhead, or a distinct substance, (not a quality, as some have wickedly imagined, for no quality can cleave to the Godhead,) having the whole Godhead in it. (John xi. 22; xiv. 9, 16; xv. 1; xvii. 21. Col. ii. 3, 9.) And they are called *persons* in this respect, because they have proper things to distinguish them. Yet is this distinction not in nature, but in relation and order, the first in order being the *Father;* then those that come from the Father; the *Son*, who is the second, and the *Holy Ghost*, who is the third Person in the Trinity.

The Father is of himself alone and of no other; the Son is of the Father alone begotten; the Holy Ghost is of the Father and the Son proceeding, and the Father is called a Father in respect of the Son, the Son in respect of the Father, the Holy Ghost in respect that he proceedeth from the Father and the Son; but the one is not the other, as the fountain is not the stream, nor the

* Gregory of Nazianzum informs us, that the word *persona*, as applied to the Trinity, was introduced by the Latin church, that they might express by it, together with *essentia*, the distinction between the *ὑπόστασις* and *οὐσία* of the Greeks; and that Athanasius, hearing their reasons, was satisfied with the application of it. *In laud. Athanas.*—Ed.

Of the Father, the first Person of the Trinity.

stream the fountain, but are so called one in respect of another, and yet all but one water. The *Father* then, is the first person of the Trinity, who hath his being and foundation of personal subsistence from none other; and hath by communication of his essence eternally begotten his only Son of himself, (John v. 27; xiv. 11; xx. 17. Ps. ii. 7. Heb. i. 3.) And it is proved that the Father is God, by express testimonies of the Scriptures, and by reasons drawn from the same. For example, (John xvii. 3.) *This is life eternal that they might know thee the only true God.* (Rom. i. 7.) *Grace and peace from God the Father.* (Eph. i. 3.) *Blessed be the God and Father of our Lord Jesus Christ,* &c. Besides which we have these reasons drawn from the word of God, that we are bidden to pray to him, (Matt. vi. 6, 9.) that he revealeth the mysteries, (Matt. xi. 25, 27.) maketh his sun to rise, &c. (Matt. v. 45.) Next, it is shewed that he begat his Son of himself, in that he is called *the brightness of his glory, and the express image of his person,* (Heb. i. 3.) and in that his generation being from eternity, there was no creature who might beget him. And He is called God the Father, 1. In respect of his Son Jesus Christ, begotten of his own nature and substance, (Matt. xi. 27. 1 John i. 14. 1 John iv. 14.) whence he is called *the Father of our Lord Jesus Christ.* (Eph. i. 3.)—2. In respect of his adopted sons whom he hath chosen to be heirs of heaven through the mediation of his Son Jesus Christ, (Eph. iii. 14. John i. 12. Rom. viii. 14, 15. Matt. vi. 9.) For as he is by nature the Father of Christ, so is he by grace to us that believe, our Father also. And we learn from hence, to honour and obey him as a father, and to be *followers of God as dear children.* (Mal. i. 6. 1 Pet. i. 14. Eph. v. 1.) Furthermore, the Father spake most commonly in the Old Testament, for in these last times he hath spoken by his Son, and he is called by these names. *Jehovah;* that is, I am that I am, without beginning or ending. (Is. xlii. 8.) *Elohim;* that is, mighty and strong. (Gen. i. 1.) *Adonai;* that is, Judge, or in whose judgment we rest. *Lord of Hosts;* because he hath angels and men, and all creatures at command to fight for him. (1 Kings xix. 14.) The *God of Jacob* or of Israel; because he made a promise to Abraham, that he would be his God, and the God of his seed; and the Israelites were the seed of Abraham. (Acts iii. 13.)

Digitized by Google

Of the other Persons of the Trinity in general.

Having hitherto spoken of the Father, we proceed to shew that the other persons of the Trinity receive their essence or Godhead from him; for howsoever in this they agree with the Father, that the essence which is in them is of itself uncreated and unbegotten, yet herein lieth the distinction, that the Father hath his essence in himself, originally, and from none other; the Son and the Holy Ghost have the self-same uncreated and unbegotten essence in themselves as well as the Father, (otherwise they should have had no true Godhead) but not from themselves. *Essentia Filii est à seipso, et hac ratione dici potest Autotheos; persona tamen Filii non est à seipso, ideoque non potest hac ratione dici Autotheos: persona enim ejus genita est à Patre accipiendo ab eo essentiam ingenitam;* that is, the essence of the Son is of himself, and for this cause he may be said to be God of himself; notwithstanding the person of the Son is not of himself, and therefore for this cause he cannot be said to be God of himself; for his person is begotten of the Father by receiving from him an unbegotten essence. And though these persons that come from the Father have a beginning, they are nevertheless eternal, in that they have no beginning of time or continuance, but of order, of subsistence and offspring, and that from all eternity. We find nothing however revealed touching the manner of this eternal offspring, and therefore our ignorance herein is better than all their curiosity, that have enterprised arrogantly the search hereof. For if our own generation and frame in our mother's womb be above our capacity, (Ps. cxxxix. 14, 15.) it is no marvel if the mystery of the eternal generation of the Son of God cannot be comprehended. And if the wind, which is but a creature, be so hard to know, that a man knoweth not from *whence it cometh and whither it goeth,* (John iii. 8.) it is no marvel if the proceeding of the Holy Ghost be unsearchable.

Of the second person in the Trinity.

Having spoken thus much in general touching the Persons which come from the Father, we are now to observe in special concerning the Son, that he is the second Person of the Trinity, having the foundation of personal subsistence from the Father alone; of whom by communication of his essence he is begotten from all eternity. (John v. 26. Ps. ii. 7. Prov. viii. 22; xxx. 4.) And in this respect he is called, 1. *The only begotten Son of God,* (John iii. 18.) because he is only begotten, of the

Digitized by Google

nature and substance of the Father.—2. *First-begotten,* (Heb. i. 6. Rom. viii. 29.) not as though the Father begat any after, but because he begat none before.—3. *The brightness of his Father's glory and express image of his person,* (Heb. i. 3.) because the glory of the Father is expressed in the Son. He is also called *the Word,* or speech, (for so doth *Logos* more properly signify) (1 John v. 7. John i. i.) and for the following reasons:—1. Because as speech is the birth of the mind, so is the Son of his Father.—2. As a man revealeth the meaning of the heart by the words of his mouth, so God revealeth his word by his Son. (John i. 18. Heb. i. 2.)—3. He is so often spoken of, and promised in the Scriptures; and is in a manner the whole subject of the Scriptures. (John i. 45.)

He is too in the Scriptures expressly called *God,* and *Jehovah;* and likewise the essential properties, the works and actions of God are given to him, (Isa. ix. 6; xxv. 9. Zech. ii. 10, 11. Prov. viii. 22. John i. 1; xx. 28. Rom. ix. 5. Heb. i. 8. 10. 1 John v. 20.) His works also prove the same thing; for they were such as none could do but God. For, 1. He made the world, which none could do but God, (Heb. i. 2.) 2. He forgave sins, which none can do but God, (Matt. ix. 2.) 3. He giveth the Holy Ghost, which none can do but God, (John xv. 26.) 4. He maintaineth his church, which he could not do if he were not God, (Eph. iv. 11, 12.) And besides these reasons, we find, that what the Old Testament speaks of *Jehovah,* which is God, that the New Testament applieth to *Christ;* as, 1. When David said Jehovah *ascended up on high, and led captivity captive,* (Psalm lxviii. 18.) Paul applieth it to Christ, (Eph. iv. 8.) 2. The Psalmist saith, Jehovah was tempted, (Psa. xcv. 9.) which Paul applieth to Christ, (1 Cor. x. 9.) 3. Isaiah saith, Jehovah is the first and the last, (Isa. xli. 4.) this is also applied to Christ, (Apoc. xxi. 6; and xxii. 13.) 4. Isaiah saith, Jehovah will not give his glory to any other than to himself, (Isa. xlii. 8.) but it is given to Christ, (Heb. i. 6.) therefore Christ is Jehovah.

For the understanding of the generation of the Son, we observe that there are two manners of begetting. The one is carnal and outward; and this is subject to corruption, alteration and time; the other is spiritual, and inward, and was the begetting of the Son of God; in whose generation there is neither corrup-

Digitized by Google

tion, alteration, nor time. For the better finding out of this mystery, we must consider in God two things: First, that in God there is an understanding, (Psalm cxxxix. 2.) Secondly, we must consider that this understanding is his very being, and is everlastingly and most perfectly occupied in God; working upon nothing but itself. And that I prove by reason; for God being infinite and all in all, it cannot meet with any thing but himself. And as in a glass a man doth conceive and beget a perfect image of his own face, so God in beholding and minding of himself, doth in himself beget a most perfect and most lively image of himself, which is that in the Trinity which we call the Son of God, and who is also called *the brightness of his glory, and the express image of his person*, which is all one. And by *express image*, we mean, that as wax upon a seal hath the engraven form of the seal, so the Son of God which his Father hath begotten of his own understanding, is the very form of his Father's understanding; so that when the one is seen, the other is seen also. And hence he is understanding itself, as his Father, and he saith so of himself; (Prov. viii. 14.) *I have counsel and wisdom, I am understanding.* Speaking too of himself, in the name of Wisdom, he adds, verse 24, 25, *When there were no depths, I was brought forth; before the mountains were settled, before the hills, was I brought forth.* And though he was the Son of God when he was born of the Virgin Mary, yet he was not then *made* the Son of God; nor was he ever so made in time,* for he was begotten of the substance of his Father from all eternity without beginning or ending. And this we prove, first, by Scripture, for he saith no less himself; *I was set up from everlasting, from the beginning, or ever the earth was,* (Prov. viii. 23.) and therefore he prayed that he might be glorified of his Father *with the glory which he had with him before the world was,* (John xvii. 5.) Secondly, we prove it by reason. For God's understanding is everlasting, therefore the second Person which it begetteth, is so too. For the Father in his understanding did not conceive any thing less than himself, nor greater than himself, but equal to himself.

We observe, further, that the Son of God is all one with the Father; and yet not joined with his Father in heaven as two

* Augustine's illustration is this. Sicut flamma splendorem quem gignit tempore non præcedit; ita Pater sine Filio nunquam fuit. Ep. 66.—Ed.

Digitized by Google

judges that sit together on a bench; or as the seal and the wax, as some do grossly imagine; but they are both one without parting (John x. 30.) or mingling; whereupon I conclude, that whatsoever the Father is, the Son is the same, and so consequently that they be co-eternal, co-equal, and co-essential. There is however, great difference between the conceiving of understanding in men, and the conceiving of understanding in God. For, first, this conceiving in men proceedeth of sense or outward imagination, which is an outward thing for reason to work upon, as wood is to fire; but God the Father of himself, begetteth and conceiveth himself, and still in himself: as John saith, *the only begotten Son, which is in the bosom of the Father,* (John i. 18.) Secondly, in men, the thing which is understood, and the understanding itself is not all one; but in God it is all one. And the reason is, because only God is altogether life, and his life is altogether understanding, and his understanding is the highest degree of life, and therefore he hath his conceiving and begetting most inward of all. By which we mean that the Father conceiveth of himself, and in himself; and his conceiving is a begetting, and his begetting abideth still in himself; because his understanding can no where meet with any thing, but that which he himself is; and that is the second subsistence in the Trinity which we call Everlasting Son of God.

Of the third person in the Trinity.

We now come to declare what the Holy Ghost is, and how he proceedeth from the Father and the Son; and for the understanding of this matter we must consider two things. 1. That in the essence of God besides his understanding there is a will. (Isaiah xlvi. 10.) 2. What are the properties of this will in God. Now the properties of God's will are these; first, it applieth his power when, where, and how he thinks good; according to his own mind; secondly, it worketh everlastingly upon itself, as his understanding doth. And we gather from this, that because it hath no other thing to work upon but itself, it doth delight itself in the infinite good which it knoweth in itself; for the action of the will is delight and liking. And that delight which God or his will hath in his own infinite goodness doth bring forth a third Person or subsistence in God, which we call the Holy Ghost; and which is the mutual kindness and lovingness of the Father and the Son. By which we mean that

Digitized by Google

the Father taketh joy and delight in his Son, or his own image conceived by his understanding; and the Son likewise rejoiceth in his Father as he saith himself (Prov. viii. 30.) and the reason thereof is this; the action of the will, when it is fulfilled, is love and liking. Thus, for instance, when a man looketh in a glass, if he smile, his image smileth too; and if he taketh delight in it, it taketh the same delight in him; for they are both one. For though the face is one being, the image of the face in the glass another, and the smiling of them both together is a third; yet all are in one face, and all are of one face, and all are but one face. And even so, the understanding which is in God is one being, the reflection or image of his understanding which he beholdeth in himself as in a glass, is a second; and the love and liking of them both together by reason of the will fulfilled is a third; and yet all are but of one God, all are in one God, and all are but one God. And of these three there is neither first nor last, going afore or coming after, in the essence of God; but all these as they are everlasting, so they are all at once and at one instant; even as in a glass the face and the image of the face, when they smile, they smile together, and not one before, nor after another. And the conclusion of all is this; that as we have the Son of the Father by his everlasting will in working by his understanding; so also we have the Holy Ghost of the love of them both by the joint working of the understanding and will together. Whereupon we conclude three distinct Persons, or subsistences, (which we call the Father, the Son, and the Holy Ghost) in one spiritual, yet unspeakable substance, which is very God himself. But what if some will be yet more curious to know how the Son of God should be begotten, and how the Holy Ghost should proceed from the Father and the Son, we may answer them thus. Let them shew us how themselves are bred and begotten, and then let them ask us how the Son of God is begotten; and let them tell us the nature of the spirit that beateth in their pulses, and then let them be inquisitive at our hands for the proceeding of the Holy Ghost. And if they cannot give us a reason for the manner of their own being, they may not be inquisitive for the manner of God's being; for if they must be constrained to be ignorant in so common matters which they daily see and feel in themselves;

Digitized by Google

let them give us leave to be ignorant not only in this, but in many things more, which are such as no eye hath seen, nor ear hath heard, nor wit of man can conceive.

We will now shew out of the Scriptures, that the Holy Ghost is the third person of the Trinity by communication of essence, eternally proceeding from the Father and from the Son. And we are able to prove out of the Scripture that the Holy Ghost is God, because the many properties and actions of God are therein given to him as to the Father and to the Son. For example, 1. (Gen. i. 2.) the work of Creation is attributed to the Spirit of God.—2. (Isa. lxi. 1.) the Spirit of the Lord God is said to be upon Christ, because the Lord anointed him, &c.—3. (1 Cor. iii. 17. 2 Cor. vi. 16.) Paul calleth us *God's temples,* because *the Holy Ghost dwelleth in us.* St. Augustine in his 66th Epistle to Maximinus saith it is a clear argument of his Godhead, if we were commanded to make him a temple but of timber and stone, because that worship is due to God only; therefore now we must much more think that he is God, because we are not commanded to make him a temple, but to be a temple for him ourselves.

Then again, when Peter reproved Ananias for lying to the Holy Ghost, he said that *he lied not to man, but to God.* (Acts v. 3, 4.) And when St. Paul sheweth how many sundry gifts are given to men, he saith that one and the self-same spirit is the distributer of them all; therefore he is God, for none can distribute those gifts which Paul here speaketh of but God. (1 Cor. xii. 6, 11.) Moreover, Isaiah saith, (Isa. vi. 8.) *I heard the voice of the Lord* speaking, which place Paul expoundeth of the Holy Ghost. (Acts xxviii. 25.)

Further, we can prove out of the Scriptures that the Holy Ghost is God, proceeding from the Father and the Son: Thus, 1. (John xv. 26.) *When the Comforter is come whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, he shall testify of me.* That he proceedeth from the Father is here expressly affirmed; that he proceedeth from the Son is by necessary consequence implied, because the Son is said to send him, as (John xiv. 26,) the Father is said to send him in the Son's name. By which sending, the order of the persons of the Trinity is evidently designed. Because the Son is of the Father, and the Father is not of the Son;

Digitized by Google

therefore we find in Scripture that the Father sendeth his Son, but never that the Son sendeth his Father. In like manner because the Holy Ghost proceedeth from the Father and from the Son, we find that both the Father and the Son do send the Holy Ghost, but never that the Holy Ghost doth send either Father or Son.

2. (John xvi. 15.) The Son saith of the Holy Ghost, *All things that the Father hath are mine, therefore said I that he shall take of mine, and shall shew it unto you.* All things that the Father hath, the Son receiveth from him as coming from him; and so whatsoever the Holy Ghost hath, he hath it not *of himself*, (v. 13.) but from the Son, and so from the Father: as a person proceeding as well from the one as from the other.

3. (Gal. iv. 6.) *God hath sent forth the Spirit of his Son into your hearts.* As the Holy Ghost is called the spirit of the Father, (Isa. xlviii. 16, the Lord and his Spirit hath sent me;) so is he here also called the Spirit of the Son; and (Rom. viii. 9.) the Spirit of God, and the Spirit of Christ. Now, if the spirit of man in whom there is no perfection be all one with man, much more the spirit of the Father is all one with the Father, and the spirit of the Son is all one with the Son, and so the Holy Ghost with the Father and the Son is the same in deïty, dignity, eternity, operation, and will.

The third person is called the Spirit, not only because he is a spiritual, (that is) an immaterial and pure essence, (for so likewise is the Father a spirit, and the Son as well as he) but first, in regard of his person, because he is spired, and as it were, breathed both from the Father and the Son, that is to say, proceeding from them both. Secondly, in regard of the creatures; because the Father and the Son do work by the Spirit, who is, as it were, the breath of grace which the Father and the Son breathe out upon the saints, blowing freely where it listeth; and working spiritually for manner, means, and matter, where it pleaseth. (John iii. 8, xx, 22. Psalm xxxiii. 6. Acts ii. 2—4. 1 Cor. ii. 12, 13.) Moreover, the third person in the Trinity is also called the Holy Ghost, not only because of his essential holiness as God; (for so the Father and the Son also are infinitely holy as he;) but because he is the author and worker of all holiness in men, and the sanctifier of God's chil-

Digitized by Google

dren. For though the Father and the Son sanctify also, yet they do it by him; and because he doth immediately sanctify, therefore he hath the title of holy. And besides this, other titles are also given unto him in the word of God, as, 1. The *good spirit;* because he is the fountain of goodness. (Psalm cxliii. 10.) 2. The *spirit of God;* because he is God. (1 Sam. xi. 6.) 3. The *finger of God;* because God worketh by him as a man by his hand. (Luke xi. 20.) 4. The *Comforter*, because he strengtheneth the weak hearts of his saints. (John xiv. 26.) 5. The *spirit of adoption;* because he assureth our hearts, that we are the adopted saints of God. (Rom. viii. 15. Gal. iv. 6.) 6. The *spirit of love, power, sobriety, wisdom,* &c. because it worketh all these things in us. (2 Tim. i. 6, 7. Isa. xi. 2.)

And among the special comforts which the children of God receive from the Holy Ghost, we find that he is in their hearts the *pledge* of Christ's presence; (John xiv. 16—18.) the *witness* of their adoption; (Rom. viii. 15, 16.) the *guide* of their life; (John xvi. 13.) the *comforter* of their soul. (John xiv. 26; xv. 26.) the *seal* of their redemption, (Eph. i. 13: iv. 30.) and the *first-fruits* of their salvation. (Rom. viii. 23.) And I may know that I have the spirit, because it hath *convinced* my judgment, (John xvi. 8.) *converted* my soul, (Acts xxvi. 18. Isa. lxi. 1.) and having mixed the word with my faith, (Heb. iv. 2.) it is become as *life* to quicken me, (John vi. 63.) as *water* to cleanse me, (Ezek. xxxvi. 25,) as *oil* to cheer me, (Heb. i. 9,) as *fire* to melt and refine me. (Matt. iii. 11.) And I may keep the spirit now I have it, by nourishing the good *motions* and *means* of it, (1 Thess. v. 17—20) being fearful to grieve, quench, resist, or molest it, (Eph. iv. 30. 1 Thess. v. 19. Acts vii. 51,) and careful to be led by it, and shew forth the fruits of it. (Rom. viii. 1, 14. Gal. v. 18, 22.)

Things common to the three persons.

It now remaineth to set down briefly what be the things common wherein the three persons agree, and what be the things proper to each of them, whereby they are distinguished one from another. The things common to the three persons, are considered in regard either of themselves, or of the creatures. In regard of themselves, they agree one with another in nature, being, life, time, dignity, glory, and any thing pertaining to the divine essence; for in all these they are one and the

Digitized by Google

same, and consequently, co-essential, co-equal, and co-eternal; by the first of which attributes we mean, that they be all the self-same substance or being; having one individual essence or deity common to them all, and the self-same in them all. And when we say they are co-equal, we mean that as they agree in deity, so they agree in dignity; being of one state, condition and degree, and the one having as great excellency and majesty every way as the other. Therefore their honour and worship is equal and alike; and one of them is not greater nor more glorious than another. (John v. 18, 23. Apoc. v. 12, 13.) Once more, when we say that they are co-eternal, we mean that one was not before another in time; but that one hath been of as long continuance as another, and all of them have been and shall be for ever (as being all of one self-same everlasting continuance.) And this we prove from John i. 1. *In the beginning was the word*, &c. and at that time the three persons spake, (Gen i. 26.) *Let us make man*, &c. (Heb. xiii. 8.) *Jesus Christ yesterday, to-day, and the same for ever.* And though the Father is the first, the Son the second, the Holy Ghost the third person in the Trinity, yet is there equality betwixt them all; because every one of them is perfect God, who is infinite, eternal, and incomprehensible. They have likewise all three one will, and therefore they have all one and the same thing without any crossing, contradiction, or varying in themselves; as the Son himself said, (John viii. 29.) *I do always those things that please him*, viz. the Father. We may further observe of the communion of the three persons betwixt themselves, that, 1. One is in another, and possesseth one another; the Father remaining with the Son, the Son with the Father, the Holy Ghost in and with them both. (Prov. viii. 22. John i. 1, 14; xiv. 10, 20.) 2. They have glory one of another from all eternity. (John xvii. 5.) 3. They delight one in another, and infinitely rejoice in one another's fellowship, the Son being the delight of his Father, the Father of the Son, and the Holy Ghost of both. (Prov. viii. 30.)

The things which they have common in regard of the creatures, are all outward actions; as to decree, to create, to order, govern and direct, to redeem, to sanctify. These are equally common to the three persons of the Trinity; for as they are all

Digitized by Google

one in nature and will, so must they be also one in operation, all of them working one and the same thing together. (Gen. i. 26. John v. 17, 19.)

The things proper to each of them, are likewise partly in regard of themselves, and partly of the creatures, whereby the distinction of them is conceived; partly in relation and order of subsistence betwixt themselves, and partly in order and manner of working in the creatures. In regard of themselves, 1. In manner and order of being, the Father is the first person, having his being from himself alone, and is the fountain of being to the other persons; the Son is the second, having his being from the Father alone, (and in that respect is called the light, the wisdom, the word, and the image of the Father.) The Holy Ghost is the third, having his being from them both; and in that respect is called the spirit of God, of the Father, and of Christ. 2. In their inward actions and properties, the Father alone begetteth; (and so in relation to the second person is called the Father;) the Son is of the Father alone begotten; the Holy Ghost doth proceed both from the Father and the Son.

In regard of the creatures, 1. The *original* of the action is ascribed to the Father, (John v. 17, 19,) the *wisdom* and manner of working to the Son, (John i. 3. Heb. i. 2,) the *efficacy* of operation to the Holy Ghost. (Gen. i. 2. 1 Cor. xii. 11.) 2. The Father worketh all things of himself in the Son by the Holy Ghost, the Son worketh from the Father by the Holy Ghost, the Holy Ghost worketh from the Father and the Son.

Digitized by Google

CHAPTER V.

OF GOD'S KINGDOM, AND THE CREATION OF ALL THINGS.

Of the kingdom of God.

HAVING spoken of the first part of divinity, which is of the *nature* of God, it followeth that we speak of his *kingdom*, which is the second. The kingdom of God then is his universal dominion over all creatures, whereby he dispenseth all things externally according to his own wisdom, will, and power. Or it is an everlasting kingdom, appointed and ruled by the counsel of his own will, (Luke i. 33. Isa. ix. 7; xl. 13; xliv. 24. Dan. ii. 44. Psalm xcix. 1; cxv. 3. Rom. xi. 34—36. Eph. i. 11.) and principally by his own powerful spirit, which none can resist. The end that he propoundeth unto himself in his kingdom, is his own glory, (Rom. xi. 36. Psalm xcvii. 6. Isa. xlviii. 11. Eph. i. 12, 14.) His kingdom is occupied about all things visible and invisible; it is a righteous kingdom, (Psalm xlv. 6.) and shall never end, either in this world or in the world to come. (Psalm cxlv. 13.)

The instructions we are to gather out of the doctrine of the kingdom of God, are expressed in the ninety-ninth Psalm, in the beginning whereof the prophet speaketh in this manner—1. *The Lord reigneth*, which teacheth us that God alone hath and exerciseth sovereign and absolute empire over all; and that he admitteth no fellow governor with him. 2. *Let the people tremble*, shewing that all nations and sorts of people should tremble; forasmuch as he alone is able to save and to destroy. For if men tremble under the regiment and kingly rule of men, how much more ought they to tremble under the powerful kingdom of God, which hath more power over them than they have over their subjects? And this trembling standeth not only in fear, but in reverence also; that that which we comprehend not in this kingdom with our reason, we reverence and adore. And

Digitized by Google

we learn thereby, 1. that we submit ourselves to his kingdom erected amongst us. 2. That we presume to know nothing but that he teacheth us; to will nothing but what he biddeth us; to love, hate, fear, and affect nothing but what he requireth. The Psalmist proceedeth thus; (ver. 1, 2.) *He sitteth between the Cherubims, let the earth be moved; the Lord is great in Sion, and he is high above all the people.* Whence we learn, that although all the world roar and fret, yet we should not fear, because the Lord is greater. (Psalm xcvii. 1.) (Ver. 3.) *Let them praise thy great and terrible name, for it is holy:* which sheweth that God ought to be magnified because he is great and terrible, and yet holy, and holiness itself. (Ver. 4.) *The king's strength also loveth judgment, Thou dost establish equity, Thou executest judgment and righteousness in Jacob.* Whereby we learn this comfort from God's reigning, that when we are wronged and oppressed by tyranny of men, we may have our recourse to the just and righteous judgment of God which is the righteous judge of the world. (Eccl. v. 7, 8.) (Ver. 5.) *Exalt ye the Lord our God,* &c. i. e. out of the might, and majesty, and holiness of the Lord, we should learn to extol him with praises. (Psalm cxlv. 11, 12.)

Seeing God is without beginning, what did he, it may be asked, in that infinite space, which was ere the world was made; it being unbeseeming the majesty of God to be idle and unoccupied all that time? To which we answer, that it behoveth us to think that He did things agreeable to his divine nature, but we should be evil occupied in the search of them further than himself hath made them known. Which made an ancient father to give this answer to a curious inquirer of God's doings before he made the world, that he was making hell for those that should trouble themselves with such vain and idle questions.—August. lib. 1. Confess. chap. 12.

But besides the inward works of the three persons of the blessed Trinity (whereof we have spoken) and the mutual delights which they took one in another, and glory which they gave one to another; this external act of his is revealed unto us in the Scriptures, that he hath in himself decreed all things; together with all the circumstances of all things which have or shall be done from the beginning of the world unto the end thereof.

Digitized by Google

The parts, then, of God's kingdom are, the decree determining all things from all eternity, and the execution thereof fulfilling the same in time; for as from eternity he decreed, so in time and everlastingly he accomplisheth all things unto the full execution of that his decree. (1 Cor. ii. 16. Eph. i. 11. Act iv. 28. Psalm xcix. 4; cxxxv. 6.) So that the first is an eternal, the second a temporal work of God. The decree is that act whereby God from all eternity according to his free will did by his unchangeable counsel and purpose, fore-appoint and certainly determine all things; together with their causes, their effects, their circumstances and manner of being, to the manifestation of his own glory. (Matt. x. 29. Rom. ix. 20, 21; xi. 36. Prov. xvi. 4. Eph. i. 4. Acts ii. 23. Jer. i. 5, 15.)

The parts of God's kingdom.

Of God's decree.

And because God's decree is defined by his most perfect will; we gather, First, that the things which he decreeth are most perfectly good. Secondly, that we must not subject his decree to our shallow and base capacity, or measure it by our reason, considering that the will of God from whence the decree cometh, is unsearchable.

The parts or kinds of God's decree, are, 1. That which God hath decreed concerning all his creatures *generally* for the declaration of his power, wisdom, and goodness in their creation and preservation; and, 2. That which he hath decreed *specially* touching the good or evil of the chief or reasonable creatures, angels and men, to declare the glory of his grace and justice. In the former we note, that God according to his good pleasure hath most certainly decreed every (both) thing and action, whether past, present, or to come; and not only the things and actions themselves, but also all their circumstances of place and time, means, manner, and end; so that they shall not come to pass in any other place or time than he hath ordained; and then and there, they shall come to pass necessarily. (Psalm xcix. 4. Acts xxvii. 20—27, 31—34.)

This necessity however doth not take away freedom of will in election, or the nature and property of second causes, but only brings them into a certain order, that is, directeth them to the determined end. Whereupon the effects and events of things are contingent or necessary, as the nature of the second cause is. So Christ according to his Father's decree died necessarily,

Digitized by Google

(Acts xvii. 3.) but yet willingly; and if we respect the temperature of Christ's body, he might have prolonged his life; and therefore in this respect may be said to have died contingently. In the *especial* decree, which concerneth the good or evil of the principal creatures, we are to consider the fore-appointment of their everlasting estate and of the means tending thereunto; the former whereof is called predestination, which is the special decree of God, whereby he hath from everlasting freely, and for his own glory, fore-ordained all reasonable creatures to a certain and everlasting estate of glory in heaven, or shame in hell. And within this decree come both *angels* (1 Tim. v. 21. Matt. xxv. 41.) and *men*, (1 Thess. v. 9. Rom. ix. 13. 22, 23. 1 Pet. ii. 8. Eph. i. 5. John xvii. 12, 22.)

Of Predestination.

The cause of this decree is only the mere will and free pleasure of God to dispose of his own work as he will, (Rom. ix. 21. Isa. lxiv. 8.) and it is a deep and unsearchable, an eternal and immutable decree, (Rom. xi. 33. Eph. i. 4.) which it must needs be, because it is grounded on the eternal and unchangeable will of God; and therefore there is a certain number of the elect and reprobate known only to God, which cannot possibly be increased or diminished. (John xiii. 18. 2 Tim. ii. 19.) Nor can it be objected to this, that Moses wished himself to be blotted out of the book * of life. (Exod. xxxii. 32.) For he speaketh conditionally, if it were possible; to declare his love to God's glory and his people, as Paul did. (Rom. ix. 3.) Neither, if God's decree cannot be altered, may we then be secure, and not care how we live, no more than we may neglect and forsake our meat and drink because the term of our life is fore-appointed: the end and the means are joined together of God, and cannot be separated by any man.

Parts of Predestination:—Election.

The parts of predestination are election and reprobation, (1 Thess. v. 9. Rom. ix. 13. 22, 23.) the former of which is the everlasting predestination, or fore-appointing of certain angels and men unto everlasting life and blessedness for the praise of God's glorious grace and goodness. (1 Tim. v. 21. John xv. 16.

* The words are, *blot me, I pray thee, out of thy book which thou hast written*, and are generally considered to imply no more than that Moses, (and also Paul, Rom. ix. 3.) seem to have been willing to lay down their own lives, if by so doing they might preserve their nation from destruction.—Ed.

Digitized by Google

Rom. ix. 22, 23. Eph. i. 4, 5, 6. 9.) And there is no cause, reason, or inducement of election in the elected themselves; it is wholly of free grace, without respect of any goodness that God foresaw in us. (2 Tim. i. 9. Rom. ix. 16. Phil. ii. 13. Eph. i. 9.) For otherwise man should have whereof he might glory in and of himself, as having discerned himself from others; and God should not be the cause of all good, nor should his counsel be incomprehensible. Neither is Christ the cause of our election; that is, not of God's decreeing of it, (for that he did of his own free will,) but of the execution of it; that is, our salvation is for and through Christ. The tokens we have of our election are a true faith, and a godly life.* And the uses we are to make of it are these. 1. It is our great comfort, that our salvation standeth by God's eternal decree that cannot be changed, and not in ourselves that daily might lose it. 2. It sheweth God's infinite mercy, that before we were, or had done good or evil, he elected us rather than others as good as we. 3. It should make us love God all our life to our uttermost, for his love to us. 4. It is a help against all temptations of Satan, or our doubting nature, and also against all afflictions and contempt of the world. (Rom. viii. 38, 39.) 5. It serveth to humble us, that we had nothing of ourselves for our salvation, but it freely came from God.

Reprobation.

Reprobation is the eternal predestination or fore-appointment of certain angels and men unto everlasting dishonour and destruction; God of his own free will determining to pass them by, refuse, or cast them off, and for sin to condemn and punish them with eternal death. (Prov. xvi. 4. Exod. ix. 16. Rom. ix. 17—22. 2 Tim. ii. 20. Matt. xxv. 41.)

Sin is not the cause of reprobation; for then all men should be reprobate, when God foresaw that all would be sinners. But sin is the cause of the execution of reprobation, the damnation whereunto the wicked are adjudged being for their own sin. There is indeed no cause of reprobation in the reprobate, in that they rather than others are passed by of God; that is wholly

* This is admirably expressed by Abp. Leighton. Our only sure way, he says, to know that our names are not in that black line, and to be persuaded that God hath chosen us to be saved by his Son, is this, to find that we have chosen him, and are built on him by faith, which is the fruit of his love that first chooseth us. 1 Pet. ii. 8.—Ed.

from the unsearchable depths of God's own free will and good pleasure. And if it be asked, is not God unjust in reprobating some men, and electing others, when all were alike? We answer, no; for he was bound to none, and to show his freedom and power over his creatures, he disposeth of them as he will for his glory; as the potter is not unjust in making of the same clay sundry vessels, some to honour, and some to dishonour. (Rom. ix. 21.) Moreover, not only predestination, but the means also of accomplishing the same, as the creation and the fall of the reasonable creatures, come within the compass of God's decree. It may be asked, however, that if God hath decreed the works of the wicked, must not he of force be the author of sin and evil; and the reply is this, God is not the author of sin and evil, which he forbiddeth and condemneth, but Satan and man; yet God in his secret will hath justly decreed the evil works of the wicked (for if it had not so pleased him, they had never been at all) for most holy ends, both of his glory and their punishment; as may be seen in the Jews' crucifying of Christ, (Acts ii. 23.) and Joseph's selling into Egypt. (Gen. xlv. 7; l. 20.) For the thing that in itself by reason of God's prohibiting of it is sin; in respect of God's decreeing of it for a holy end, comes in the place of a good thing; as being some occasion or way to manifest the glory of God in his justice and mercy. For there is nothing sin as God decreeth it or commandeth it, neither is there any thing of itself absolutely evil; but because God hath forbidden it, therefore it is evil, and only unto them unto whom God hath forbidden it: as Abraham killing of Isaac, being commanded of God, was to be obeyed, and sin it were to have disobeyed it: which otherwise, by reason of God's commandment forbidding to kill, was a sin. For God forbiddeth not things, because they are of themselves, and first evil, but therefore are they to man evil, because God hath forbidden them. For all sin is a transgression of a law; and God doth in heaven and in earth whatsoever pleaseth him; neither is there any greater than he to command him.

Execution of God's decree. Creation. Providence.

Having said thus much of the decree or purpose of God, we now come to the *execution* of it, which is an action of God effectually working all things in their time according to his decree, (Eph. i. 11. Acts iv. 28.) The parts of the execution

Digitized by Google

are creation and providence, (Ps. xxxiii. 6—11; cxlvi. 6, 7. Jer. x. 12.)

Creation is the execution of God's decree, whereby of nothing he made all things very good, (Gen. i. 1, 31. Heb. xi. 3.) And concerning the creation we are to know in general, the causes and the adjuncts. In the former whereof we are to consider the author or efficient cause, the matter, the form or manner, and the end. In the latter the goodness of the creatures, and the time of their creation. And the author of this wonderful work is God alone; which appeareth not only by the plain and manifold testimonies of holy Scripture, but also by light of reason well directed. For reason teacheth, that there must needs be a first cause of all things, from whence they proceed, not only as they are this or that, but simply as they are; that all perfections which are in other things by participation should be in it essentially, and that the same must be of infinite wisdom, in that all things are made and ordered unto so good purposes as they are; none of which things can agree to any but to God alone. Whence it is that the apostle Paul (Acts xiv. 15; xvii. 24.) doth point out God to the heathen by his work above other. And creation, in regard of the time and manner of it, as likewise in respect of a full and saving assent unto it with comfort, is an article of faith above reason. Creation in general.

The Father alone is not to be held the creator of all things, but together with him the Son also, and the Holy Ghost. For so St. John testifieth, that by Christ the eternal word and wisdom of God, all things were made, and without him was made nothing, (John i. 3.) In like manner St. Paul teacheth, that *by him all things were created that are in heaven and in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him.* (Col. i. 16.) Moses also declareth, that *the Spirit of God moved upon the face of the waters;* sustaining and holding up, and as it were brooding over (for that metaphor he useth) the unformed matter to bring forth the most comely and beautiful forms of all things, (Gen. i. 2.)

Again, creation is a work of God which only he is able to do, and therefore whatsoever the devil or jugglers like the sorcerers of Egypt, seem to do, it is nothing but a delusion of the senses.

Digitized by Google

(Matt. iv. Exod. viii.) Neither was there anything before the creation, as the first matter of all things, or space, or the time, in which this world was made; for then there should be something eternal as well as God. All things then were made of nothing; that is, of no matter which was before the creation. And this appeareth from this, that they are said to have been made *in the beginning*, (Gen. i. 1.) that is, when before there was not any thing but God the creator; and before which there was no measure of time by men or angels. But God did not create all things by any *means* or *instruments*, (which he needeth not as man doth) but by his powerful word, that is, by his only will, calling those things that are not as though they were. (Heb. xi. 3. Rom. iv. 17. Psalm cxlviii. 5.) And though all things indeed that were made were made by the Son, the second person of the Trinity, (John i. 3. Col. i. 16. Heb. i. 2.) yet that word mentioned in Gen. i. where it is written, that *the Lord said, Let there be light*, &c. was God's command, which then had beginning, whereas the Son was from all eternity.

The end for which all things were created, is God's glory, (Prov. xvi. 4.) which appeareth in this wise: 1. His eternal power and Godhead is seen in raising all things out of nothing by his word alone, (Isa. xl. 12. Rom. i. 20. Jer. x. 12; li. 15.) 2. His infinite wisdom is made known by them, (Psalm civ. 24) 3. His goodness unto all his creatures is hereby manifested, which is very excellently set out by the prophet in Psalm civ. 4. His infinite authority doth appear by them.

Uses of the creation.

The uses we are to make of the creation, are, 1. We are thereby taught to discern the true God from all heathen and idol gods in the world, (Isa. xlv. 7. Jer. x. 11, 12.) For nothing in heaven or earth can give a being to a creature but God. 2. We are to weigh them and learn their properties, (Eccl. vii. 25.) 3. We should learn to give God glory for them, (Rev. iv. 11. Psa. xcii. 5. where it is made one end of the Sabbath;) and Psalm civ. throughout. 4. We are to gather comfort to ourselves from hence, that resting upon this faithful Creator, our hope needs not fail us, so long as either heaven or earth have any help for us. (1 Peter iv. 19. Isa. xxxvii. 16, 17.)

Concerning the goodness of the creatures, the Scriptures teach us that God made them all in such excellency of perfection, for

Digitized by Google

their being, working, order and use, that himself did fully approve of them, and so establish them, (Gen. i. 31.) which established order is that which is called Nature. And the goodness of the creatures consisteth in three things :—I. In perfection of their nature. II. In their properties and qualities, whereby they are able to do those things for which they were created. III. In their uses unto man; the good which men receive by them being threefold: 1. Profitable good. 2. Pleasant good. 3. Honest and Christian good. And though we see there be divers kinds of serpents, and noisome and hurtful beasts, yet this hindereth not, but that all things were made good; for that they are hurtful, it cometh not by the nature of their creation; in regard whereof they at the first should only have served for the good of man.

We note in the time of their creation, the beginning, and the continuance thereof. The world could not have been before all time, even from eternity; for absolute eternity belongeth only to God; neither could any thing that is subject to time be after an infinite succession of other things. And although Aristotle, accounted of so many the prince of philosophers, laboureth to prove that the world is eternal, yet wherein he laboureth to find out a point of wisdom which he had learned of none other that was before him, he therein bewrayeth his greatest folly. For his chiefest reason being grounded upon the eternity of the first mover, is of no force to prove his most absurd position; seeing God as he is Almighty, and always able to do what he will, so is he most free, and not bound to do all that he can, but what, when, and how it pleaseth him. But, seeing Aristotle was enforced by reason to acknowledge God to be the first mover, even against his will, (for it seemed that he endeavoured as much as he could to quench the light of divine knowledge shining in his face, or obstinately to close his eyes against the same) and yet not only spoileth God of the glory of his creation, but also assigneth him to no higher office than is the moving of the spheres, whereunto he bindeth him more like to a servant than a Lord, the judgment of God uttered by St. Paul, (Rom. i. 21.) is most notoriously shewed upon him; in that he *knowing God glorified him not as God, neither was thankful; but became vain in his imaginations, and his foolish heart was darkened; profess-*

Digitized by Google

ing himself wise, he became a fool; approving idolatry, and that wickedness which the apostle there sheweth to be a just punishment of idolatry, and nature itself abhorreth. Arist. Polit. lib. 7. cap. 6. and lib. 2. cap. 8.

God did create the world four thousand years before the birth of our Saviour Christ, and so about (5840) years before this time. And the order of the years of the world is so carefully set down in the Scripture, 1. To convince all heathen, that either thought that the world was without beginning, or that it began millions of years before it did. 2. To give light to all sacred histories of the Bible. 3. To shew the time of the fulfilling of the prophecies which God foretold. And if it be asked, why was not the world made sooner, we answer, that, saving the hidden wisdom and free pleasure of the Maker, therein appeareth the free power of God to make or not to make; and his absolute sufficiency within himself, as having no need of any external being, only creating that he might communicate and manifest his goodness. And though he could have perfected all the creatures at once and in a moment; yet he was six days and six nights in creating the world, 1. To shew the variety, distinction, and excellency of his several creatures. 2. To teach us the better to understand their workmanship; even as a man which will teach a child the frame of a letter, will first teach him one line of the letter, and not the whole letter together. 3. To admonish us, that we are bound to bestow more time in discerning and knowing them than we do. 4. That we might also by his example finish our work in six days. 5. That we might observe, that many of the creatures were made before those which are ordinarily their causes; and thereby learn, that the Lord is not bound to any creature, or to any means: thus the sun was not created before the fourth day, and yet days, which now are caused by the rising of the sun, were before that. So trees and plants were created the third day, but the sun, moon, and stars (by which they are now nourished and made to grow) were not created till after the third day.

The creation of the particular creatures.

The particular creatures are *the world and all things therein,* (Acts xvii. 24,) or, *the heavens, and the earth, and all the host of them.* (Gen. ii. 1.) There are three heavens mentioned in the Scriptures; the first is the air wherein we breathe, the birds

Digitized by Google

do fly, and the snow, rain, frost, hail and thunder are begotten. (Matt. vi. 26. Gen. vii. 11.) The second is the sky, wherein the sun, the moon, and the stars are placed. (Gen. i. 14, 15. Deut. xvii. 3.) The third, wherein the angels, and the souls of the saints from hence departed are now. (2 Cor. xii. 2. Matt. xviii. 10. Mark xii. 25.) By the earth we understand the lowest part of the world; containing the globe of the land and the waters; and by the host of them we mean, all the creatures which the Lord made to have their *beginning* and *being* in them. (Psalm ciii. 20, 21; cxlviii. 2, &c. Deut. xvii. 3. Joel ii. 10, 11.) The creatures are distinguished into visible and invisible, (Col. i. 16,) the things invisible being the third heaven, and the angels placed therein. There is indeed no express mention in the first of Genesis, of the creation of these, 1. Because Moses setteth forth the things that are visible; and therefore doth not only pass *them* by, but all minerals and other things inclosed in the bowels of the earth. 2. Some respect also might be had of the weakness and infancy of the church at that time. God did first teach them more plain and sensible things, and as they grew in knowledge, he afterwards revealed other things unto them. But that they were (in one of the six days) created, it is most evident. (Psalm ciii. 20; cxlviii. 2, 5. Col. i. 16.) And though it be not so plainly revealed in Scripture, yet it may be gathered by Gen. i. 1. (where under the term of heavens, these glorious creatures may be also comprehended,) and Job xxxviii. 6, 7, that they were created the first day. The angels are substances wholly spiritual, (not in parts as man is) and in respect of their simple essence, in the Scripture they are called spirits. In which term is implied, 1. That they are living substances. 2. That they are incorruptible. 3. That they are incorporeal. 4. That they are indivisible. 5. That they are intangible. 6. That they are invisible. They have their spiritual matter, (as man's soul hath) but not any earthly or corporeal matter; that is, they are not fantasies, as some do wickedly imagine, but have subsistence and being. For some are said to have fallen, others to appear unto men. Moreover, they were all created at once, and that in an innumerable multitude; being at the first very good and glorious spirits, yet mutable; and they are especially endued with greater wisdom, power, swiftness, and industry,

Of the heavens.

Of the earth.

Of the invisible creatures. The third heaven and angels.

Of angels.

Gen. i. 31. John iv. 18.

Digitized by Google

Of the creation of visible things. than any man. The creation of things visible is especially taught in the first and second chapters of Genesis, where Moses declareth at large, how God in the beginning created the world and all things therein contained, every one in their several nature and kinds. And of these creatures generally, he noteth three things. 1. That they are all said to be good; which stoppeth the mouths of all those that speak against them. 2. That their names are given them. 3. That their uses and ends are noted. God created them in the order following; the dwelling places were first framed, then the creatures to dwell in them. And provision was made for the inhabitants of the earth before they were made; as grass for the beasts, and light for all living and moving creatures, and all for man. Secondly, God proceedeth from the things that are more imperfect, to those that are perfecter, until he come to the perfectest. As from the trees, corn, herbs, &c. which have but one life, that is, whereby they increase and are vegetative, unto the beasts which have both an increasing and feeling, (or sensitive) life; as fishes, fowls, beasts, &c. and from them to man which hath besides them a reasonable soul. From the first we learn not to be over-anxious about the world and things of this life, nor to surfeit with the cares thereof; seeing God provided for the necessity and comfort of the very beasts, ere he would bring them into the world. And from the second, we are taught that we should therein follow the example of the Lord, to go from good to better, until we come to be perfect.

Of the chaos, or rude mass. The visible creatures in particular are two; first, the rude mass or matter of the world made the first night; wherein all things were confounded and mingled one in another. Secondly, the beautiful frame thereof, which were made in the rest of the six days and nights. The parts of that rude mass are heaven and earth, (for so the matter whereof all the bodily creatures were made, seemeth by a trope, Gen. i. 1, to be signified), as it were the centre and circumference. For as the arch-builders first shadow out in a plot the building they intend; and as the painters draw certain gross lineaments of that picture, which they will after set forth and fill up with orient colours; so the Lord our God in this stately building, and cunning painting of the frame of the world, hath before the most beautiful frame set out

Of the parts of the rude mass.

Digitized by Google

as it were a shadow, and a common draught thereof. And it seemeth that the rudeness was in the earth only, containing the water and the dry land, because the prophet saith, *that the earth was without form and void.* And he saith this of the earth rather than of the mass of the heavens; because the confusion and rudeness was greater there than in the mass of the heavens; for the water and dry land being mingled together, there was no form or figure of them. And being without form, and void, it was kept by the Holy Ghost, which, (as a bird sitting over her eggs) kept and preserved it. (Gen i. 2.) Of this rude mass was made the beautiful frame and fashion of this world, with the furniture thereof. In the former of which we consider two things, first, the elements, which are the most simple bodies, by the uneven mixture whereof all bodies are compounded; and, secondly, the bodies themselves that are compounded of them. The elements are commonly counted four. 1. The fire, which some think to be comprehended under the term of light, (Gen. i. 3, 4,) because it is a quality of the fire. 2. The air, which some would have signified by the *spirit* or wind of God moving upon the waters; (v. 2.) others by the *firmament,* (v. 6, 7.) set between the clouds and the earth, to distinguish between water and water, and to give breath of life to all things that breathe. 3. The waters, (v. 2.) several from the mass called the earth, (v. 9, 10.) 4. The earth, (v. 2.) called the *dry land,* (v. 9, 10.) which remaineth, all other being sent of God to their proper places. The mixed or compounded bodies are such as are made of the four elements, unequally mingled together, and of these there are four kinds, namely, things that have 1. Being without life. 2. Being and life, without sense. 3. Being, life and sense, without reason. 4. Being, life, sense, and reason, (as man.) To the three last kinds, together with life there is power and virtue given unto them to bring forth the like unto themselves for the continuance of their kind. Which blessing of multiplication is principally in the two last sorts of creatures, (that have the life of sense, beside the life of increase) and therefore the Lord is brought in to speak to them in the second person, (Gen. i. 22, 28.) which he did not to the grass, corn, and trees, which are creatures of the second kind. We learn from hence, that the chief and special cause of the continuance of

Of the frame of the world.

Of the four elements.

Of the mixed or compounded bodies.

Digitized by Google

every kind of creature to the world's end, is this will and word of God, without the which they, or sundry of them, would have perished ere this, by so many means as are to consume them. We will declare now in order, the several works of the six days. In the first, the rude mass or matter of heaven and earth being made of nothing the first night of the world, (as hath been declared;) God did afterward create the light, and called it day. (Gen. i. 3—5.) Whereof we note the wonderful work of God, not only in making something of nothing, but bringing light out of darkness, (2 Cor. iv. 6.) which is contrary to it, and distinguishing betwixt day and night, before either sun or moon were created.

The several works of the six days. The first day. Heaven and earth, and the light.

In the second day, the firmament was created, to divide the waters above, from the waters below. In the third night, as it seemeth, God caused the waters to retire into their vessels, and severed them from the dry land; calling the one seas, the other earth. Then in the third day, which followed that night, he clad the earth with grass for the use of the beasts only, corn and trees for the use of man also. The earth and water both together make a round globe, of which the water forms the greatest part, but does not overwhelm the earth, because it is restrained and kept in by the mighty power of God. There are two sorts of waters, namely, salt waters, (as the sea) and fresh waters, as floods, springs, lakes, &c. The parts of the earth are, 1. Hills. 2. Vallies and plains. And the benefits we receive by the earth in general are four. 1. We are made of the earth. 2. We dwell on the earth. 3. It giveth fruits and nourishment to all living creatures. 4. It is our bed after death. The hills are a benefit to us in that they are a shadow against storms and heat; they are fit for grazing of cattle; they are fit places to set beacons on, to shew that the enemies are at hand, &c. And as to the vallies and plains, 1. They receive water to water the earth. 2. They are most fit places to bring forth all kind of fruit, and herbs, and grass.

The second day. The firmament. The third day. Grass, corn, trees.

Of the water and earth.

It may be thought that God first made the grass, corn, and trees, ere he made the heavenly bodies of the sun, moon, and stars, from whose influence the growth of these proceedeth; that he might thereby correct our error, who tie the increase of these so to the influence of the heavenly bodies, even to the

Digitized by Google

worshipping of them; therein forgetting the Lord, who thereby sheweth that all hangeth upon him, and not on them; forasmuch as he made them when the heavenly bodies were not. And we gather from hence that the fruitfulness of the earth standeth not so much in the labour of the husbandman, as in the power which God hath given to the earth to bring forth fruit. Thus much of the works of the third day. In the fourth day were made *lights*, which are as it were certain vessels wherein the Lord did gather the light which before was scattered in the whole body of the heavens. And although they be all great in themselves, to the end they might give light to the dark earth that is far removed from them, yet are they distinguished into great as the sun and moon, and small, as the stars. And though there are stars that exceed the moon by many degrees, yet doth Moses call the sun and moon the greatest lights, first, because they are greatest in their use and virtue that they exercise upon the terrestrial bodies. Secondly, because they seem so to us; it being the purpose of the Holy Ghost by Moses to apply himself to the capacity of the unlearned. The use of them is, first, to separate the day from the night; secondly, to be signs of seasons and days and years. Thirdly, to send forth their influences upon the whole earth, and to give light to the inhabitants thereof. They are signs of times and seasons, 1. By distinguishing the time, spring, summer, autumn, winter; by their work and natural effect upon the earthly creatures. 2. By distinguishing the night from the day, the day from the month, the month from the year. If it be demanded, whether they have not operation also in the extraordinary events of singular things and persons for their good and evil estate, we must answer, no verily; there is no such use taught of them in the Scriptures. In the fifth day were made fishes and birds; the former being made of all four elements, but more (it seemeth) of the water than other living things, (Gen. i. 20.) the latter likewise of all four elements, yet have more of the air; (Gen. ii. 19.) and therefore that they are so light, and that their delight is in the air, it is so much the more marvellous. In the sixth and last day of creation it is probable that God made in the night thereof the beasts of the earth, both tame or home beasts, and the wild or field beasts: and in the day, man

The fourth day. The creation of the lights.

The fifth day. Of the creation of fishes and birds.

The sixth day. Of the creation of man and woman.

Digitized by Google

in both sexes; that is, both man and woman; the history of whose creation is set down Gen. i. 26, 27, in the discourse of the six days work, and repeated in chap. ii. 7, and more at large after the narration of the Lord's rest in the seventh day. (v. 18—20.)

Digitized by Google

CHAPTER VI.

OF THE CREATION OF MAN IN PARTICULAR, AND THE IMAGE OF GOD ACCORDING TO WHICH HE WAS MADE.

MAN was made last of all the creatures, 1. Because he was the most excellent of all the works of God in this inferior world. 2. Because he was the end of all unreasonable creatures; and therefore that he might glorify God for all the creatures that he saw the world was furnished with for his sake. 3. Because God would have him first provided for, ere he brought him into the world; that so he might have this world, of which God had made him prince, as it were, his palace, furnished with all things convenient. And if he had care of him before he was, how much more now he is. And hereof we note, that man hath not to boast of his antiquity, all the creatures being made before him, even to the vilest worm. It is likewise to be observed in his creation, that here, for the excellency of the work, God is brought in, as it were, deliberating with himself, the Father with the Son and the Holy Ghost, and they with him; the whole Trinity entering into a solemn counsel to make man after their image, (Gen. i. 26.) which is not said of any other creature. For whereas the other creatures were made suddenly, man was (as we shall see) not so, but with some space of time. Hitherto also belongeth, that the Holy Ghost standeth longer upon his creation than upon the rest. And hence we should learn to mark so much the more the wisdom and power of God in the creation of him; and likewise to imitate God in using most diligence about those things which are most excellent.

Of the parts of man; and first, of the body.

Man consisteth of two parts; a body and a soul. (Gen. ii. 7. Job x. 11, 12.) His body was made of the very dust of the earth. (Gen. ii. 7.) In which respect the work of God in making him is set forth by a similitude of the potter, which of his clay

maketh his pots. (Rom. ix. 21.) And the name of Adam is from hence in the Hebrew given unto man, to put him in mind not to be proud, nor to desire to be like God; which God foresaw he would do, through Satan's temptations. We learn from hence, that seeing it pleased God to make man's body more principally of the basest element, he might thereby take occasion of being lowly and humble in his own sight; according as the Scripture itself directeth us to this instruction, (Gen. xviii. 27.) We are taught likewise the absolute authority that God hath over man, as the potter hath over his pots, and much more. (Rom. ix. 21.)

Of the soul of man.

Man's soul was made a spiritual substance, which God breathed into that frame of the earth to give it a life; whereby *man became a living soul.* (Gen. ii. 7) And it is called the breath of God, because God made it immediately; not of any earthly matter (as he did the body) nor of any of the elements, (as he did the other creatures) but of a spiritual matter. Whereby is signified the difference of the soul of man, which was made a spiritual and divine, or everlasting substance, from the soul or life of beasts, which cometh of the same matter whereof their bodies are made: and therefore dieth with them. Whereas the soul of man cometh by God's creation from without, in which respect God is said to be *the Father of our spirits,* (Heb. xii. 9.) and doth not rise as the souls of beasts do, of the temper of the elements, but is created of God, free from composition, that it might be immortal, and free from the corruption, decay, and death that all other creatures are subject unto. And therefore as it had life in itself when it was joined to the body, so it retaineth life when it is separated from the body, and liveth for ever.

The immortality of the soul.

We have other proofs of the immortality of the soul besides the divine nature thereof, namely, 1. It is said that at death *the dust shall return to the earth as it was, and the spirit unto God who gave it.* (Eccl. xii. 7.) 2. Our Saviour Christ, (Luke xxiii. 46.) and his servant Stephen, (Acts vii. 59.) at their death commend their souls unto God. 3. The thief's soul after separation from the body is received into paradise. (Luke xxiii. 43.) 4. The soul cannot be killed by them that kill the body. (Matt. x. 28.) 5. See Psalm xlix. 14, 15. Matt. xxii. 32. Rev. vi. 9; vii. 9. 6. The guiltiness of the conscience, and fear

Digitized by Google

of punishment for sin, proveth the same. 7. Otherwise all the comfort of God's children were utterly dashed, for *if in this life only we have hope in Christ, we are of all men most miserable.* (1 Cor. xv. 19.) Again, it is said, that God breathed in his face or nostrils, (Gen. ii. 7.) more than in any other part, 1. To put a man in mind of his frailty, whose breath is in his nostrils, (Isa. ii. 22.) 2. Because the soul sheweth her faculties most plainly in the countenance, both for our outward senses and inward affections.

Of the seat of the soul.

In regard of the essence of the soul, it is thought that all of it is over all and every part of the body, as fire is in hot iron. But howsoever the several faculties thereof appear in the several parts of the body, yet the heart is to be accounted the special seat of the soul, not only in regard of life, being the first part of man that liveth, and the last that dieth, but for affections also and knowledge, as appeareth by 1 Kings iii. 9, 12. Matt. xv. 18, 19. Rom. ii. 15; x. 10. 1 Pet. iii. 4.

There is but one soul in man, having those faculties in it of vegetation and sense that are called souls in plants and beasts. And our reasons for this assertion are these; that 1. Otherwise there should be divers essential forms in man. 2. God breathed but one breathing, though it be called the breathing of lives, (Gen. ii. 7.) for the divers lives and faculties. 3. In all Scripture there is mention but of one soul in man. (Matt. xxvi. 38. Acts vii. 59.) Moreover the soul may be truly said to come or be in the body of a child, when in all essential parts it is a perfect body, as Adam's was when God gave him his soul.

What is the image of God in man.

The faculties of the soul are 1. The understanding, under which is the memory, (though it be rather one of the inward senses, than one of the principal faculties of the soul) and the conscience. 2. The will, under which are the affections; so there be five special faculties. By the image of God after which man was made, (Gen. i. 26, 27.) is meant, not any bodily shape, (as though God had a body like a man) but the divine state wherein his soul was created. The expression is taken in Scripture either for Christ, (Col. i. 15. Heb. i. 3. John xii. 45; xiv. 9.) or for the glory of man's lively personage, (Gen. ix. 6.) or for his authority over the woman, (1 Cor. xi. 7.) or for the perfection of his nature, indued with reason and will, rightly dis-

Digitized by Google

posed in holiness and righteousness, wisdom and truth; and accordingly framing all motions and actions both inward and outward. (Col. iii. 9, 10. Eph. iv. 24.) It is here then to be taken either strictly and properly, or more largely and generally. In the strictest and most proper acceptation of it, it is taken for that integrity of nature which was lost by Adam's fall, and is contrary to original sin, and which consisteth in the whole perfections of virtues appearing in the five faculties, as, 1. In the *understanding;* true wisdom and heavenly knowledge of God's will and works. 2. In *memory;* all holy remembrance of things we ought. 3. In *will,* all cheerfulness to obey God's command. 4. All moderation and sanctity of *affections.* 5. All integrity of *conscience.* Not that any part of God's image is in the body, but as original sin in our corrupt estate, so in the state of integrity these virtues shine and are executed by the body. Neither is man the image of God in respect of the essential faculties of the soul, his mind and will, and in the immortality thereof, at least in this strict and proper acceptation of God's image, whereof now we speak. For the essential faculties of the soul are not lost by Adam's fall; and the immortality remaineth still. In the larger acceptation of the phrase *God's image,* it is taken for that dignity and excellency given unto man in his creation; which is partly inward, and partly outward; the inward excellency consisting both in his substance and in his qualities; that of the former standing in that he only of all the creatures of the visible world hath a reasonable and immortal soul given unto him, (as hath been declared) and in respect of this spiritual nature resembleth God who is a Spirit.

The excellency of man consisting in qualities is, knowledge and wisdom in the understanding, (Psalm li. 6. Col. iii. 10.) righteousness and holiness in the free will, (Eph. iv. 24. 1 Pet. i. 15, 16.) and herein, as hath been shewed, did man especially resemble his maker. The excellency of the understanding consisteth in the knowledge of all duties either concerning God, his neighbour, or himself. Unto which knowledge may be referred, wisdom to use knowledge, to discern when, where, and how every thing should be done; conscience to accuse or excuse, as his doings should be good or evil; memory to retain, providence to foresee what is good, to do it; what is evil, to avoid it; reason

Digitized by Google

to discuss of the lawfulness or unlawfulness of every particular action of a man's own self. The excellency of man's will standeth in holiness (as hath been said) and righteousness or uprightness of desires and actions. Holiness comprehending all the virtues of the first, and justice or righteousness containing all the virtues of the second table, imprinted in the soul of man at his creation.

The outward gifts wherein man's excellency did consist are these. 1. God gave him a body answerable to his soul; endued with beauty, strength, immortality, and all gifts serving to happiness, (1 Cor. xi. 7.) 2. God set such a grace and majesty in the person, especially in the face of man, as all the creatures could not look upon without fear and trembling; as appeareth when they all came before man to receive their names. 3. God gave him dominion and rule over all creatures of the world, which were made to serve him; being by this excellent creation made and adopted to be, as it were, the son and heir of God, who is the absolute Lord over all, (Psalm viii. 6, 7. Gen. i. 26, 28.) of which dominion the authority to name them was a sign. (Gen. ii. 19, 20.)

The ends and uses of making of man according to God's image are, 1. That God, who is in himself invisible and incomprehensible, might in some measure be known of man, as a picture or image sheweth the person whom it representeth. 2. To move man to love God, that hath so gloriously made him like himself. 3. That men between themselves might love one another, as like doth like.

God created at the first, 1. Only one man, Adam, (Gen. ii. 7.) and, 2. Out of him, and for him, one woman, Eve, (Gen. ii. 21, 22. Mal. ii. 15.) so made he them male and female, (Gen. i. 27; v. 2.) And when God saith, (Gen. ii. 18.) "It is not good for man to be alone," by good is not meant, that which is set against sin or vice; but in saying *It is not good for man to be alone,* he meaneth that it is not so convenient and comfortable. And hence we learn, 1. How foully they have been deceived, that upon the words of the Apostle, (1 Cor. vii. 1.) *It is good for man not to touch a woman,* have gathered, that marriage is little better than whoredom; considering that as here, so there, by good is meant only that which is convenient and commodious.

Digitized by Google

2. That man is naturally desirous of the society of woman, and therefore that monkeries, nunneries, and hermitages are unnatural, and consequently ungodly. By the words, *I will make him an help meet for him*, (Gen. ii. 18.) is meant, that she should be like unto him, and of the same form, for the perfection of nature and gifts inward and outward. The end for which she was made is, to be a help unto man; first, in the things of this life, by continual society, (1 Pet. iii. 7.) secondly, in this life, for generation, (Gen. i. 28.) thirdly, in the things of the life to come, even as they which are heirs together of the grace of life. And now a fourth use is added; to be a remedy against sin, which was not from the beginning. (1 Cor. vii. 9.) And this reason is brought to prove that God was to make a woman an help unto man; for either he must have an help or companion from some of the creatures that are already made, or else I must make him a helper and companion. But amongst all the creatures there is none fit; therefore I must create one. The first proposition being evident, the second is proved by God's own testimony, and Adam's experience; who having given names to all the creatures truly, and according to their natures, yet found none fit for his company. (Gen. ii. 20.)

And whereas the Lord would have Adam see whether there were a helper amongst the other creatures, which he knew well to be unfit, we may learn from this that ere we enter into marriage, we should have a feeling of our own infirmity and need of a wife; whereby that benefit may become more sweet, and we more thankful unto God. Which if it be true in a man, it ought to be much more in a woman, which is weaker, and much more insufficient than he. We are likewise taught that it is a perverse thing to love any creature so well as mankind; against those men that make more of their horses and hounds than of their wives; and against those women which make more of a monkey, or of a parrot, or of a spaniel, than of their husbands. We note also from the circumstance, that when Adam was asleep his wife was made; that the Lord is the giver of the wife without our care, and that besides our prayers to God for one, the care is to be laid upon the Lord, and upon our parents, which are to us as God was to Adam, to direct us therein. (Prov. xix. 14.) If it be asked, why was not Eve made of the

Digitized by Google

earth as Adam was, but of a rib of her husband; it was, we may answer, to admonish her of her subjection and humility, as the Apostle teacheth, (1 Cor. xi. 8.) *The man was not of the woman, but the woman of the man.* Which subjection also appeareth in this, that Adam gave her the name. It was intended also, we may suppose, to put them in mind of the near conjunction that should be between the man and his wife in love and affection. And forasmuch as God did bring the woman to Adam, we may note that how fit soever a woman be, yet she should not be received to wife until God give her; and when he giveth her by the ordinance he hath appointed, that then he should receive her. Also, when it is said, *That a man shall leave father and mother and cleave to his wife,* (Gen. ii. 24.) it signifieth this, that she was flesh of his flesh, and bone of his bone, and that God did give her unto man, and he accepted her.

Digitized by Google

CHAPTER VII.

OF GOD'S PROVIDENCE, AND CONTINUAL GOVERNMENT OF HIS CREATURES.

Of God's Providence.

THE *Creation*, which is the former part of the execution of God's decree, being ended, we now proceed to consider the latter, namely, *Providence*, the existence of which is evident, partly by the word of God, (Matt. x. 30. Prov. xvi. 33.) and partly by reason. And among other reasons we have to prove that there is a Providence, we may note, 1. The agreement of things which are most contrary in the world, and which would consume one another, if they were not hindered by the providence of God. 2. The subjection of many men and women unto one person, both in Commonwealths and families. 3. The means of our preservation and nourishment. For meat, drink, and clothing, being void of heat and life, could not preserve the life of man and continue heat in him, unless there were a special providence of God to give virtue unto them. 4. Those beasts that are hurtful unto man, though they increase more and no man kill them, yet are fewer than those that are profitable unto man. 5. The feeding of the young ravens in the nest when the dam forsaketh them. 6. The hatching of the ostrich's egg. 7. The Lord hath so disposed of the wild beasts, that they go abroad in the night time to seek their prey, and lie in their dens in the day time, that men may go abroad to their work. (Psalm civ. 22, 23.) 8. God doth preserve his church from the devil, and from the wicked, so that though they be stronger than it, yet they cannot hurt it.

And should it be urged that the inequality holden in the government of men should prove, that all things are not governed by the Lord, for the worst are richest oftentimes, and the best poor, it must be answered, that his government in all things whatsoever is good; for he is no less good in his government

Digitized by Google

than in his creation. If it should again be objected, that if God do guide all things, we should have no serpents and other noisome and hurtful things, no war, no sickness; we reply, that they are the instruments and means of the execution of God's justice and vengeance upon men that offend against him; in which respect the prophet asketh, *Shall there be evil in the city which the Lord hath not done.* (Amos iii. 6.)

Lastly, if it be further demanded, how it cometh to pass, if these be instruments of vengeance for sin, that they fall upon the good, and rather upon them than upon the wicked, the reason is this; that the most godly having the remnant of sin that dwelleth in their mortal bodies, deserve everlasting condemnation, and therefore in this life are subject to many of the plagues of God. As for that they are sharplier handled oftentimes than the wicked, it is to make trial of their patience, and to make shew of the graces he hath bestowed upon them, which he will have known; and that it may be assured that there is a judgment of the world to come, (2 Thess. i.) wherein every one shall receive according to his doing in this life, either good or evil.

Having shewed that there is a Providence, we may define it to be a temporary action of God, whereby he moveth and directeth all things after the counsel of his own will to their proper ends. Or thus, it is the second part of the execution of God's decree, whereby he hath a continual care over all his creatures once made; *sustaining* and *governing* them with all that belongeth unto them, and effectually disposing of them all to good ends. (Eph. i. 11. Rom. xi. 36. Zech. iv. 10. Prov. xv. 3. Jer. xxiii. 23. Psalm cxxxix. 2; cxix. 91.) We say it is an *action*, to distinguish it from the essential Attributes of God; and call it *temporary*, to distinguish it from the eternal decree of God. We add, *whereby he moveth and directeth all things*, to show, 1. that God is not idle in heaven, as epicures do dream, and 2. that nothing can come to pass without the providence of God. The words, *after the counsel*, are added, to show that God doth nothing unadvisedly and rashly; but useth, first, his knowledge, whereby he perfectly understandeth all things; secondly, his wisdom, whereby he doth dispose all things being known. And the words, *of his own free will*, imply, first, that God is not compelled to do any thing, but

Definition of God's Providence.

Digitized by Google

whatsoever he doth, he doth it voluntarily, without compulsion. 2. That the Lord in the dispensation and government of all things, doth not follow the advice and counsel of any other; neither regardeth any thing without himself. We add, lastly, *to their proper end;* to show that the Lord doth not only govern things generally, but every thing particularly, together with their properties, qualities, actions, motions, and inclinations. And this providence of God is extended unto all persons, things, actions, and qualities, and circumstances, how usual soever they seem to be; God exercising his providence about all things in general, and about every thing in particular; for not one sparrow, whereof two are sold for a farthing, falleth without the providence of our heavenly Father, not so much as a hair of our heads; (Matt. x. 29, 30.) no, it may truly be said, not the bristle of a swine falleth without the providence of God. Nor let it seem a thing unworthy of God's great and infinite majesty to deal and have a hand in small matters, as for a king to look to the small matters of his household; any more than it is a disgrace to the sun that shineth in the foulest places. And whereas the apostle saith, (1 Cor. ix. 9.) *Hath God care for oxen?* this is spoken only by way of comparison, having regard to the great care he hath of men. For in respect he commanded that they should not muzzle the mouth of the ox that did tread out the corn; by the care he hath of oxen, he would show that his care is much more for men, especially for the ministers of his gospel.

There are other things from which some do exclude the providence of God, such, for example, as those done by Necessity,—Art,—Nature,—Fortune and luck,—Casualty and chance,—Destiny—Free-will. Necessity is two-fold, 1. Absolute necessity, the contrary whereof cannot be; 2. Necessity with a condition, which is such as, produce the cause, the effect followeth; but take away the cause, the effect ceaseth. We prove from Scripture, that God hath a government in things that come by chance and casualty; for we are there told, (Prov. xvi. 33.) *the lot is cast into the lap, but the whole disposing thereof is of the Lord.* There is not then any fortune or chance of things in the world, in respect of God, by whose appointment the very hairs of our heads are governed and numbered; but in respect

Digitized by Google

of man, that knoweth not future things, the Scripture useth such words, to shew the suddenness and uncertainty of a thing. (Eccl. ix. 11. Luke x. 31.) We have further to note respecting the creation, that it still is after a manner continued, in that all things are sustained by the same power whereby they were made. For God is not like a builder, that is the cause only of the making, and not of the being of his building; but he is such a cause of being to all creatures, as the Sun is of light unto the day, so that without his continual working, all would return to nothing. And our Lord confirmeth this when he saith, (John v. 17.) *My Father worketh hitherto, and I work;* meaning in the continuance and preservation of all creatures; for in him we live, move, and have our being. (Acts xvii. 25—28.) And the apostle testifieth, (Heb. i. 3.) that our Saviour Christ by whom the worlds were made, *upholdeth all things by the word of his power*, his mighty word. Thus Moses teacheth how the Lord established the continuance and preservation of all the creatures in the world, both living and void of life. (Gen. i.) So doth the prophet also in Psalm civ. and cxix. 91.

God sustaineth all creatures, partly, *by the continuation of particulars;* either for the whole time of this world, as heaven and heavenly bodies, earth and other elements, &c. (2 Pet. iii. 4.) or for the time of life allotted, as all living creatures, (Psalm xxxvi. 6; civ. 27, &c.) partly, *by propagation of kind*, whereby creatures even of shortest continuance, do successively abide unto the end of the world. (Gen. vii. 3.) Again, God ordereth all his creatures according to his pleasure, (Dan. iv. 34, 35.) guiding and employing them and their natures to those several ends and uses whereby they may best serve unto his glory, (Psalm cxix. 91,) and the good of themselves and of their fellow-creatures, especially of man. (Psalm viii.) But he hath one general manner of government belonging to all; and another special, which is proper to the principal creatures.

In regard to all the creatures generally, 1. He doth move and stir up that power which he hath given the creature unto working. 2. He doth assist, direct, and help in working of that which is good. 3. He doth work together, and give being unto that which is wrought. The principal creatures of which we speak, are the reasonable creatures, angels and men, which

Digitized by Google

were created like unto God in a high estate of holiness and happiness. (Psalm viii. 4, 5; ciii. 20. Luke ii. 13. Matt. xxv. 31.) And there is a particular kind of government for the reasonable creatures above others, because that they are creatures of another nature than the rest; being not only acted and moved in one course, as the other are, but having a power of understanding what doth concern them, and of moving themselves accordingly. So that the method by which they are governed, is by teaching, and answerable fulfilling of that which is taught. In the first, we include instructing, commanding, praising, forbidding, promising, threatening, and permitting; and in the second especially, blessing and cursing. The manner of God's working in his providence, is sometimes ordinary, at other times extraordinary. The *ordinary* course of God's providence is when he bringeth things to pass by ordinary means, and that course which he hath settled in nature. (Isa. lv. 10.) The *extraordinary* is, when he bringeth things to pass either without means, or by means of themselves too weak; or beside the course of such means, and course of nature; which works are usually called miracles. But where ordinary means may be had, we cannot look for an extraordinary work; and they that run unto the immediate and extraordinary providence of God, without necessary occasions, do tempt God. This may be done two ways, first, by distrust: secondly, by presumption. God is tempted by distrust, when men think that God either cannot, or will not fulfil his promises: and by presumption, when men depend upon the immediate providence of God without any warrant of the word so to do. Among the many sorts of men that do thus tempt God, we may note, 1. Those that do wastefully misspend their goods. 2. Those that having received gifts of mind, and strength of body, do not use them in some lawful calling for the maintenance of them, but do live idly. 3. Those that make an occupation of dicing and carding, and such like. 4. Those that thrust themselves upon unnecessary dangers. 5. Those who take pains for the maintenance of their bodies in this life, but have no care of the things which belong to the salvation of their souls in the life to come. There are two means by which God doth use to exercise his providence; the first passive, the second active. By passive means we under-

Digitized by Google

stand those, which although the Lord doth use them, yet have no knowledge nor understanding to move or direct themselves, but are wholly moved and directed by God; and by active means, those which although God useth, yet have reason, knowledge, and understanding in themselves how to move or direct themselves; such are men and angels, whether they be good or evil. Further, God doth not work after the same manner by the wicked, that he doth by the godly, for God worketh *by* the wicked, but not *in* them; as for the godly, he worketh not only by them, but also in them. Whereby it cometh to pass, that the work of the godly is acceptable unto God, but the work of the wicked is not acceptable unto God, although they do the same thing which the godly doth. And it may be shewed out of the Scriptures, that God hath a hand whereby he governeth even the transgressor against his holy will. For, 1. It is expressly said that God did send Joseph before into Egypt, and that his brethren did not send him. (Gen. xlv. 8.) Wherein God is said to have had a further and a stronger hand in his sending into Egypt than his brethren; and therefore it is manifest that God did that well, which the patriarchs did sinfully, (Gen. l. 20.) 2. God hardened Pharaoh's heart, (Exod. vii. 3.) 3. It is said that God had commanded Shimei to curse David, (2 Sam. xvi. 10.) 4. God * moved David to number the people, (2 Sam. xxiv. 1.) 5. It is said that it was of God, that Rehoboam hearkened not unto the people, (2 Chron. x. 15.) 6. It is said that the Devil was bidden of God, sitting in the seat of his righteous judgment, to be a lying spirit in the mouths of the false prophets, (1 Kings xxii. 19, 20, 23.) 7. God mingled amongst them the spirit of perverseness, (Isa. xix. 14.) 8. Who gave Jacob for a spoil, and Israel to the robbers? did not the Lord? (Isa. xlii. 24.) 9. Why hast thou made us to err from thy ways, and hardened our heart from thy fear? (Isa. lxiii. 17.) 10. God gave them up to vile affections, (Rom. i. 26.) 11. God shall send them strong delusion, (2 Thess. ii. 11.) 12. And to be content with one more testimony among many, let us consider how the most vile and horrible act that ever was

* This clause however might be rendered, because one had moved David, &c.: or by supplying from 1 Chron. xxi. 1, *an adversary* had moved David. This translation fairly represents the meaning of the original.—*Kennicott's Remarks*, p. 125, &c. Ed.

Digitized by Google

done upon the face of the earth, the Lord God is said to have wrought most holily. For as Judas, the Jews, and Pilate, are all said to have given Christ to death; so the Father and Christ are said to have done the same, and that in the same words; though the manner and purpose are diverse, (Acts ii. 23; iv. 28. Rom. viii. 32.) And when God doth suffer such things to be done, it is not an idle permission, as some imagine; but joined with an active doing or work of God; as in the crucifying of Christ, it is said that they did nothing but that which the hand of God had determined before. (Acts ii. 23; iii. 18: iv. 28.) For God is not only a bare permitter of the evil work, but a powerful governor of it to his glory, and an effecter also of it, so far as it hath any good in it. And that this doth not draw God to some stain of sin, from which he is most free, as being that which he punisheth, is evident when we consider that that which is evil, hath some respect of goodness with God. First, as it is a mere action, God being the author of every action, (Acts xvii. 28.) but the Devil and our concupiscence, of the evil in it; as he that rideth upon a lame horse causeth him to stir, but is not the cause of his halting.

Secondly, as it is the punishment of sin. For punishment is counted a moral good, in that it is the part of a judge to punish sin. And thus God willeth the sin of the wicked for their punishment, without sin in himself. (Rom. i. 26.)

Thirdly, as it is a chastisement, a trial of our faith, as martyrdom; or a propitiation for sin, as the death and passion of Christ; (Acts ii. 23; iv. 27, 28.) where although the giving of Christ to the death of the cross be attributed in the same words to God and Christ, to Judas, Pilate, and the Jews; yet diversely, and in several respects, they are declared to meet in one and the same action; whereby there appeareth no less difference between God and Christ's purpose, and theirs, than between light and darkness. And as a cunning workman with an ill tool will work cunningly; or as a most excellent apothecary maketh a medicine of the mixture of poison in it, which is not yet poisonous, but rather medicinal; so the Lord in guiding and managing the poison of sin, draweth treacle from the sins of men, as it were poison, in such sort as they turn to his glory, and good of his church; and cannot be charged with sin, no more than the

Digitized by Google

apothecary with poisoning, in so ordering the poison, as it doth the contrary, by his skill, unto that which by nature it would do. And as in painting, the black colour giveth grace to other beautiful colours in making them shew better; so it is in this work of God, in which the sin and untruth of men (as by a black and dark colour) causeth the truth and righteousness of God (as the white) to be more commended, and to appear better.

And these actions of the wicked are discerned from the work of God in them, first, by the *cause* from whence the action cometh. For Joseph's brethren of envy sent him into Egypt, but God in mercy. Shimei cursed David of malice, but God of justice against David's murder and adultery. Rehoboam out of the unadvisedness of his heart refused the request of his people, but God by his wise counsel did so dispose of it. The Devil from hate to Ahab was a lying spirit in the mouth of all his prophets, but God in justice against his idolatry. Pilate of ambition and fear, the Jews of malicious envy and ignorance, Judas of covetousness, but God of love gave Christ, and Christ himself in obedience to his Father; and therefore that action as it was from God and Christ, was most just and righteous; as from the other, most wretched and abominable.

Secondly, by the *end* whither they tend. For Joseph's brethren sent him to the end he should not come to the honour foretold out of his dream; but God sent him to provide for his church, and to fulfil that that was foretold. Shimei cursed to drive David to despair; but God directed him for exercise of David's patience. The Devil lied in the false prophets to ruin Ahab; but God justly to punish him for his idolatry. Rehoboam to satisfy the desire of his young beardless counsellors; but God to perform the word that he had spoken by his prophets. Pilate to please the people, and to keep his credit with Cæsar; Judas for obtaining of the money he desired; and the Jews, that our Saviour Christ should not reign over them: but God and Christ to save his people.

But, it may be asked, were it not better to say that these things were done by God's *permission* rather than by his providence and government, thereby to avoid an absurdity in divinity, that God is the author of evil? In reply to this, it is most truly said, that God is not the author of sin, whereof he is the revenger; and also that

Digitized by Google

it is done by God's permission: but it is not an idle permission, separated from the providence and government of God; and therefore a distinction of God's permission separated from his government of sin is not good; especially considering that the distinction of such a permission doth not defend the justice of God, for the which it is devised. For if he permit sin, he doth it against or with his will. If he do it against his will, then is he not Almighty; as one that cannot hinder that he would not have done; if with his will, how can his justice be defended, if there were not some good thing for which he doth willingly permit it? For if a captain should willingly suffer his soldiers to be murdered when he might hinder the slaughter of them; although he put no hand to the murder, he is not therefore excusable, and free from the blood of his soldiers. And it may also be alleged against the permission, that is separated from the government, of the providence of God, that by this means he would be spoiled of the greatest part of the government of the world: seeing the greatest part and most of the world are wicked, all whose actions are (as they themselves are) wicked. Moreover, if in that God doth permit sin, he should have no hand in guiding and governing it; then he should have no hand in guiding and governing of good things; for as it is said that he permitteth sin, so it is also said that he permitteth the good, (Heb. vi. 3.)

The uses of the doctrine of God's providence.

The uses that are to be made of the doctrine of God's providence, are, 1. As in the creation, so in the continuation, preservation, and government of all things, the power, wisdom, and goodness of the only true God is set forth. And therefore in all things he is to be glorified, (Rom. xi. 36,) yea, even in the sins of men, for the good things he draweth forth from their evil. 2. The consideration of this, that nothing can come to pass without the providence of God, should move us to fear God, and make us afraid to commit any sin; far otherwise than the wicked conclude, who upon that, that it is taught that all things come to pass by the providence of God, according to that he hath decreed, (Eccles. iii. 11, 14,) would conclude that then a man may give himself liberty to do any thing, considering that it must needs be executed that God hath decreed. 3. We must banish all slavish fear out of our hearts, knowing that

Digitized by Google

nothing can come to pass without the providence of God. 4. This should breed thankfulness to God in prosperity, and in all things that come unto us according to our desire. Whatsoever blessing we receive, we must acknowledge it to come from God, and give him the praise and glory, (Rom. xi. 36,) not sacrificing to our own nets, (Hab. i. 16,) or staying our minds in the instruments thereof, without looking up to him by whose special providence and government we obtain our desires. 5. This should cause humility under the hand of God, when things come otherwise than we desired. 6. In adversity we should patiently suffer whatsoever affliction the Lord layeth upon us. For this consideration hath wrought patience in God's servants, *It is the Lord, let him do what seemeth him good.* (1 Sam. iii. 18.) 7. We must mark and observe the providence of God in former times, that thereby we may gather arguments of his goodness unto us in the time to come.

Digitized by Google

CHAPTER VIII.

OF THE GOOD ANGELS THAT STOOD, AND THE EVIL ANGELS THAT FORSOOK THEIR FIRST INTEGRITY.

HAVING thus spoken generally of the providence of God, we are now to descend unto the special consideration of that which doth concern the principal creatures; upon whom God hath declared the glory of his mercy and justice: and first to begin with angels. They are all sustained by the power of God, so that they shall never die, or return to nothing. (Luke xx. 36.) First, concerning their *everlasting condition*, they had a law given them in their creation, which the elect observe, and are established in their perfection; but the reprobates sinning against it have lost their first estate, and are reserved unto further judgment. For all being by God created good at the first, (Gen. i. 31.) some continued in humility and obedience, according to that dignity in which they were created: others continued not in the truth, (John viii. 44.) and so kept not their beginning or excellency in which they were created of God, by whom nothing could be made but good, but transgressed and fell from it, by their sin and wickedness becoming devils, (Jude 6.) Secondly, for their *employment;* God useth them all, both good and evil angels, as his servants and ministers, for the accomplishment of his will and work. (Job i. 6.)

Of God's special providence over angels.

The good angels are called in the Scripture, 1. Elohim, or gods, for their excellency and power, (Psalm viii. 5. compared with Heb. ii. 7. Psalm xcvii. 7, with Heb. i. 6.) 2. Sons of God. (Job i. 6.) 3. Angels of light. (2 Cor. xi. 14.) 4. Elect angels. (1 Tim. v. 21.) 5. Heavenly soldiers. (Luke ii. 13.) 6. Men of God; for their office. 7. Principalities, and powers, and dominions. (Rom. viii. 38.) 8. Seraphim, and a flame of fire; for their swift zeal to do God's will. (Isa. vi. 2.) 9. Cherubim, from the form of young men, wherein they appeared. (Gen. iii. 24.)

Good angels.

Digitized by Google

Besides these general appellations, some, for our capacity, have names given unto them, as Gabriel, &c. (Dan. viii. 16. Luke i. 26.) They are also innumerable, (Heb. xii. 22. Dan. vii. 10. Psalm lxviii. 17.) and consist of divers degrees; for some are *principalities, and powers, and dominions, and thrones.* (Col. i. 16.) Which sheweth not so much a difference in nature, as a diverse employment in office; but what those degrees are, it is not to be gathered out of Scripture, and therefore to us is unknown.

Further, these angels are specially endued with wisdom, holiness, willingness to put in execution the will of God; power, swiftness, industry, glory, &c. far above any man. And their knowledge too, is very great in comparison of man; both by creation and otherwise. And of this knowledge there are three sorts. 1. *Natural,* which God endued them with at their creation, far above any man, as their nature is more heavenly. 2. *Experimental,* which they do mark and observe far more carefully than man, in God's government of the world, and out of all creatures. (Eph. iii. 10. Luke xv. 10.) 3. *Divine,* of which God informeth them, according to the several matters that he sendeth them about; and hereby they know things to come, as (Dan. ix. 26,) the angel telleth before to Daniel the time of Christ's death; and (Matt. i. 20.) God telleth the angel Joseph's thoughts. They cannot of themselves know the thoughts of men, for that is God's property only, (1 Kings viii. 39. 2 Chron. vi. 30.) but in some messages, (as that in the first of Matthew,) God is pleased to manifest it unto them. Neither have they knowledge of all things done here upon earth, for all things are only known to God alone, (Heb. iv. 13.) yet they know the matters of those men and places where God appointeth them a message; as Cornelius his alms, (Acts x. 4.) and the uncomeliness of women in the congregation where they are. (1 Cor. xi. 10.)

Again, the good angels cannot fall at any time; for God hath confirmed them in their well-being, that they might never fall by sin from their first blessed estate, (Matt. xviii. 10.) and this cometh, not from their own nature (which was subject to mutability) but from God's mercy. For seeing those angels are elect of God, (1 Tim. v. 21.) it followeth of necessity that they

Digitized by Google

are kept and upholden only by his grace and mercy, whereupon his election is grounded. With respect to the employment of these angels, we are to note therein their apparitions, and the offices which they perform. They have appeared in as many sorts as it pleased God to send them, but especially in two; namely, in visions, and true bodies. By visions we mean their appearing in some extraordinary sort to the mind and inward senses; either in the night by dreams (as to Joseph, Matt. ii. 13.) or in the day by some strange shew, as they did to the prophets, (Zech. ii. 3.) The examples of their apparition in the bodies of men, are, (Gen. xix. 1.) where we read that two angels (beside Christ) appeared to Abraham. So did two likewise to the apostles, (Acts i. 10.) and Gabriel to the Virgin Mary, (Luke i. 26.) And they were bodies extraordinarily created upon that occasion by God, having no souls but the angels to give them motion; and after were dissolved by God to nothing, having neither birth nor burial. In these bodies they moved from place to place, and did many other actions proper to man. The angels appearing to Abraham did truly eat and drink, though without need; the angels did truly speak, and touch Lot, pulling him. But these actions were done by them in an extraordinary speediness and manner; more than any man can do. Angels have also appeared in the bodies of other creatures, and therefore are they called cherubim; of creatures that have wings, Satan spoke in the body of a serpent to Eve; and so to the heathen in sundry other creatures. The godly beheld the apparition of the angels many times with great fear and terror, (Daniel vii. 28; x. 7—9.) which was caused by the small glimpse of glory that God vouchsafed to them, which man for his sin could not bear. And we learn by that to know our misery and corruption; and that in comparison of God's appearing, we should be ready to turn to dust.

The offices the good angels perform are twofold: First, in respect of God. Secondly, in respect of the creatures. Their duties concerning God are three: 1. They do continually praise and glorify God in heaven. 2. They do always wait upon the Lord their God in heaven, to expect what he would have them do. 3. They, knowing his will, do put it in execution. Their duties concerning the creatures are also twofold: either general

Digitized by Google

in respect of all the creatures; or special in respect of man. Their general duty consists in this, that they are the instruments and ministers of God for the administration and government of the whole world; and the offices which they perform towards man are either in this life, or in the life to come. In this life they are twofold: either such as respect the godly, the procuring of whose good is their special calling, (Heb. i. 14. Matt. iv. 11. Psalm civ. 4.) or such as respect the wicked. As for the godly, every one hath as many good angels attending upon him in this life, as the glory of God and the necessity of the saints requireth. Sometimes there do many attend upon one, sometimes one upon many. And they are used as instruments, 1. To bestow good things upon them. 2. To keep them from evil. These good things partly concern the body, partly the soul. For the former, 1. They are used as instruments to bestow things needful for the preservation of it, and to bring necessary helps to men in their distress; as to Elijah (1 Kings xix. 5.) and Hagar, (Gen. xvi. 7.) 2. They are appointed of God to be as a guard and garrison unto his children, to comfort and defend them walking in their lawful callings, (Psalm xxxiv. 7; and xci. 11.) 3. They give an happy success to them in the good things they go about, (Gen. xxiv. 7, 40.) 4. They are appointed as watchmen over the saints; that by their presence they might keep their bodies in shamefacedness, holiness and purity, (1 Cor. xi. 11.) The good things of the soul which the Lord doth bestow upon the saints by the ministry of the good angels, are, 1. To reveal the will of God to them, and to inform them in things which he would have done, (Acts x. 3—5.) 2. To stir up good motions in their hearts. 3. To comfort them in sorrow; as Christ was comforted being distressed in soul, (Luke xxii. 43) and Paul, (Acts xxvii. 23, 24.) 4. To rejoice at the conversion of the saints, (Luke xv. 10.)

Moreover, the evil things from which the good angels do keep the godly, do likewise partly concern the body, partly the soul. As the evils of the body are either without or within us, with respect to the former we are preserved by the ministry of the angels, 1. From those dangers that one man bringeth upon another. 2. From those that they are subject unto by reason of wild beasts. 3. From those evils whereunto we are subject by

Digitized by Google

reason of other creatures without life. 4. They do not only preserve the bodies of the saints, but also all things that are theirs, as their goods, wives, children and families. The evils within us from which the angels do keep us, are, 1. Sickness. 2. Famine. 3. Death. Then also as regards the soul, the angels do keep us from sins, and that two ways, 1. By their continual presence. 2. By their power.

The actions which the good angels perform towards wicked men in this life are, that 1. They restrain and hinder them from many wicked things which they would bring to pass. 2. They execute judgments upon the wicked, and punish them for their sins committed, (2 Kings xix. 35. Gen. xix. 11.) And the offices which the good angels are to perform towards man after this life, are, that 1. They carry the souls of the godly, being separated from the body, with comfort into heaven, (as Lazarus, Luke xvi. 22.) and thrust the wicked into hell. 2. They wait upon Christ at the day of judgment, to gather all the faithful unto him, and to separate the wicked from among them, (Matt. xxiv. 31, 51.) and to rejoice at the sentence which he shall give. Are we not, then, it may be asked, to worship the blessed angels for the good offices which they perform towards man, and to pray unto them? We reply, not in any case; for, 1. They themselves refuse it, (Rev. xix. 10; xxii. 9.) 2. They are but God's messengers, and our fellow brethren. 3. God alone is to be worshipped, (Judges xiii. 16. Matt. iv. 10. Col. ii. 18.)

Of the evil angels.

Concerning the evil angels we are to consider, First, their sin or fall. Secondly, the evil offices they perform. In their fall we are to consider two things; 1. The manner. 2. The backsliding itself. In the manner of their fall we note four things. 1. They were created, though good, yet mutable; so as they might fall. 2. Being created mutable, they were tried whether they would fall or not. 3. Being tried, they were forsaken of God, and left to themselves. 4. Being left to themselves, they committed all sin even with greediness. In the fall itself must be considered three things: 1. From whence they fell. 2. Whereunto they fell. 3. The punishment God laid upon them for their fall. They fell, 1. From their innocency and estate which God had set them in, (John viii. 44. 2 Peter ii. 4. Jude 6.) 2. From God, and thereby from fulness of joy and

Digitized by Google

perfection of happiness; God having suffered them voluntarily and maliciously without any outward temptation to fall into that unpardonable sin of apostasy, and into the most grievous sins that could be committed. And howsoever some think their principal sin was pride, (abusing the place of Isaiah xiv. 13, 14. which is meant of the king of Babylon) others, envy towards man, (Wisdom ii. 24.) others, lying, (John viii. 44.) yet it comprehended all these and more too, being an utter falling away from God, and that holy standing God placed them in, especially to minister for man's good. And though man is recovered after his fall, yet as the devil committed the sin against the Holy Ghost, (Matt. xii. 31. 1 John v. 16.) sinning wilfully and maliciously, (which is proved by his continual dealing against God,) therefore he shall never be restored. It appeareth by Rev. xii. 7. and Mark v. 9. (where a legion possessed one man) that there were many angels that did thus fall; the punishment of which consisted in, 1. The fearful corruption of their nature from their first integrity of God's image, so that they can never repent. 2. The casting of them out from the glory of heaven, and the want of the comfortable presence of God for evermore, (2 Peter ii. 4.) 3. A grief and vexation at the prosperity of the saints. 4. A limitation of their power, that they cannot do what hurt they would. 5. Horror and fear of the judgment of the great day; whereunto they are reserved in everlasting chains under darkness, (2 Peter ii. 4. Jude 6.) 6. A more heavy torment after the day of judgment in hell-fire; where they are to feel the infinite wrath of God world without end. (Matt. viii. 29. Luke viii. 31. Matt. xxv. 41. Rev. xx. 10.)

The devils cannot work miracles, and tell things to come, for this is the prerogative of God only; (Matt. iv. 3. Isa. xli. 23.) neither have they more power to hurt man than is under nature, (for above nature they cannot work) and yet they can do nothing by that power, but what God appointeth; not so much as the entering into swine. (Matt. viii. 31.) That they are very maliciously affected towards man, their several names given them do declare; as 1. Satan, i.e. an *adversary*, because they mortally hate men. 2. Devil, or *accuser*, because they slanderously accuse them to God and man. (Job i. 11; ii. 5. Rev. xii. 8, 10.) 3. The old serpent, for their subtle temptation. 4. The

Digitized by Google

great Dragon, for their destroying of many. (Rev. xii. 9.) Sometimes many attend upon one, and one upon many; and of the evil offices they perform against man, some are common to the godly with the wicked, others are proper to the wicked alone. Not that they have a like power over the godly and the wicked; for though God permitteth them often to try and exercise the godly, (2 Sam. xxiv. 1. compared with 1 Chron. xxi. 1. Eph. vi. 12.) both in body and in mind, as Satan afflicted Job both outwardly with grievous sores, and inwardly with dreams and visions; and sometimes buffetted Paul (2 Cor. xii. 7.) sometimes hindered him from his journey, (1 Thess. ii. 18.) yet he limiteth them, and turneth their malice to the good of his children. (Luke xxii. 31, 32.) The evil offices which they perform in common against the godly and the wicked, are two-fold; either such as respect the body, and the things belonging thereunto, or such as respect the soul. They are permitted by God for man's sin, 1. To hurt the creature, that should serve for our comfort, as the air, sea, trees, &c. (Rev. vii. 2, 3.) 2. To abuse the bodies both of men and beasts, for the effecting of their wicked purposes. 3. To delude the senses, making men to believe things to be such as they are not, as the devil did by Jannes and Jambres in Egypt, and by the witch of Endor. 4. To inflict sickness and evils upon the bodies of men, and to torment and pain them; as in Job, and the Egyptians. 5. To strike some dumb. 6. To enter into, and really to possess the bodies of men, using them in most fearful sort, (Matt. viii. 16; xii. 28.) 7. To inflict death upon the bodies both of men and beasts. And in like manner they hurt the soul, 1. By depriving some of the use of their reason by frenzy and madness. 2. By troubling and tormenting some with grief and vexation of soul. 3. By abusing some with passions and melancholy fits, as Saul, (1 Sam. xvi. 14.) 4. By seducing others, (1 Kings xxii. 21, 22; 2 Cor. iv. 4.) 5. By manifold and fearful temptations to sin and wickedness. 6. By prevailing in such temptations. 7. By accusing before God those with whom they have so prevailed. 8. By hindering men from doing good things. The offices of the evil angels that respect the wicked alone, are, 1. To rule and reign in them without controlment, and to finish his work in them. 2. To murder and destroy them in this

Digitized by Google

world, and in the world to come to torment soul and body in hell for ever.

The use we are to make of this doctrine, concerning the evil angels, is, 1. To tremble at the Lord's severity towards them, (2 Pet. ii. 4.) and to be thankful for his bounty and mercy towards ourselves. (Ps. viii. 1, 4, 5. Eph. i. 3, 4.) 2. To remember that if God spared not those spiritual creatures sinning against him, neither will he spare us rebelling against his majesty. (2 Pet. ii. 4.) 3. To fear to offend God, that hath such messengers to send at his command. 4. To learn to arm ourselves with the shield of faith and fear of God, since we have such great enemies to fight against. (Eph. vi. 11. 1 Pet. v. 9.) 5. To be comforted, that though the devil be powerful and most malicious against us, yet Christ hath broken his head, (Gen. iii. 15.) and at last will tread Satan under our feet. (Rom. xvi. 20.) Thus much of the providence that concerneth angels.

Uses of the doctrine concerning evil angels.

Digitized by Google

CHAPTER IX.

OF THE LAW OF NATURE, OR THE COVENANT OF WORKS MADE WITH MAN AT HIS CREATION, AND THE EVENT THEREOF IN THE FALL OF OUR FIRST PARENTS.

We now come to treat of God's particular providence over man, with whom he dealeth as with that creature in whom, above all other, he intendeth to set forth the glory of his wisdom, power, justice, and mercy; (Prov. viii. 31. Ps. viii. 3, &c.) and therefore the Scriptures do most plentifully declare the dealing of God with man, both in the time of this world, and for ever hereafter.

Man is upheld in his being two ways:—1. As all other bodily creatures: partly by maintenance of every man's life here on earth, for the time allotted by God himself, (Acts xvii. 28. Ps. xxxvi. 6.) and partly by propagation of kind unto the end of the world, through the blessing of procreation. (Gen. i. 28. Ecc. i. 4.) 2. As angels after a sort; God so providing, that though the body of man returneth to the earth from whence it is taken, yet the soul perisheth not, but returneth to God that gave it; (Ecc. xii. 7.) yea, that the same body also and every part thereof is preserved in the grave, and shall be joined entire to the soul at the last day, so to continue for ever. (Job xix. 26, 27.) The state wherein man is to be considered, is three-fold: 1. The state of innocency, commonly had and lost of all mankind, both elect and reprobate, without difference. (Ecc. vii. 29.) 2. The state of corruption and misery; of all men naturally, but abiding without recovery only in the reprobate. (Rom. iii. 23.) 3. The state of redemption; proper to the elect. (1 Pet. ii. 9.) All which do make way unto that final and everlasting estate of honour or dishonour fore-appointed unto all men, beginning at the end of this life, perfected at the day of judgment, and continuing for ever in the world to come. And thus touching this

Digitized by Google

part of God's providence, the Scriptures do teach us, both the benefits of God bestowed upon man before his fall, and likewise his justice and mercy towards him after his fall; his justice upon the reprobate, who are left without hope of restitution, and reserved together with the devils unto everlasting punishment; (Matt. xxv. 41. Rev. xx. 10, 15.) his mercy upon the elect, who notwithstanding their fall, are restored again by grace. (Gen. iii. 15.) It is also likely that all the visible world together with man, is fallen without hope of restitution by mercy, for it standeth well with the justice of God, that seeing the visible world was made for the use of man, (Gen. ii. 9.) so in the fall of man it should be punished, (Gen. iii. 17, 18.) and by his raising up again be restored. (Rom. viii. 20—22.)

Of God's providence towards mankind.

The special order of government which God useth towards mankind in this world and in the world to come, is this: that in this world he ordereth them according to the tenor of a two-fold covenant; in the world to come according to the sentence of a two-fold judgment. By a covenant we understand an agreement which it pleaseth Almighty God to enter into with man concerning his everlasting condition, the parts of which agreement are two: the one is the covenant that God maketh with us; the other is the covenant that we make with God. The sum of the former is, that he will be our God; of the latter, that we will be his people. (Jer. xxxi. 33.) From the former, we gather the surname of God, as it is in divers places of Scripture, and namely, where it is said, "The Lord God of your Fathers, the God of Abraham, the God of Isaac, the God of Jacob, hath sent me unto you; this is my name for ever, and this is my memorial unto all generations." (Exod. iii. 15.) From whence we may observe the singular glory and privilege of God's people, in that God is content to take his surname of them, (Heb. xi. 16.) And it is a fearful thing to think of the proper name of God alone, unless this be added to it, whereby he declareth his love and kindness to us. We gather from the latter part of the agreement above-mentioned, that man standeth bound by these covenants of agreement, to perform that duty which God requireth at his hands. Of such covenants there are two: 1. the Law and Covenant of works. 2. The free promise or Covenant of

Of the covenant between God and man.

Covenant of works.

Digitized by Google

grace, which since the coming of Christ is called the Gospel. (Rom. x. 5, 6. Gal. iii. 11, 12.) Of these the first was the law; for it was given to Adam in his integrity, when the promise of grace was hidden in God. And though it is said that the law was first given to Moses, that is to be understood of the written law, as it was written by Moses, and engraven in tables of stone by the finger of God; otherwise the same law (for the substance thereof,) was imprinted in the beginning in the hearts of our first parents; and therefore it is called the law of nature. (Rom. ii. 14.) And this law was chiefly written in Adam's heart at his creation, and partly also uttered in his ear in paradise. For unto him it was given—both to know good and also to be inclined thereto, with ability to perform it. There was something likewise outwardly revealed, as his duty to God in the sanctification of the Sabbath; to his neighbour in the institution of marriage: and to himself in his daily working about the garden. And it appeareth that the substance of the moral law was written in the hearts of Adam and Eve, 1. By the effect of it in them both; who immediately after their fall were forced by the mere guilt of conscience, not yet otherwise charged, to hide themselves from God's presence. (Gen. iii. 8.) 2. By the remainders thereof in all mankind, who even without the law, are by the light of nature a law unto themselves. (Gen. iv. 6. Rom. ii. 14, 15.)

The sum of the moral law was comprised in ten words, (Exod. xxxiv. 28. Deut. iv. 13.) commonly called the decalogue or Ten Commandments; solemnly published and engraved in tables of stone by God himself. (Deut. x. 4.) Afterwards the same was more fully delivered in the books of Holy Scripture, and so committed to the Church for all ages, as the Royal law for direction of obedience to God our King, (James ii. 8,) and for the discovery of sin, and the punishment due thereto. (Deut. xxvii. 26. Rom. i. 31; iii. 20.) The law then doth now require of us all such duties as were required of Adam in his innocency, (Lev. xviii. 5.) and all such as are required since by reason of his fall, (Deut. xxvii. 26.) binding us to eternal death for our least defect therein. It appeareth then, from what has been said, that the covenant of works is a conditional covenant between God and man, whereby on the one

Digitized by Google

side God commandeth the perfection of godliness and righteousness, and promiseth that he will be our God, if we keep all his commandments: and on the other side man bindeth himself to perform entire and perfect obedience to God's law, by that strength wherewith God hath endued him by the nature of his first creation.

In this covenant there was on God's part his law backed with promises, and threatenings, and unto them were added outward seals; while man did promise by that power which he had received, to keep the whole law, binding himself over to punishment in case he did not obey. The sum of this law was, Do this and thou shalt live; if thou do it not, thou shalt die the death. And by this is meant, keep all my commandments in thought, word, and deed. And by the life promised to those that should keep all the commandments, is meant the reward of blessedness and everlasting life. (Lev. xviii. 5. Luke x. 28.) By the death too, threatened to those that should transgress, is meant in this world the curse of God, and death, with manifold miseries both of body and soul; and, where this curse is not taken away, everlasting death both of body and soul in the world to come. (Deut. xxvii. 26; xxix. 19, 20; xxxii. 22.) The outward seals added unto the above covenant were the two trees planted by God for that purpose in the midst of the garden, (Gen. ii. 9; iii. 3.) that Adam before and in the sight of them might resort to some special places to serve God in, and might by the sight of them be put in mind of those things whereof they were signs and seals. The tree of life served for the sealing up of happiness, life, and glory unto man, upon condition of obedience; that by tasting thereof, which no doubt, according to the manner of Sacramental signs, was a tree of marvellous comfort and restoring, he might be assured he should live in paradise for ever, if he stood obedient to God's commandments. (Gen. ii. 9. Prov. iii. 18. Rev. ii. 7.) It was, however, no more able to give everlasting life, than the bodily eating of any other Sacrament; but Adam having by sin lost that which was signified hereby, God would have man debarred from the use of the Sacrament, and therefore did shut him from it. The tree of the knowledge of good and evil served both for trial of obedience, and also for a warning of their mutability, and of what would follow upon sin;

Digitized by Google

so sealing death and damnation in case of disobedience. Not as though the tree was able to give any knowledge, but that by tasting of it contrary to God's command, they should have experimental knowledge of evil in themselves, which before they had of good only; and by woful experience should learn what difference there was between knowing and serving God in their integrity, and being ignorant of him by their sin. (Gen. ii. 17.)

The state of man in the time of his innocency.

Under this covenant man is to be considered in a twofold estate. 1. Of innocency. 2. Of corruption and misery. We are to note in the innocent estate of man, 1. The place where he was seated. 2. The happy and glorious estate he there enjoyed both in soul and body. God placed man, when he created him, in a most glorious, pleasant, and comfortable garden, which is called paradise, or the garden of Eden from its pleasantness. (Gen. ii. 8.) The Scripture doth teach concerning it, that it was in Asia, near the meeting of Euphrates and Tigris, those two famous rivers; that all the principal creatures of God did adorn it, and therefore it is said to be, more extraordinarily than the rest of the world, planted by God. There are set down also the precious stones thereof under the Sardonyx; pure metals under the gold; precious woods under the Bdellium; * and so all other living things and growing creatures, that it might be as it were a shop furnished for man to see in, and learn by it, God's wisdom, power, and majesty. And this place still remaineth, but the beauty and commodities be partly by the flood, partly by man's sin (for which the whole earth is cursed) almost abolished, though (as may be observed out of good authors) it is a very fruitful place still. The happiness that man enjoyed, thus placed in paradise, was partly inward, partly outward. The inward appeared, 1. In his wonderful knowledge, whereby he made use of all the creatures of God, as the greatest philosopher that ever was. 2. In that holy and heavenly image of God, of which Adam had the use and comfort before his fall; it shining in him without taint or blemish, and he thereby being without all sin, or

* Respecting the Bdellium there are various opinions. Bochart considers it to mean the pearl oyster; other critics say it is a gum from a tree common in Arabia. (Compare Numb. xi. 7. with Exod. xvi. 31.) Pliny says of it, arbor nigra est, magnitudine oleæ, folio roboris, fructu caprifici naturâque; and of the gum, esse debet translucidum, simile ceræ, odoratum, et cum fricatur, pingue, gustu amarum citra acorem. *Nat. Hist.* xii. 19. This is thought to be the benzoin of the apothecaries.

Digitized by Google

punishment of sin. 3. In the full fruition and assurance of the favourable and blissful presence of his Creator, (Matt. v. 8. Psa. xvii. 15.) and his heavenly company and conference with God, without all fear, as a subject with his Prince. (Gen. iii. 8.) 4. In his joyful serving God, together with absolute contentment in himself, (Gen. ii. 25.) His outward happiness appeared, 1. In having so comely, perfect, and glorious a body, in which there was no infirmity, pain, or shame, though naked. (Gen. ii. 25.) 2. In his dominion over all the creatures, that submitted themselves, and did service unto him; to whom also as their Lord he gave their original names. (Gen. ii. 19, 20.) 3. In the comfortable state and sense, not of paradise alone, but of all the world round about him; having neither storm, winter, nor extremity in any creature. His employment in this estate was twofold, the first outward, to till and dress the garden, (Gen. ii. 15.) the other spiritual, to worship and serve God his Creator, and to procure his own everlasting blessedness; whereto he was fitted with freedom of will and ability for perfect obedience unto God according to the tenor of the covenant of works. And the use we are to make of the knowledge of man's happiness before his fall, is, 1. To admire and praise the great goodness and favour of God in so dealing with man, a clod of the earth. 2. To bewail the loss of that happy estate, with blaming ourselves for our sin in Adam. 3. To learn how grievous a thing sin is in God's sight, that procured man this doleful change. 4. To labour and gasp to be heirs of the heavenly paradise purchased for the elect by Christ; by which we shall eat of the tree of life. (Rev. ii. 7.)

Of man in the state of corruption, and of his fall.

Thus far of the state of innocency; we now come to the state of corruption and misery; namely, the fearful condition whereinto in Adam all mankind fell, (Eccles. vii. 29.) by transgressing and violating that covenant of works which God made with him at the beginning. For man continued not in his integrity; but presently transgressed that holy law which was given unto him; willingly revolting from God's command, through Satan's temptation, into many sins, by eating the forbidden fruit, and so by the disobedience of one, sin reigned unto death, and death went over all. (Rom. v. 12, 18.) We are then to consider herein, 1. Adam's fall. 2. The wretched estate he threw all his posterity

Digitized by Google

into. The history of Adam's fall is handled in the third chapter of Genesis; the six former verses whereof set out the transgression of our first parents, which was the original of all other transgressions, and the rest of the chapter declareth at large the things that followed immediately upon this transgression.

The way was made unto this fall of man by God's permission, Satan's temptation, man's carelessness and infirmity in yielding thereunto. God permitted the fall of man, not by instilling into him any evil, (James i. 13. 1 John ii. 16.) or taking from him any ability unto good; but, first, suffering Satan to assail him, (2 Sam. xxiv. 1. with 1 Chron. xxi. 1.) and secondly, leaving man to the liberty and mutability of his own will, and not hindering his fall by supply of further grace. (2 Chron. xxxii. 31.) He was not then in any respect the cause of the fall of our first parents, but as hath been said, having created them holy, he left them to themselves to fall if they would, or stand if they would, in respect of their ability; as a staff put on an end right, doth fall without the furtherance of the man that setteth it right. Yet came it not to pass by the bare permission of God alone, but also by his permissive decree; thereby to make way for the manifestation of his power, justice, and mercy. For being able to bring good out of evil, as light out of darkness, he ordereth, in his great wisdom, the fall of man to the setting out of the glory, both of his mercy in those that shall be saved in Christ, and of his justice in those that shall perish for their sins, (Rom. xi. 32.) yet without wrong to any, being not bound to his creature to uphold him by his grace from falling. (Rom. xi. 35.)

Satan, being himself fallen, upon a proud, envious and murderous mind, deceived our first parents by tempting them to sin; to the end he might bring them into the like estate with himself. And as in this respect he is said to have been a murderer from the beginning, (John viii. 44.) so doth he ever since seek to do what hurt he can to mankind; moving them still to sin against God, and labouring to bring them to damnation. Wherein we observe his envy of God's glory and man's happiness, together with his hatred and malice against mankind, whom (as a murderer doth his enemy) he hateth and laboureth to destroy. And we gather from this attempt of his against our first parents

Digitized by Google

in the state of innocency, that Satan is most busy to assail them in whom the image of God in knowledge and holiness doth appear; not labouring much about those which either lie in ignorance, or have no conscience of walking according to knowledge, as those that are his already. The instrument he employed in tempting man was the serpent, as a means to deceive the woman, and the woman for an instrument to tempt the man. (Gen. iii. 1, 2. 2 Cor. xi. 3. 1 Tim. ii. 14.) And he did use those outward instruments, rather than tempt their fancy and affection inwardly, because it seemeth that in their integrity he could not have that advantage against them in those things whereunto they were made subject by their fall. And he chose rather to speak by a serpent than by any other beast, because it was the fittest that God permitted him, and wisest of all the beasts of the earth; especially possessed by him to deceive man. (Gen. iii. 1.) It was of all other beasts the subtlest and fittest to creep into the garden unseen of Adam, (who was to keep the beasts out of it) and to remain there without being espied of him, and creep out again when he had done his feat. And though there was craft before the fall, yet craft in beasts is not sin; although the word here used signifieth a nimbleness and slyness to turn and wind itself any way, in which respect it seemeth the devil chose this beast before any other. And hence we learn that the devil to work his mischief is exceedingly cunning to make his choice of his instruments, according to the kind of evil he will solicit unto. (Matt. vii. 15. 2 Cor. xi. 13, 14. 1 Tim. ii. 14.) And though we do not see that he cometh any more in the body of serpents, yet he may; and in the body of any other beast which the Lord will permit him to come in. Howbeit our case in this is more dangerous then that of our first parents; for now he useth commonly for instruments men like unto us and familiar with us, which he could not do before the fall. (Eph. vi. 12. Rev. ii. 10.) Moreover, he did assail the woman rather than the man, because she was the weaker vessel; (which is his continual practice, where the hedge is low there to go over, Luke v. 30. Mark ii. 16. Matt. ix. 11. 2 Tim. iii. 6.) and might afterwards be a fitter means to deceive and draw on her husband.

In his tempting of the woman we are to consider, 1. The time which he chose to set upon her. 2. The manner of the temp-

Digitized by Google

tation. Of the time we note, First, that it was immediately, or not long after the placing of them in that happy estate: which teacheth how malicious the wicked one is, who if he could let, would not suffer us to enjoy any comfort either of this life or of that to come, so much as one poor day. Secondly, that he came unto her when she was some space removed from her husband, that he that should have helped her from and against his wiles might not be present to hear their conference. Whence we learn, that the absence of wives from their husbands, who should be a strength unto them, is dangerous; and especially that we absent not ourselves from the means of spiritual strength, the hearing of the word, the receiving of the sacraments, and prayer. Thirdly, that she was near to the tree of knowledge at the time he set on her: which sheweth his watchfulness in taking advantage of all opportunities that might further his temptations. The manner of the temptation was this, First, he subtlely addressed himself to the woman, and entered into conference with her. Secondly, he made her doubt whether the word of God was true or not. Thirdly, he offered her an object. Fourthly, he used all the means he could to make her forsake God, and yield unto him, pretending greater love and care of man's well-doing, than was in God, and bearing them in hand that they should be like unto God himself if they did eat of the forbidden fruit, (Gen. iii. 5.) His speech to the woman was this, *Yea,* is it even so, that *God hath said, Ye shall not eat of every tree of the garden?* (Gen. iii. 1.) Wherein we note that it is likely there had been some communication before between the serpent and the woman, that Satan had asked why they did not eat of the forbidden fruit, seeing it was so goodly and pleasant to behold; and that the woman had answered that they were forbidden, whereupon he inferreth this that Moses setteth down; wherein we may observe, First, the devil's sophistry, who at first doth not flatly contradict God's command; but to bring her to doubting and conference with him asketh this question, whether God hath forbidden to eat of all the trees in the garden. Secondly, the wicked spirit's malicious and subtle suggestion; in that passing by the great bountifulness of the Lord in the grant of the free use of all the fruits in the garden, he seeks to quarrel with the Lord's liberality. Thirdly, we learn from hence to take heed

Digitized by Google

lest for want of some one thing which God withholdeth from us, which we gladly would have, we be not unthankful to the Lord for his great kindness and liberality; and enter further into a mislike of him for that one want, than into the love and liking of him for his innumerable benefits we enjoy; especially it being for our good that he withholdeth it, and that being not good which we desire. The woman answering upon this question of Satan, not as God had spoken, that surely they should die if they did eat of the forbidden fruit, but by a term of doubting, *lest ye die;* Satan by this conference and doubting taketh advantage, and assureth them that they should not die, but have their eyes open and receive knowledge. In which reply we observe, First, his craft in applying himself to the woman, whom he seeing to be in doubt of the punishment, contents himself with it, and abstaineth from a precise denial, whither he would willingly draw her; because he deemed that the woman would not come so far, and that in a flat denial he should have been bewrayed; which notwithstanding in the latter end of this sentence he doth by implication flatly do. Whence we learn, that the devil proceedeth by degrees, and will not at the first move to the grossest; as in idolatry he laboureth to draw man first to be present, after to kneel only with the knee, keeping his conscience to himself, lastly, to the greatest worship: so in whoredom, first to look, then to dally, &c. and therefore we must resist the evil in the beginning. Secondly, that he is a calumniator or caviller, whereof he hath his name Diabolus, devil, and an interpreter of all things to the worst. And it is no marvel that he deprave the best actions of good men, seeing he dealeth so with God, surmising that God hath forbidden to eat of the fruit, lest they should know as much as he. Thirdly, that knowing how desirous the nature of man (especially they of best spirits) is of knowledge, he promiseth unto them a great increase thereof; whereas we ought to remember that which Moses saith, that *the secret things belong unto the Lord our God; but those things which are revealed belong to us and to our children.* (Deut. xxix. 29.)

We now come to the causes of temptation arising from our first parents themselves. They were not, any of them, of God's creation, but their carelesness to keep themselves entire to

God's command. For though they were created good, yet being left by God to the mutability of their own will, they voluntarily inclined and yielded unto that evil, whereunto they were tempted; and so from one degree unto another were brought unto plain rebellion, (Gen. iii. 6. Eccl. vii. 29.) Their first and main sin in general, was disobedience; the degrees whereof were first infidelity, then pride, and lastly, the disavowing of subjection by eating the forbidden fruit; which they imagined to be the means whereby they should attain to an higher degree of blessedness, but proved to be the sin that procured their fall, (Gen. ii. 16, 17; iii. 6, 7.) We note, however, that Adam did not confer with Satan, and take the fruit from the tree himself, but received it from his wife, and by her was deceived, as she by Satan, (Gen. iii. 4, 17. 1 Tim. ii. 14.) who was the outward cause of Eve's fall, though there were also causes arising from herself, namely, either outward things of the body, or the inward affections of the mind moved by them. Among the first we reckon the abuse of the tongue, of the ears, of the eyes, and of the taste. For in that she entertained conference with the Devil, the *tongue* and *ears;* in that it is said that the fruit was delectable to look on, the *eyes;* and in that it was said that it was good to eat, the *taste* is made to be an instrument of this sin. And we learn from hence that which the apostle warneth, (Rom. vi. 13) that we beware that we *yield our members as instruments of unrighteousness unto sin:* for if without a circumspect use of them they were instruments of evil before there was any corruption or any inclination at all to sin: how much more dangerous will they be now after the corruption, unless they be well looked unto?

We observe also in Eve's conference with the devil, First, her folly to enter into any conference with Satan. For she might have been amazed that a beast should speak unto her in a man's voice; but her carelessness and curiosity moved her to it. Secondly, her boldness in daring to venture on such an adversary without her husband's help or advice. Thirdly, her wretchedness in daring once to call in question the truth of God's command, or to dispute thereof, and then to doubt of it.

From her entertaining conference with Satan we gather this instruction, that it is dangerous to talk with the Devil, so much

Digitized by Google

as to bid him to depart, if the Lord to try us should suffer him to tempt us visibly as he did Eve; unless we have a special calling of God thereunto. 1. Because he is too subtle for us, we being simple in regard of him. 2. Because he is so desperately malicious, that he will give place to no good thing we can allege to make him leave off his malicious purpose. We must therefore turn ourselves unto God, and desire him to command him away, at whose only commandment he must depart.

Again, notwithstanding that so far Eve answered truly, that God had forbidden them to eat of the fruit of that tree, and telleth also the punishment truly that would follow thereof; yet began she to slip in the delivery, both of the charge and of the punishment. For where she saith they were forbidden to touch it, it is more than the Lord made mention of; and she thereby seemed to insinuate some rigour of the Lord, forbidding even the touch of the fruit. And where the Lord had most certainly pronounced, that they should die if they did eat of the forbidden fruit, she speaketh doubtfully of it, as if they should not certainly die. From which latter observation we learn, that albeit men are oft persuaded they sin, yet that they are not persuaded of the justice of God against it; whereby the door is opened to sin. Which is to make God an idol, in spoiling him of his justice, as if he were so all mercy, as he had forgotten to be just; whereas he is as well justice as mercy; as infinite in the one as in the other; and who correcteth sharply the sins of such as he will save. And we learn also from this conference, that as the tongue is a singular blessing of God, whereby man excelleth all the creatures upon the earth, so the abuse of it is most dangerous, because it *setteth on fire the course of nature, and it is set on fire of hell,* (James iii. 6.) And whereas it is said, that Eve saw that the *tree was pleasant to the eyes,* we note her lustful and wicked eye in suffering her mind to be allured to look on the beauty of the fruit with a purpose to affect the eating of it. And whereas it is also said, that *she saw it was good for food,* when she had never tasted of it, she knew by the beautiful colour it was so. For if we are able in this darkness we are fallen into, to discern commonly by the sight of the fruit whether it be good; and the skilful in physic by the colour only of the herb, to tell whether it be hot or cold, sweet or sour; how much more were

Digitized by Google

Adam and Eve, who had the perfection of the knowledge of those things, more than even Solomon himself.

And by the abuse of these outward senses, we learn that they are, as it were, windows whereby sin entered into the heart, when there was no sin; and therefore will much more now, the heart being corrupted. And we gather from thence, first, that we must shut them against all evil and unlawful use of their objects, and open them to the use of good things, make a covenant with them as Job did with his eyes, (Job xxxi. 1,) by a strong and painful resistance of the evil that cometh by the abuse of them; and, as it were, cut them off, and throw them away, as our Saviour giveth counsel, (Matt. v. 29, 30.) Secondly, that as the senses are more noble, as the hearing and sight, called the senses of learning; so there should be a stronger watch set upon them; those being the senses that Adam and Eve were especially deceived by. And whereas it is said, Eve saw that *it was a tree to be desired to make one wise,* we observe that this was only her error, which she having begun to sip of by communication with the Devil, did after drink a full draught of, by beholding the beauty of the fruit, and receiving the delicate taste thereof. And withal, observe how we can heap reasons true and false to move us to follow our pleasures; whence we may learn, that the heart inclining to error, doth draw the senses to an unlawful use of them; and that the abuse of the senses doth strengthen the heart in error. Whereof we gather, that before the heart was corrupted, there was no abuse of these outward senses: but that being corrupt, the abuse thereof doth settle the heart deeper in error.

The effect of all these outward and inward means was, that first, Eve yielded to Satan, and put his will in execution in eating of the fruit that was forbidden; and secondly, she gave it also to Adam to eat. By the word *also,* as here used by the Holy Ghost, as by a special word of amplification, the sin is aggravated against her; to show her naughtiness, not only in committing the sin herself, but also in alluring her husband to do as she had done. And we learn from thence, 1. The nature of sinners to draw others to the condemnation they are in, (as Satan Eve, and Eve her husband,) even those that are nearest them; whose good they should procure. 2. That we should

Digitized by Google

take heed of that the apostle warneth us, not to be partakers of other men's sins, as if we had not enough of our own to answer for; which especially belongeth unto those in charge, (1 Tim. v. 22.) 3. How dangerous an instrument is an evil and deceived wife; which the Lord commandeth men should beware to make choice of; and if the man, which is strong, much more the woman. Further, whereas it is said, that *she gave unto her husband with her, and he did eat,* we may gather, first, that which hath been before noted, that the Devil, by one of us tempteth more dangerously than in his own person; so that Satan knew he could not so easily have deceived Adam by himself, as by Eve. Secondly, for that in excess of love he yielded; it teacheth husbands to love their wives, but it must be *in the Lord,* as the wives must do their husbands.

If it be demanded how it doth agree with the goodness, or with the very justice of God, to punish mankind so fearfully for eating of a little fruit, we answer, very well, for, 1. The heinousness of an offence is not to be measured by the thing that is done, but by the worthiness of the person against whom it is committed; and, 2. By how much more the commandment our first parents brake was easy to be kept, (as to abstain from one only fruit in so great variety and plenty) so much more grievous was their sin by breaking it. 3. Though God tried their obedience in that fruit especially, yet were there many other most grievous sins, which in desiring and doing of this they did commit, insomuch that we may observe therein, the grounds of the breach, in a manner, of every one of the ten commandments. For the transgression was horrible, and the breach of the whole law of God; yea, an apostasy whereby they withdrew themselves from under the power of God, nay, rejected and denied him; and not so little an offence as most men think it to be.

That the breach of all the Commandments concurred in Adam's and Eve's sin.

The breaches of the first commandment to be observed in this transgression, are, 1. Infidelity, whereby they doubted of God's love toward them, and of the truth of his word. 2. Contempt of God, in disregarding his threatenings, and crediting the word of Satan, God's enemy, and theirs. 3. Heinous ingratitude and unthankfulness against God for all his benefits, in that they would not be beholden unto him for that excellent condition of

Digitized by Google

their creation (in respect whereof they owed unto him all fealty) but would needs be his equal. 4. Curiosity in affecting greater wisdom than God had endued them withal by virtue of their creation, and a greater measure of knowledge than he thought fit to reveal unto them. 5. Intolerable pride and ambition; in not only desiring to be better than God made them, but also to be equal in knowledge to God himself, and aspiring to the highest estate due to their creator. Then again, they brake the second commandment: Eve, by embracing the word of the Devil, and preferring it before the word of God; Adam, by hearkening to the voice of his wife, rather than to the voice of the Almighty. (Gen. iii. 17.) The breach of the third consisted in, 1. Presumption in venturing to dispute God's truth, and to enter in communication with God's enemy, or a beast who appeared unto them, touching the word of God; with whom no such conference ought to have been entertained. 2. Reproachful blasphemy, by subscribing to the sayings of the Devil, in which he charged God with lying, and envying their good estate. 3. Superstitious conceit of the fruit of the tree; imagining it to have that virtue which God never put into it, as if by the eating thereof, such knowledge might be gotten as Satan persuaded. 4. Want of that zeal in Adam for the glory of God, which he ought to have shewed against his wife, when he understood she had transgressed God's commandments.

The fourth commandment was broken, in that the sabbath was made a time to confer with Satan in matters tending to the high dishonour of God; if it be true that on that day man fell into this transgression, as some not improbably have conjectured. For at the conclusion of the sixth day, all things remained yet very good, (Gen. i. 31.) and God blessed the seventh day, (Gen. ii. 3.) Now it is very likely Satan would take the first advantage that possibly he could to entrap them, before they were strengthened by longer experience, and by partaking of the sacrament of the tree of life, (whereof it appeareth by Gen. iii. 22, that they had not yet eaten) and so from the very beginning of man, became a murderer. (John. viii. 44.) Then in respect of the breach of the commandments of the second table in the transgression of our first parents, the fifth was broken by Eve giving too little to her husband in attempting a matter of so

Digitized by Google

great weight without his privity; and by Adam giving too much to his wife in obeying her voice, rather than the commandment of God; and for pleasing of her, not caring to displease God. (Gen. iii. 17.) The sixth, in that by this act they threw themselves and all their posterity into condemnation and death, both of body and soul. The seventh, in that though there was nothing direct against this commandment, yet herein appeared the root of those evil affections which are here condemned; as not bridling the lust and wandering desire of the eyes; as also the inordinate appetite of the taste, (Gen. iii. 6.) in lusting for and eating that only fruit which God forbade, not being satisfied with all the other fruits in the garden. The eighth, first, by laying hands upon that which was none of their own, but by a special reservation kept from them; and secondly, by discontent with their present estate, and covetous desire of that which they had not. The ninth, by judging otherwise than the truth was of the virtue of the tree, (Gen. iii. 6.) and receiving a false accusation against God himself. The tenth, by entertaining in their minds Satan's suggestions, and evil concupiscence appearing in the first motions leading to the forenamed sins.

The effects of the fall; sin, guiltiness, punishment.

Thus much of our first parents' sin, and the causes thereof; we will now come to the effects of the same, and shew what followed in them immediately upon their transgression. And herein three fruits were most manifest, namely, guiltiness ef conscience, shame of face, and fear of God's presence. Punishment also did follow upon this sin, for sin, guiltiness, and punishment do naturally follow one upon another; otherwise the threatening, that at what time soever they did transgress God's commandment, they should certainly die, should not have taken effect. It took effect in this respect, that they were dead in sin, which is more fearful than the death of the body, as that which is a separation from the favour of God. For there came upon them the decay of God's glorious image in all the faculties of their soul, and also a corruption of the powers of their body from being so fit instruments to serve the soul as God made them; and this in them is signified by *nakedness*, (Gen. iii. 7.) and in their children is called original sin. Then there issued from thence a stream of actual sins in the whole course of their life;

Digitized by Google

which appeared in Adam even upon his fall, by his flying from God's presence, and affirming that it was his nakedness that made him fly; his excusing of his sin, and laying it on the woman, &c. By sin an entry being made for death, (Rom. v. 12.) they became subject to the separating of the soul from the body, which is bodily death; and of both from God, which is spiritual death, signified by expelling them out of paradise, and debarring them of the sacramental tree of life. (Gen. iii. 22, &c.) And thus, by the just sentence of God, being for their sin delivered into the power both of corporal and of eternal death, they were already entered upon death and hell; to which they should have proceeded, until it had been accomplished both in body and soul in hell, with the Devil and his angels for ever, if the Lord had not looked upon them in the blessed seed.

For the fuller understanding of the things that immediately followed the transgression of our first parents; let us consider more particularly what is recorded in Gen. iii. And first let us shew what is meant by that in v. 7, that *the eyes of them both were opened,* and they *knew that they were naked.* Were they not, it may be asked, naked before, and having the eye sharper than after the fall, must they not needs see they were naked? To this we answer, it is true; howbeit their nakedness before the fall was comely, yea more comely than the comeliest apparel we can put on; being clad with the robe of innocency, from the top of the head unto the sole of the foot; wherefore by nakedness he meaneth a shameful nakedness both of soul and body, as the Scripture speaketh elsewhere, (Rev. iii. 17, 18. Exod. xxxii. 25.) And we gather from hence, that the loathsomeness of sin is hidden from our eyes until it be committed, and then it flasheth in the faces of our conscience, and appeareth in its proper colours. It was indeed in some respect well done, that they sewed fig-tree leaves to hide their nakedness; but forasmuch as they sought not remedy for the nakedness inward, it was not well; and we may gather from hence, that those who for custom's sake have covered their nakedness with clothes, and do notwithstanding with filthy words, as it were, lay themselves naked, are yet more wretched, and deeplier poisoned with the poison of the unclean spirit, and have drunk more deeply of his cup. But seeing our nakedness cometh by sin, and is a fruit

Of our first parent's nakedness.

Digitized by Google

thereof, it may be objected that little infants have no sin, because they are not ashamed. And so indeed do the Pelagian heretics reason; but they consider not that the want of that feeling is for the want of the use of reason, and because they do not discern between being naked and clothed.

Of their hiding themselves.

The history proceedeth to state, that at *the voice of the Lord God walking in the garden in the cool of the day, Adam and his wife hid themselves from the presence of the Lord God, amongst the trees of the garden.* Whence we gather, first, that the guilt of an evil conscience striketh horror into a man; and therefore it is said, that terrors terrify him round about, and cast him down, following him at the heels, and leave him not till they have brought him before the terrible King. (Job xviii. 11, 14.) Thereof it is, that the feast of a good conscience is so extolled, as to be a continual feast. (Prov. xv. 15.) Secondly, the fruit of the sin coming from the fear, which is to fly from God as from an enemy; whence it is that the apostle affirmeth, that having peace of conscience, we have access and approach to God. (Rom. v. 2.) Thirdly, their blindness, which esteemed that the shadow or thickness of trees would hide them from the face of God, whereas if we go up into heaven, he is there; if into the deep, he is there also, (Ps. cxxxix. 7—13.) he being not so hidden in the trees, but that a man might find him out. And whereas *the Lord God called unto Adam, and said unto him, Where art thou?* although he knew well where he was; we learn, 1. That we should never leave off running from God, until we come to the depth of hell, if God did not seek us, and follow us, to fetch us as the good shepherd the lost sheep. (Is. lxv. 1. Luke xv. 4.) 2. That the means of calling us home, is by the word of his mouth. And whereas Adam being asked, assigneth for causes things that were not the causes: as namely, the voice of the Lord, his fear, and his nakedness; which were not the true causes, considering that he had heard the voice of God, and was naked when he fled not; dissembling that which his heart knew to be the true cause, viz. his sin; we learn that it is the property of a man unregenerate to hide and cloak sin; and therefore, that the more we hide and cloak our sins, when we are dealt with for them, the more we approve ourselves the children of the old man, the cursed Adam.

Digitized by Google

(Job xxxi. 33.) Again, when the Lord asketh how it should come that he felt his nakedness as a punishment, and whether he had eaten of the forbidden fruit, we may note from thence, that until our sins be known in such sort as that the denial of them is in vain and without colour, we will not confess our sins. And we learn out of Adam's second answer unto God, that the unregenerate man dealt with for his sins, goeth from evil to worse. For the sin that he did before, and now cannot hide, he excuseth; and in excusing it, accuseth the Lord; as those do which when they hear the doctrine of predestination and providence, thereupon would make God a party in their sins. We learn further, that howsoever Adam allegeth it for an excuse, because he did it by persuasion of another, yet God holdeth him guilty, yea dealeth with him as with the principal, because his gifts were greater than his wife's. We may learn also from the answer of Eve to the Lord's question, *What is this that thou hast done?* the same which we observed before; that the unregenerate man doth go about to excuse the sin he cannot deny. For she casteth her sin upon the serpent, and said that which was true: but kept back the confession of her concupiscence, without which the serpent could not have hurt her. Meanwhile the old Serpent, the author of all, is not called to be examined, and for this reason; because that the Lord would shew no mercy to him; wherefore he only pronounceth judgment against him. And we learn from thence, that it is a mercy of God, when we have sinned, to be called to account, and to be examined either by the father of the household, or by the magistrate, or by the governor of the church; and a token of God's fearful judgment, when we are suffered to rest in our sins without being drawn to question for them. We observe in the sentence against the serpent, that the first part contained in verse 14, is against the instrument of the devil, and that the other part contained in verse 15, is against the devil himself; and we may learn from this proceeding to sentence, that after the cause be well known, judgment should not be slacked.

If it be asked, why doth God use a speech to the serpent, that understandeth it not, the answer is, it is for man's sake, and not for the beast's sake; namely, to shew his love to mankind by his displeasure against anything that shall give any help

Digitized by Google

to do hurt unto him. In which respect he commandeth that the ox that killeth a man should be slain; and that the flesh thereof should not be eaten, (Exod. xxi. 28.) like a kind father that cannot abide the sight of the knife that hath maimed or killed his child, but breaketh it in pieces. If it be objected further, that there is nothing laid upon the serpent, but what he was appointed to at the beginning, before he became the devil's instrument to tempt Eve, we reply, it is true, that he crept upon his belly before, and eat dust before, as appeareth in the Prophet,* (Is. lxv. 25.) but his meaning is, that he shall creep with more pain, and lurk in his hole for fear, and eat the dust with less delight and more necessity. And we learn from thence, not to suffer ourselves to be instruments of evil to any in the least sort, if we will escape the curse of God. For if God did punish a poor worm, which had no reason or will to choose or refuse sin, how much less will he spare us which have both? Again, the sentence against the devil is, the ordinance of God, that there shall be always enmity between the devil and his seed on the one side, and the woman and her seed on the other, together with the effect of this enmity. And by the seed of the devil we understand all, both wicked men and angels, (John viii. 44.) which are corrupt as he is, and carry his image, (1 John iii. 8.) In which respect the wicked are called the children of the devil, and everywhere the *sons of Belial.* (Acts xiii. 10.) Whence we learn that the war of mankind with the devil is a lawful war proclaimed of God, which is also perpetual and without any truce; and therefore that herein it is wherein we must shew our choler, our hate, our valour, our strength; not faintly and in show only, but in truth. Whereas we, being continually assaulted with our enemy, leave our fight with him to fight against our brethren, yea against our own souls; he continually and without ceasing, fighting with us, and not against his own, as the blasphemous Pharisees said. (Matt. xii. 24.)

* This text has been differently interpreted, and, considered as referring to that dispensation during which the Evil One himself shall be chained, incapable of practising his wiles on man; to imply simply that, while the effects of sin, as entailing upon the brute creation a spirit of enmity against man and each other, shall cease to operate, the serpent shall still be doomed to feed on dust, as a remembrancer of its having been the instrument employed by Satan in bringing sin into the world.--Ed.

Digitized by Google

The sentence against the woman consists, 1. In the pain of conception and child-bearing. 2. In the pain of bringing forth; wherein is contained the pain of nursing and bringing them up. 3. In a desire to her husband. 4. In her subjection to her husband. For though she was before desirous and subject to her husband, yet her desire was not so great, through conscience of her infirmity, nor her subjection so painful, nor the yoke thereof so heavy.

With respect to Adam, we find, first his sin is put in the sentence, and then his punishment. His sin was two-fold; 1. That he obeyed his wife whom he should have commanded. 2. That he disobeyed God, whom he ought to have obeyed; the first being proper to him, the other common to his wife with him. The punishment was one, which although it be more heavy upon Adam, yet it is also common to the woman; namely, the curse of the earth for his sake; from whence came barrenness by thistles and thorns, &c. whereof, 1. The effect should be sorrow and grief of mind. 2. Labour, to the sweat of his brows, to draw necessary food from it, and that as long as he lived. Lastly, the expulsion out of Paradise, to live with the beasts of the earth, and to eat of the herb which they did eat of. Whence we learn, that all men, from him that sitteth on the throne, to him that draweth water, are bound to painful labour, either of the body, or of the mind; what wealth or patrimony soever is left them, although they had wherewith otherwise plentifully to live. And we observe further out of this, and the two following verses, that in the midst of God's anger he remembereth mercy. For it is a benefit to Adam, that he may live of the sweat of his brows; to Eve, that she should bring forth, and not be in continual travail; unto them both, that he taught them wisdom to make coats of skins. And we learn from that it was said, *God made them coats*, that in every profitable invention for the life of man, God is to be acknowledged the author of it, and have the honour of it, and not the wit of man that invented it, as is the manner of men in such cases to sacrifice to their own nets. (Hab. i. 16.) And though there were better means of clothing, it is thought that they did wear coats of skins; that by that coarse clothing, they should draw themselves the rather to repentance and humilia-

Digitized by Google

tion. And we may infer from this, that howsoever our condition and state of calling afford us better array; yet even in the best of our clothes we should learn to be humbled by them, as those that are given us to cover our shame, and carry always the mark and badge of our sins; especially when these which were, even after the fall, the goodliest creatures that ever lived, learned that lesson by them. Moreover we read in verse 22, a sharp taunt that the Lord giveth Adam, further to humble him; as if he should say, Now Adam, dost thou not see and feel how greatly thou art deceived in thinking to be like God in eating of the forbidden fruit? Whence we may learn, that by the things we think to be most esteemed contrary to the will of God, we are most subject to derision; and that it must not be a plain and common speech, but a laboured speech that must bring us to repentance. To proceed; if it be asked, why doth God banish him out of paradise, lest he should live if he should eat of the tree of life, seeing there is no corporeal thing able to give life to any that sin hath killed; the answer is this, that it is true that the eating of the fruit of the Tree of life would not have recovered him; but the Lord therefore would have him banished from it, lest he should fall into a vain confidence thereof, to the end to make him seek for grace. And the angels are set with a glittering sword to keep them from the tree of life, to increase their care to seek unto Christ, being banished from it, without hope of coming so much as to the sign of life; whence we learn the necessary use of keeping obstinate sinners from the Sacraments and other holy things in the Church.

Digitized by Google

CHAPTER X.

OF ORIGINAL AND ACTUAL SIN, WHEREUNTO ALL MANKIND BY THE FALL IS BECOME SUBJECT.

THUS much of the miserable and unhappy condition which our first parents brought upon themselves ; and what is yet more terrible, this sad estate did not determine in their persons, but was derived from them to all their posterity. For their sin in eating the forbidden fruit was the sin of all men, and we therein became sinners and guilty of eternal condemnation. So that they by this first transgression did not only lose for themselves the image and favour of God, but withal deprived their posterity of that blessed estate, (Rom. iii. 23.) and plunged them into the contrary, (Rom. iii. 12.) bringing damnation upon themselves and us all. Wherefore this cursed estate of mankind is called in the scriptures the *image of Adam,* (Gen. v. 3.) *the old man,* (Eph. iv. 22.) *the flesh,* (Gen. vi. 3. John iii. 6, &c.) And the apostle teacheth expressly, (Rom. v. 12.) *That by one man sin entered into the world, and death by sin: and so death passed upon all men, for that all have sinned.* And though the apostle doth here call this the sin of one man, yet in the name of Adam was comprehended the man and the woman, for by marriage two are made one; and Moses calleth both the man and the woman Adam, (Gen. v. 2.) and last of all, the apostle useth a word here signifying both man and woman.

That it may not seem inconsistent with the justice of God to punish us for the sin that we never did, we must remember that our first parents by God's appointment were to stand or fall in that trial, not as singular persons only, but also as the head and root of all mankind, representing the persons of all that should descend from them by natural generation; and therefore for the understanding of the ground of our participation with Adam's fall, two things must be considered ;—

I. That Adam was not a private man in this business, but sustained the person of all mankind, as he who had received

Digitized by Google

grace and strength for himself and all his posterity, and so lost the same for all. For Adam received the promise of life for himself and us with this condition, if he had stood; but seeing he stood not, he lost the promise of life both from himself and from us. And as his felicity should have been ours if he had stood in it, so was his transgression and misery ours. So that as in the second covenant, the righteousness of the second Adam (Christ Jesus the mediator) is reckoned to those that are begotten of him by spiritual regeneration (even those that believe in his name) although they never did it: so in the first covenant, the sin of the first Adam (who herein sustained a common person) is reckoned to all the posterity that descend from him by carnal generation, because they were in him, and of him, and one with him, (Rom. v. 15—19.)

II. That we all who are descended from Adam by natural generation, were in his loins and a part of him when he fell, and so by the law of propagation and generation sinned in him, and in him therefore deserved eternal condemnation. Even as two nations are said to be in the womb of Rebecca, (Gen. xxv. 23.) and Levi to have paid tithes to Melchisedec in the loins of Abraham, (Heb. vii. 9, 10.) though he was not born till some hundred years after, so is it here. Thus we see that as in leprous parent's, the parents' leprosy is made the children's, and the slavish and villainous estate of the parents is communicated unto all the offspring; for a man being a slave, his progeny unto the hundredth generation, unless they be manumitted, shall be slaves; even so the natural man, howsoever he thinketh himself free, yet in truth he is sold under sin, and is the very servant of corruption, and in that state shall for ever remain, unless the Son do make him free, (John viii. 33—36. Rom. vi. 17, 20; vii. 14. 2 Peter ii. 19.) We see also that great personages, rebelling against the king, do not only thereby hurt and disgrace themselves, but also stain their whole blood, and lose their honour and inheritance from themselves and from their children. For by our law a man being attainted of high treason, the attaint of blood reacheth to his posterity; and his children, as well as he, lose the benefit of his lands and living for ever, unless the king in favour restore them again, as God in his mercy hath done unto us.

Digitized by Google

Thus it appeareth that by propagation from our last parents we are become partaker of the sin of our first parents, and for the same transgression of our first parents, by the most righteous judgment of God, we are conceived in sin, and born in iniquity, and unto misery, (Psalm li. 5.) For men are not now born as Adam was created, but *death doth reign even over them that had not sinned after the similitude of Adam's transgression*, (Rom. v. 14.) that is, over infants, who are born in sin, and sin not by imitation, but by an inherent corruption of sin. Even as we see the young serpents and wolves that never stung men, or devoured sheep, are notwithstanding worthy to die, because there are principles of hurtfulness and poisonsomeness in them. Besides, it is shewn that babes new born into the world have sin, in that they are afflicted sundrily, which they bewray by their bitter cries, and in that they coming out of the mother's womb go straight into the grave.* It appeareth therefore that every man is by nature dead in sin as a loathsome carrion, or as a dead corpse, and lieth rotting and stinking in the grave, having in him the seed of all sins, (Eph. ii. 1. 1 Tim. v. 6.) But for the fuller understanding of the state of sin and the consequence thereof, we will declare first, in one word, what sin is, namely, (1 John iii. 4.) *the transgression of the law;* that is, a swerving from the law of God, making the sinner guilty before God, and liable to the curse of the law, (Gen. iv. 7.) And if it be objected, that seeing by the law sin is, and the law was not before Moses, (Rom. v. 13.) it seemeth there is no sin until Moses; we reply, that when it is said the law was not before Moses, it is to be understood of the law written in the tables of stone by the finger of God, and other laws ceremonial and political written by Moses at the commandment of God. For otherwise the law (the ceremonial excepted) was written in the heart of man; and for the decay thereof through sin, taught by those to whom that belonged, from the fall unto Moses. Moreover, every breach of the law of God is sin, even if it be no more but

What sin is.

* This statement is not more humiliating than that given in the authorised formulary of our Church, wherein we read, "how evil we be of ourselves; how of ourselves, and by ourselves, we have no goodness, help, nor salvation; but contrariwise, sin, damnation, and death everlasting; which if we deeply weigh and consider, we shall the better understand the great mercy of God, and how our salvation cometh only by Christ."—*Hom. of the Misery of Man, Part II.*—Ed.

Digitized by Google

the least want of that God requireth, (Rom. vii. 7. Gal. iii. 10.) And every sin, the very least, deserveth the curse of God and everlasting death, and for this reason, because God is of excellent majesty and dignity, and therefore what so toucheth him, deserveth endless wrath; wherefore purgatory, and our own satisfaction for small sins is vain.

There are two sorts of sin, namely, either imputed, or inherent; the one without us, and the other within us. Sin imputed is our sin in Adam, in whom as we lived, so also we sinned. For in our first parents, as hath been shewed, every one of us did commit that first sin which was the cause of all other; and so we all are become subject to the imputation of Adam's fall, both for the transgression and guiltiness, (Rom. v. 12. 18, 19. 1 Cor. xv. 22.)

Imputed sin.

The sins inherent in us do either defile our nature, or our actions; the one is called original sin, the other actual, (Col. iii. 9.) For every one naturally descending from Adam, beside the guilt of that first sin committed in paradise, 1. is conceived and born in original corruption, (Psalm li. 5.) and 2. living in this world sinneth also actually, (Gen. vi. 5. Isa. xlviii. 8.) yea, of himself he can do nothing but sin, (Jer. xiii. 23.) neither is there any thing pure unto him, (Tit. i. 15.)

Inherent sin.

Original sin is that wherewith all that naturally descend from Adam are defiled even from their first conception, infecting all the powers of their souls and bodies, and thereby making them drudges and slaves of sin; for it is the immediate effect of Adam's first sin, and the principal cause of all other sins. And this sin is noted out unto us in that other sins have their special names, whereas this is properly called sin; because it is the puddle and sink of other sins, and for that also the more it is pressed, the more it bursteth forth, (as mighty streams that cannot be stopped,) till God by his holy Spirit restrain it. And it doth specially consist, not only in the deprivation of justice, and absence of good, but also in a continual presence of an evil principle and wicked property, whereby we are naturally inclined to unrighteousness, and made prone unto all evil, (James i. 14. Rom. vii. 21. 23.) For it is the defacing of God's image, consisting chiefly in wisdom and holiness, whereof we are now deprived; and the impression of the contrary image of

Original sin.

Digitized by Google

Satan, (John viii. 41, &c.) called concupiscence, (Rom. vii. 7; James i. 14.) consisting, 1. in an utter disability and enmity unto that which is good, (Rom. vii. 18; viii. 7.) 2. in proneness to all manner of evil, (Rom. vii. 14.) which also every man hath at the first minute and moment of his conception; contrary to the opinion of the Pelagians,* who teach that sin cometh by imitation.

The image of God, however, if we take it in a large acceptation, is not wholly defaced in man. For man remaineth still a reasonable creature, and capable of grace, having the same parts and faculties he had before; and in them some relics of God's image. (Gen. ix. 6. James iii. 9.) As in the understanding some light, (John i. 9,) in the conscience sometimes right judgment, (Rom. ii. 15.) in the will some liberty to good and evil in natural and civil actions, (Rom. ii. 14.) and freedom in all things from compulsion, &c. Yet is there not a power left in man, whereby he may recover his former happiness; for though he hath still power to perform all outward actions, he hath not any power to change himself, until he be changed by the grace of God; whence he is not able to perform the law of God perfectly; indeed they that are not born again of God, (Gal. iii. 22. Rom. viii. 1, 8.) cannot keep it all, (Phil. iii. 9. Titus iii. 5.) nor in any one point as pleasing God thereby, in respect of themselves. For *except a man be born of God, he cannot see the kingdom of heaven,* nor enter therein; neither can he keep the commandments of God. Moreover, all men by nature being conceived and born in sin, are not only insufficient to every good thing, but also disposed to all vice and wickedness. And as we have lost by this sin all the righteousness we had in our creation, so now if God should say to us, think but a good thought of thyself, and thou shalt be saved; we cannot; but our nature is as a stinking puddle, which within itself is loathsome, and being moved is worse. And yet God doth not wrong to man, to

* So called from Pelagius, a monk of Bangor, towards the end of the fourth century, who asserted, 1. that man's salvation depended upon his free will, without divine grace; 2. that by his natural powers he might attain unto a state of sinless perfection; 3. that grace is afforded in consequence of, and in proportion to, man's deservings; and, 4. that there is no such thing as original sin. He was refuted both by St. Jerome and St. Augustine.—Ed.

Digitized by Google

require of him what he is not able to perform, for he made him so that he might have performed it; but he by his sins spoiled himself and his posterity of those good gifts. And this corruption of nature is in all the children of Adam, that is, in all and every one that are mere men, none excepted, (Rom. iii. 10; v. 15.) all children since Adam's fall being begotten in it. (Psalm li. 5.) And though the apostle saith, (1 Cor. vii. 14.) that holy parents beget holy children, yet parents beget children as they are by nature, not as they are by grace. With respect to the way in which original sin is propagated and derived from the father to the son, we are not to be so curious in seeking the manner how, as to mark the matter to be in us; even as when a house is on fire, men should not be so busy to enquire how it came, as seeing it there, to quench it. But this we may safely say, that what effect the committing of the first sin wrought in the soul of Adam, the same it doth by the imputation of it work in the souls of his posterity. As therefore the committal of that sin left a stain behind it in his nature, being like a drop of poison that being once taken in, presently infecteth the soundest parts; or like the dead fly that marreth the most precious ointment of the apothecary; (Eccl. x. 1.) so in the creation and infusion of our souls into our bodies, God justly imputing the same transgression unto us, the same corruption of nature as the just punishment of that sin, must ensue in like manner. And this inbred sin, wherein every one is conceived, hath equally polluted all men, though they be not altogether alike for disposition and motion to evil. For experience teacheth us that some are by nature more mild, courteous, and gentle than others; which difference, notwithstanding, is not so much in the natures of men, as in the Lord who represseth those sins in some, which he suffereth to rise up in others. Further, this our corruption abideth in the whole man, from the top to the toe, and in every part both of body and soul, (Gen. vi. 5. 1 Thess. v. 23.) like unto a leprosy that runneth from the crown of the head to the sole of the foot; but chiefly it is the corruption of the five faculties of the soul, which are thereby deprived of that holiness wherein God created them in Adam. Not that the *substance* of the soul is corrupted by this sin, but the faculties only are depraved, and deprived of original holiness. For, 1. the soul should

The propagation of original sin.

Digitized by Google

otherwise be mortal and corruptible; and 2. Our Saviour took our nature upon him without this corruption.

The understanding corrupted.

To come then to the special corruptions of the five faculties of the soul, we note, I. How inbred sin is discerned in the *understanding*, and how the mind of man is become subject to, 1. Darkness, blindness in heavenly matters, and ignorance of God, of his will, and of his creatures. (1 Cor. ii. 14. Eph. iv. 17—19.) 2. Uncapableness, unableness, and unwillingness to learn, though a man be taught. (Rom. viii. 7. Luke xxiv. 45.) 3. Unbelief and doubting of the truth of God, taught and conceived by us. 4. Vanity, falsehood and error; to the embracing whereof man's nature hath great proneness. (Isa. xliv. 20. Jer. iv. 22. Prov. xiv. 12; xvi. 25.)

And the use we make of this corruption of the understanding, is that the original and seeds of all heresies and errors are in man's heart naturally without a teacher; and therefore we should distrust our own knowledge to lead us in the matters of God and religion, and only be directed by God's holy word.

The corruption of the memory.

II. The *memory* is corrupted,

1. With dulness, and forgetfulness of all good things that we should remember, notwithstanding we have learned them often. 2. With readiness to remember that we should not; and to retain errors and vanities (as tales and plays) much more than godly matters. And hence we should learn,

1. To bewail the defects of our understanding, so as to lament our forgetfulness of good things. 2. To distrust the faithfulness or strength of our memories in hearing and learning good things, and to use all good helps we can; as often repeating them, writing, and meditating on them. 3. Not to clog our memories with vanities, for which we should rather desire the art of forgetfulness.

The corruption of the will.

III. The *will* is corrupted,

1. With a disableness and impotency to will any thing that is good in itself. (Rom. v. 6. Phil. ii. 13.) 2. With slavery to sin and Satan, the will being so enthralled, (Rom. vi. 20; vii. 23.) and hardened, (Eph. iv. 18.) that it only desireth and lusteth after that which is evil. (Gen. vi. 5. Job xv. 15.) 3. With rebellion against God and any thing that is good. (Rom. viii. 7.) The use we are to make hereof is, 1. That we have no free

Digitized by Google

will left in us, since Adam's fall, for heavenly matters. 2. That for the conversion either of ourselves or any other, we must not look for it from man, but pray to God to convert man, *who worketh in us both to will and to do.* (Phil. ii. 13.) as the prophet saith, *Turn thou us unto thee, O Lord, and we shall be turned.* (Lam. v. 21.)

The corruption of the affections.

IV. The *affections* of the heart, which are many; as love and hatred, joy and sorrow, hope and fear, anger, desire, &c. are subject to corruption and disturbance, (James i. 15. Job xv. 16.) 1. By being set upon unmeet objects; in affecting and being inclined to the things they should not be, and not to those they should. Thus we hate good and love evil; and in a word, our affections naturally are moved and stirred to that which is evil, to embrace it, and are never stirred up to that which is good, unless it be to eschew it. 2. By disorder and excess, even when we do affect naturally good things; as, for our own injuries we are more angry than for God's dishonour; when we are merry, we are too merry; when sad, too sad, &c.

The use we should make of the disorder of the affections, is,

1. To keep ourselves from all occasions to incite them to sin, whereunto they are as prone as tinder to the fire. 2. To labour to mortify them in ourselves, that we may be in regard thereof as pure Nazarites before God. (Gal. v. 24. Col. iii. 5.)

The corruption of the conscience.

V. The *conscience*, lastly, is distempered and defiled, (Titus i. 15.) both in giving direction in things to be done, and in giving judgment upon things done. In the former, it sometime giveth no direction at all, and thereupon maketh a man to sin in doing of an action otherwise good and lawful, (Rom. xiv. 23.) sometime it giveth direction, but a wrong one; and so becometh a blind guide, forbidding to do things which God alloweth, and commanding to do things which God hateth. (1 Cor. viii. 7. Col. ii. 21. John xvi. 2.) In the latter respect it is defiled, when it either giveth no judgment at all, being left without feeling; or when it hath an evil feeling and sense. It is left without feeling, when it is so senseless and benumbed with sin, that it never checketh a man for any sin, (Eph. iv. 18, 19.) and is called a *seared conscience*, (1 Tim. iv. 2.) which riseth from the custom of sinning. (Heb. iii. 13.) And when it hath a feeling, but a naughty one, it faileth sometimes in excusing,

Digitized by Google

sometimes in accusing; and in the former, 1. When it excuseth for things sinful, making them no sins, or small sins, and so feeding the mind with vain comforts. (Mark x. 20. Gen. iii. 10, 12.) 2. When it excuseth us for having a good intent, without any warrant of God's word. (1 Chron. xiii. 9.)

It faileth in accusing, 1. When for want of true direction, and enlightening, it condemneth for doing good, condemning where it should excuse, and so filling the mind with false fears. 2. When accusing for sin it doth it excessively, tormenting man with inward accusations and terrors, (Isa. lvii. 20.) and drawing him to despair by such excessive terror, as may be seen in Cain and Judas. The use we are to make of this confusion of the conscience, is, 1. Seeing it doth thus abuse us, we are never to make it a warrant of our actions, unless it be directed by God's word. 2. We are to fear the terror of the great Judge of heaven and earth; when we are so often, and so grievously terrified with our little judge that is in our soul.

Of the corruption of the body.

The corruption that the body hath received by original sin, consists in that it is become a ready instrument to serve the sinful soul; having both a proneness to any sin the soul affecteth, and likewise an eagerness to commit it and continue in it. (Rom. vi. 12, 19.) Whereby it is come to pass, that the bodily senses and members are, 1. Porters to let in sin, (Job xxxi. 1. Psalm cxix. 37. Matt. v. 29, 30.) and, 2. The instruments and tools of the mind for the execution of sin. (Rom. iii. 13—15; vi. 13.) The due knowledge of this doctrine of original sin, should serve, 1. To humble the pride of man; remembering that he is conceived in so sinful a sort, that howsoever the branches of his actions may seem green, yet is he rotten at the root. 2. It should move him with all speed to seek for regeneration by Christ, seeing he hath so corrupt a generation by Adam.

Actual sin.

Actual sin is a violation of God's commandments done by us *after the similitude of Adam's transgression,* (Rom. v. 14.) to wit, a particular breach of God's law in the course of our life; which proceedeth as an evil fruit from our natural corruption, and leaveth a stain in the soul behind it, (Jer. xiii. 23.) which polluteth the sinner, and disposeth him to further evil. And such sin is committed either inwardly, or outwardly; inwardly, 1. By evil thoughts in the mind, which come either by a man's

Digitized by Google

own conceiving, (Gen. vi. 5. Matt. xv. 19.) or by the suggestion of the Devil, (John xiii. 2. Acts v. 3. 1 Chron. xxi. 1.) 2. By evil motions and lusts stirring in the heart against the righteousness of the law, which condemneth the very first motions of evil that arise from our corrupt nature. It is committed outwardly, by evil words and deeds, (Isa. iii. 8.) which arise from the corrupt thoughts and motions of the heart, when any occasion is given. (Matt. xv. 19.) So that the imagination of man's heart, the words of his mouth, and works of his hands, are all stained with sin. Then, as to outward sins, some are more grievous than inward, and some are not; for if they be against the same commandment, and the same branch thereof, they are much more wicked and evil, because, 1. God is more dishonoured outwardly. 2. Other men are offended, if godly; or enticed by their example, if wicked. 3. A man doth more engross himself in sin outward, than in a bare thought that he restraineth from outward action. But however, some thoughts may be more evil than actions, that is, if they be of more wicked matters, as the denying of God in heart is worse than an idle word. And the use we are to make thereof, serveth, 1. To condemn the common sort, that say and hold that thoughts are free, which are oft so sinful. 2. To assure us that many, though they lead an outward moral life in actions, yet if their hearts be not cleansed by faith, may be more odious in God's sight that knoweth their thoughts, than a godly person that may be left to some outward weaknesses in his life.

With respect to the degrees by which men do proceed in the committing of actual sin, these four degrees may be observed. I. *Temptation* to sin (Jam. i. 14. 2 Sam. xi. 12.) which then only is sin to us, when it either ariseth from our own corruption, or from outward occasions to which we have offered ourselves carelessly. For if every temptation to sin offered unto us should be sin simply, then our Saviour that was tempted should have sinned. Therefore the outward or inward temptations that Satan may offer, be not sins to us, till they get some hold in us; which is, when we are the occasion of them ourselves, by inward corruption or outward carelessness in venturing upon temptations. II. *Concupiscence*, bringing sin to conception, (James i. 15.) which is done by these degrees. 1. Entertaining the sin

Digitized by Google

whereunto we are tempted, and suffering it to have abode in the mind or thought. 2. Withdrawing the heart from God, whom we ought to fear with all our hearts, and his commandments. (James i. 14.) 3. Consulting whether that sin which we ought to hate may be done or no. 4. Taking liking of it, and coveting it, and so being ensnared by it, (Psalm vii. 13.) III. *Consent* of the mind to commit sin; whereupon ensueth the birth of sin, (James i. 15.) by which it is brought forth into act against God or man. IV. Often *repetition* of sin; by custom and continuance wherein the heart finally is hardened, (Heb. iii. 13.) and sin is come to a perfection or ripeness, (James i. 15.) which is the strength that sin getteth over man, whom it ruleth, as a master doth a slave; in which estate whoso continueth must look for eternal death, (James i. 15.) for sin then reigneth; which it never doth in the godly.

These actual transgressions are diversely considered, in respect of the *commandment* broken, the *object* offended, the *disposition* followed, and the *degrees* attained. The breach of a *commandment* that biddeth, is a sin of omission; but of one that forbiddeth, is a sin of commission; the one is an omission of duty required, the other a commission of evil forbidden; by the one we offend in omitting those things which we should do, by the other in committing those things which we should not do. The inward sins of omission are the not thinking so often or religiously of heavenly things, (respecting the first table,) or of good duties to man as we should; but suffering our minds to be a thoroughfare for vain or wicked thoughts to pass through, more than good. Which sin, if it were thought of well, would make men more humble before God, and to make more conscience of their hours, days, and nights, to mark how their mind is occupied. The inward sins of commission are all actual sins of the mind and thoughts, whether we be awake, dealing with God or man, or asleep, dreaming. Examples of the first against God, are to think there is no God, (Psalm x. 4, 5.) or to have vile and base conceits of him or his government; (Psalm x. 11. 1 Cor. ii. 14.) and towards man, every inward breach of the second table. That man may commit sin in the night when he dreameth is evident from this, that the soul is never idle: but when it thinketh not of good, it thinketh of evil. And the godly may mark

Digitized by Google

that after they have had any dreams of things unlawful, their heart is in a measure wounded, till they obtain peace and pardon from God. The use we are to make thereof is this; we are to pray earnestly that God would sanctify our corrupt hearts, that it may be a fountain of holy and not sinful thoughts; and in the night, 1. To commit ourselves specially to God, that because we having our senses and judgment bound and silent, are less able to resist and judge our sinful thoughts, God would preserve us from them by his grace; and, 2. That we avoid all occasions thereof in the day.

The outward sins of commission are such as to the committing of them, where beside the thought of our mind, any part of our body doth concur; as our tongue to words, and other parts to deeds. Then also sins are distinguished in regard of the object offended; some being more directly against God, some against men, either public or private, and others against a man's self. Also in regard of the disposition followed, either as we partake with others sins, (Isa. vi. 5.) or as we commit the sin in our own person. The different ways of partaking with others sins are, 1. When we conceal and wink at other men's sins, which we ought to reveal and rebuke, as magistrates and ministers oft do. (1 Sam. iii. 13.) 2. When we further them by our consent, presence, or counsel. (Acts vii. 58; viii. 1; xxii. 20; xxiii. 14, 15. Rom. i. 32.) 3. When we provoke others to sin. (Mark vi. 25.) Then again, in regard to the difference of disposition in those sins which a man doth commit in his own person; we note, that some sins are committed of ignorance, (1 Tim. i. 13. Psalm xix. 12.) or of an erring conscience, (1 Cor. viii. 7.) which a man doth either not know, or not mark: others are done of knowledge. And ignorance is so far from excusing a fault, that if affected, it doth rather increase than diminish it. The differences of sins of knowledge consist in this, that, 1. Some are of infirmity and temptation, for fear of evil or hope of good, (Matt. xxvi. 69, 70.) 2. Some of presumption, obstinacy, and stubbornness in sinning, against which David earnestly prayed, (Psalm xix. 13; l. 21. Eccles. viii. 11.) And this may proceed, if men have not the grace of God, to obstinate and wilful malice against God and his truth, and to the unpardonable sin against the Holy Ghost. (Heb. vi. 4—6; x. 29. Mark iii. 29, 30.) This sin is the high-

Digitized by Google

Of the sin against the holy Ghost.

est of all sins; inasmuch as it is a wilful and malicious falling from, and resisting of the Gospel, after a man hath been enlightened with it, and felt a taste thereof; manifested in outward action by some blasphemous oppugning the truth, of set hatred, because it is the truth. In this sin we are to consider the nature thereof, and the deadliness of the same. In the former we note the reason why it is so called, and the quality thereof. It is called the sin against the holy Ghost, not because it is committed against the third person only, (for it is committed against all three,) but because it is committed against the light of knowledge with which the holy Ghost hath enlightened the heart of him that committeth it, and that of set malice. For every one that sinneth against his knowledge may be said to sin against the holy Ghost, as Ananias and Sapphira were said to do, (Acts v. 3.) but that is not this great sin of malice, resisting the truth, because it is the truth, but of infirmity. This great sin hath these qualities and properties. 1. It must be in him that hath known the truth, and after falleth away. (Heb. vi. 5.) Therefore infidels and heathens do not sin this sin; neither any that are ignorant, though maliciously they blaspheme the truth. 2. It must be done of set malice, because it is the truth, as the Pharisees did. (Matt. xii. 31. Heb. vi. 6.) Therefore Peter that cursed himself, and denied that he knew Christ, to save his life, did not sin this sin; nor Paul that did persecute him, doing it of ignorance. 3. It must be against God himself directly, and his Son Christ Jesus. Therefore it is not any particular breach of the second table, nor a slip against any special sin of the first. And these qualities cannot at any time befal the elect or children of God; and therefore they that feel in themselves the testimony of their election, need not fear their falling into this sin, nor despair. The deadliness of this sin above other sins consists in this; 1. God hath pronounced it shall never be pardoned; not because God is not able to pardon it, but because he hath said he will not forgive it. 2. This sin is commanded not to be prayed for, when persons are known to be guilty of it, (1 John v. 16.) whereas we are bound to pray for all other persons. 3. This is the ordinary and first sin of the devil; and therefore he is never received into mercy, no more than those that are guilty of it.

Digitized by Google

Thus much of the sin against the holy Ghost; with respect to the differences of actual sins in regard of the degrees attained, we are to note, that some are only sins, but others are wickednesses, and some beastlinesses, or devilishness; for though original sin be equal in all Adam's children, yet actual sins be not equal, but one much greater than another. We note also, that no sins are venial of their own nature, but only to the faithful they are so made by the mercy of God in Christ. And though all men are alike disposed unto all manner of evil, (Rom. vii. 14.) having in their corrupt nature the seeds of every sin; yet doth God for the good of human society, restrain many from notorious crimes, by fear of shame and punishment, desire of honour and reward, &c. God dealeth with men in this state of sin, 1. By guiding them partly by the light of nature, (Rom. ii. 14, 15. John i. 9.) and partly by common graces of the Spirit, (Isa. xliv. 28.) unto many actions profitable for human society, and for the outward service of God. 2. By over-ruling their evil and sinful actions, so that thereby they bring to pass nothing but what his hand and counsel had before determined for his own glory. (Acts iii. 18; iv. 27, 28.) There are two things that generally follow sin; namely, guilt and punishment. Both which do most duly wait upon sin to enter with it; and cannot by any force or cunning of man or angel be holden from entering upon the person that sin hath already entered upon; both likewise do increase as the sin increaseth. Of the divers differences of actual sins.

The guilt of sin is the merit and desert of sin, (which is as it were an obligation to the punishment and wrath of God) whereby we become subject to God's debt or danger; that is, to condemnation, (Rom. ii. 15; iii. 9.) For every man by reason of his sin is continually subject to the curse of God, (Gal. iii. 10.) and is in as great danger of everlasting damnation, as the traitor apprehended is in danger of hanging, drawing and quartering. There is too, very much evil in the guilt before the punishment be executed, for it worketh unquietness in the mind; as when a man is bound in an obligation upon a great forfeiture, that very obligation itself disquieteth him; especially if he be not able to pay it (as we are not.) And yet more, because where other debts have a day set for payment, we know not whether the Lord will demand by punishment his debt this day or to-morrow. Guilt of sin.

Digitized by Google

And we learn from this, that since men do shun by all means to be in other men's debt or danger, as also the apostle exhorteth, (Rom. xiii. 8.) " Owe nothing to any man ; " and Solomon also counselleth in the matter of suretyship, (Prov. vi. 1—5.) we should more warily take heed that we plunge not ourselves over head and ears in the Lord's debt ; for if it be a terrible thing to be bound to any man in statute * staple, or merchant, or recognizance ; much more terrible is it to be bound to God, who will be paid to the uttermost farthing. The hurt and evil of the guilt of sin may also be set forth unto us by comparing it to a stroke that lighteth upon the heart and soul of a man ; where the wound is more dangerous than when it is in the body, (Gen. xliv. 16. 1 Sam. xxiv. 4—6.) and so it is also a sting or a bite worse than of a viper, as that which bringeth death. Then again, it seemeth when the Lord said to Cain, if he sin against his brother, his sin lieth at the door, (Gen. iv. 7.) that he compareth the guilt to a dog that is always snarling and barking against us; which is confirmed by the apostle, who attributeth a mouth to this desert of sin to accuse us, (Rom. ii. 15.) The effect of this guilt of conscience, is, that it causeth a man to fly when none pursueth, and to be afraid of the fall of a leaf, (Prov. xxviii. 1. Lev. xxvi. 36.) And if it be objected, that when a man doth not know whether he doth sin or no, how can he be smitten, or bitten, or barked at, or fly for fear? therefore against all this evil, ignorance seemeth to be a safe remedy ; we answer, no, verily ; for whether we know it or no, his guilt remaineth : as a debt is a debt, though a man knoweth it not ; and it is by so much the more dangerous, as not knowing it, he will never be careful to discharge it, till the Lord's arrest be upon his back, when his knowledge will do him no good. And though we may see many which heap sin upon sin, and know also that they sin, and yet for all that cease not to make good cheer, and make their hearts merry, yet we must observe, that the countenance doth not always speak truth ; so that sometimes under a countenance appearing merry, there are stings and pricks in the conscience, (Rom. ii. 15.) which yet is oftentimes benumbed, and sometimes through hypocrisy is seared, as it were with a hot

* i. e. according to the laws of commerce.—Ed.

Digitized by Google

iron, (1 Tim. iv. 2.) but the Lord will find a time to awaken and revive it, by laying all his sins before his face, (Ps. l. 21.) It is indeed wisdom not to suffer our guilt to run long on the score, but reckon with ourselves every night ere we lie down to sleep, and look back to the doings of the day, that in those things which are well done we may be thankful and comfort our own hearts, and in that which passeth otherwise from us, we may call for mercy, and have the sweeter sleep. For if Solomon willeth us in that case of debt, by suretyship to humble ourselves to our creditor, and not to take rest until we have freed ourselves, (Prov. vi. 1—6.) much more ought we to haste the humbling of ourselves unto God, since the blood of Christ is the only sacrifice for sin.

The guilt of sin is not in all men alike, for as the sin increaseth, so doth the guilt, both in regard of the greatness and of the number of our sins, as appears out of Ezra ix. 6. where as sin is said to be gone above their heads, so the guilt to reach up to the heavens. And though Christ taketh away both the guilt and the sin of the godly, (except original sin which continueth during life) yet in the wicked when the act of sin is gone, the guilt remaineth always; as the strong savour of garlic, when the garlic is eaten, or as the scar of a wound, or the mark of a burning, when the wound or burning is past. The contrary to the guilt of sin is the testimony of a good conscience, which is a perpetual joy and comfort, yea and a heaven to him that hath walked carefully in God's obedience, as the other is a torment of hell.

Digitized by Google

CHAPTER XI.

OF GOD'S CURSE, AND ALL THE PENALTIES DUE UNTO SIN, WHEREUNTO MAN IS BECOME SUBJECT AS LONG AS HE CONTINUETH IN HIS NATURAL ESTATE.

Punishment of sin.

PUNISHMENT of sin is the wages of sin sent for the guilt, (Rom. vi. 23.) namely, the wrath and curse of God, by whose just sentence man for his sin is delivered into the power both of bodily and spiritual death, begun here, and to be accomplished in the life to come, (Gen. ii. 17. John iii. 18, 19; v. 24, 28, 29. Lam. iii. 39. Isa. lxiv. 5, 6. Rom. v. 12. Gal. iii. 10.) By *bodily* death I understand the separation of the soul from the body, with all personal miseries and evils that attend thereon, or make way thereto; by *spiritual* death the final separation of both from God, together with present spiritual bondage, and all forerunners of damnation. The particular punishments which shall come for sin cannot wholly be laid down, they be so manifold and so diverse, and therefore it is said they shall come written and unwritten; (Deut. xxix. 20; xxviii. 61.) and these punishments are addressed against the whole estate of him that sinneth. For whereas executions upon obligations unto men are so directed as they can charge either the person alone, or his goods and lands alone; so as if the creditor fall upon the one he freeth the other; as if he fall upon the person he cannot proceed further than unto his body: the execution which goeth out from God for the obligation of sin is extended to the whole estate of the sinner, both to the things belonging unto him, and likewise to his own person. The punishments that extend to the things belonging to him are, calamities upon his family, wife, children, servants, friends, goods, and good name, the loss and curse of all these, an unhappy and miserable posterity, (Matt. xv. 22. Ps. cix. 12.) hindrances in goods, (Deut. xxviii. 16, &c.)

Digitized by Google

in name, ignominy and reproach, (Job xviii. 17. Prov. x. 7.) loss of friends, acquaintance, &c.

The judgments executed upon his person refer either to this life, or to the life to come. Those inflicted in this life are partly outward, partly inward; the former consisting in, 1. His want of dominion over the creatures, and the enmity of the creatures against him; calamities by fire, water, beasts, or other means; disorder in the world, in summer, winter, heaven, earth, and all creatures. 2. Shame for the nakedness of body. 3. All hunger in extremity, thirst, nakedness, penury, poverty of estate, and want of bodily necessaries. 4. Weariness in following his calling with sweat of his brows, with trouble and irksomeness, (Gen. iii. 19.) 5. Outward shame and infamy. 6. Servitude. 7. Loss of limbs, or of the use of his senses; deformities in body. 8. Weakness of being, want of sleep, pains of body, aches, sores, sicknesses and diseases of all sorts, (Deut. xxviii. 27.) even those which few make account of; thereby to feel the anger of God and punishment of sin: hither is to be referred pain in child-bearing, (Gen. iii. 16.)

The inward punishments of this life are, 1. Sorrow and anguish of soul for these plagues, and the like. 2. Madness, frenzy, and foolishness. 3. Blindness and distemper of the soul; when God striketh it with an ignorant spirit, with want of judgment to discern between good and bad, with forgetfulness of holy things, or hardness of heart, (Eph. iv. 17—19.) which although for the time they be least felt, yet are they more fearful and dangerous, than those whereof the sense is presently sharp. 4. Terror and vexation of spirit, driving into hell; guiltiness and horror of conscience; the fury of a despairing soul, beginning even in this life to feel hell torments, (Deut. xxviii. 28. Heb. x. 27. Isa. xxxiii. 14.) 5. Strangeness and alienation from God. 6. Spiritual bondage, whereby sinful man is become subject to the lusts of the flesh, the curse of the law, the rule of Satan, and the custom of the world: yea, even blessings are cursed, (Mal. ii. 2.) and prosperity causeth ruin. (Psalm lxix. 22.) Man is in bondage unto Satan when both soul and body is under the power of the prince of darkness; whereby man becometh the slave of the devil, and hath him to reign in his heart as his God, till Christ deliver him; (Col. i. 13.

Digitized by Google

Eph. ii. 2. 2 Tim. ii. 26. 2 Cor. iv. 4. Heb. ii. 14. Luke xi. 21, 22.) and a man may know whether Satan be his God or no, by this: if he give obedience to him in his heart, and express it in his conversation. And he may perceive this obedience, if he take delight in the evil motions that Satan puts into his heart, and doth fulfil the lusts of the devil, (John viii. 44. 1 John iii. 8.) That slavery whereby a man is in bondage to the flesh is, a necessity of sinning (but without constraint) until he be born again by the grace of God, (Matt. xii. 33—35.) And though we sin necessarily, and cannot but sin, yet we are nevertheless to be blamed; for the necessity of sin doth not exempt us from sin, but only constraint. The punishments inflicted upon sinful man after this life are a twofold death; the first being bodily death in the several kinds, namely, the separation of the soul from the body, (Gen. iii. 19. Eccl. xii. 7. Rom. v. 12.) whereas the second consisteth, 1. In an everlasting separation of the whole man from the favourable presence and comfortable fellowship of God's most glorious majesty, in whose countenance is fulness of joy. 2. Perpetual imprisonment in the company of the devil, and reprobates damned in hell. 3. The most heavy wrath of God, and unspeakable torments to be endured in hell-fire, world without end, (2 Thess. i. 9.) For, 1. After this life is ended, the soul of the wicked immediately is sent unto hell, there to be tormented unto the day of judgment, (Luke xxi. 22, 23.) 2. At the day of judgment the body being joined to the soul again, both shall be tormented in hell everlastingly, (Matt. x. 28.) so much also the more as they have had more freedom from pain of body, and anguish of soul, and loss of outward things in this life. Not that the punishment of all sins is alike; for as the guilt increaseth, so doth the punishment; and as the smallest sin cannot escape God's hand, so as we heap up sins, he will heap up judgments, (John xix. 11. Matt. xi. 20—24.) And though God is indeed full of mercy, yet he is also full of righteousness, which must fully be discharged, or else we cannot be partakers of his mercy.

Digitized by Google

CHAPTER XII.

OF THE COVENANT OF GRACE, AND THE MEDIATOR THEREOF, JESUS CHRIST OUR LORD; HIS TWO DISTINCT NATURES IN ONE PERSON, TOGETHER WITH HIS CONCEPTION AND NATIVITY.

WE cannot by our own power make satisfaction for our sins and deliver ourselves from the wrath of God, but rather from day to day increase our debt. For we are all by nature the sons of wrath, and not able so much as to think a good thought; therefore unable to appease the infinite wrath of God conceived against our sins. Neither could any other creature in heaven or earth (which is only a creature,) perform this for us; for first, God will not punish that in another creature, which is due to be paid by man. Secondly, none that is only a creature can abide the wrath of God against sin, and deliver others from the same. Thirdly, none can be our Saviour but God. Neither, again, could man by his own wisdom devise anything whereby he might be saved, for the wisdom of man can devise nothing but that which may make a farther separation betwixt God and him. So that, were there no means of deliverance, a man would be of all creatures most miserable; but God in his infinite wisdom and mercy hath found out that which the wisdom of man could not, and provided a Saviour for mankind. That we may declare how man is delivered from this sinful miserable state, we note, that although sin is repressed, and misery assuaged, by many means natural and civil, yet they are not removed, nor man restored, but only by a new covenant; the old being not now able to give life unto any, by reason of the infirmity of our flesh. And the former covenant of works is called the old, because we not only cannot do it; but through the perverseness of our nature (and not by the fault of the law) it maketh our old man of sin elder, and more hasting to destruction. Further,

Of God's Covenant with man.

Digitized by Google

those who seek righteousness by this covenant, make God unjust, in that he should thus give the kingdom of heaven to wicked men, as those that cannot fulfil the law. And though the nature of a covenant is to reconcile and join those together that are at variance, as we see in the example of Abraham and Abimelech, (Gen. xxi. 27,) Laban and Jacob, (Gen. xxxi. 44.) yet this is also called a covenant, that can make no reconciliation betwixt God and us. For although it be not able to reconcile us, yet doth it make way for reconciliation by another covenant; neither is it meet strictly to bind God's covenant with men to the same laws, that the covenants of one man with another are bound unto. For amongst men the weaker seeketh reconciliation at the hand of the mightier; (Luke xiv. 31, 32.) but God, who neither can be hurt, nor benefited by us, seeketh unto us for peace. (2 Cor. v. 20.) Of these two covenants the law must be first in use, to shew us, first, our duty what we should do; and secondly, our sin, and the punishment due thereunto.

Of the Covenant of grace.

That other covenant whereby we are reconciled unto God, and recovered out of the state of sin and death, is called the new covenant, (because by it we are renewed,) the covenant of grace, of promise, of life and salvation; the New Testament, the Gospel, &c. (Jer. xxxi. 31, 32.) And this covenant is God's second contract with mankind, after the fall, for restoring of him to his favour, and to the state of happiness by the means of a Mediator; (Gal. iii. 21, 22.) and it containeth the free promises of God made unto us in Jesus Christ, without any respect of our deservings. The maker of this covenant is God alone: for properly man hath no more power to make a spiritual covenant in his natural estate, than before his creation he had to promise obedience. And those, who after the giving of this second covenant, seek righteousness in the law or old covenant, make God unwise, that would enter into a new and second covenant if the former had been sufficient. (Heb. viii. 7.) This covenant of grace was first plighted between God and man, immediately after the fall in Paradise, in that promise given concerning the woman's seed, (Gen. iii. 15.) God in unspeakable mercy propounding the remedy before he pronounced sentence of judgment. And it was sundry ways declared in all ages; partly by ordinary means, and partly by prophets extraordinarily

Digitized by Google

sent and directed by God. The foundation of this covenant is the mere mercy of God in Christ, whereby grace reigneth unto life through the obedience of one, which is Jesus Christ. (Rom. v. 21.) For there being three persons of the Trinity, the *Father* sent his *Son* to accomplish the work of our redemption, and both of them send the *Holy Ghost* to work saving grace in our hearts, and apply unto our souls the holiness purchased by the Son of God. And in this covenant is promised the favour of God, and everlasting salvation, with the means thereof; as Christ, and in him conversion, justification, and sanctification. Now the gift being most free on God's part, nothing is required on man's part but the receiving of grace offered; which is done in those that are of capacity by faith in Christ: (John i. 12, 14. Acts xvi. 31.) whence followeth new obedience, whereby the faithful walk worthy of the grace received; and this also is by God's grace.

The sum then of the covenant of grace is this; that God will be our God, and give us life everlasting in Christ, if we receive him; being freely by his Father offered unto us. (Jer. xxxi. 33. Acts xvi. 30, 31. John i. 12.) And this covenant differeth much every way from that of works. For, first, in many points the law may be conceived by reason; but the Gospel in all points is far above the reach of man's reason. Secondly, the law commandeth to do good, and giveth no strength; but the Gospel enableth us to do good; the Holy Ghost writing the law in our hearts, (Jer. xxxi. 33.) and assuring us of the promise that revealeth this gift. Thirdly, the law promised *life* only; the Gospel *righteousness* also. Fourthly, the law requireth perfect obedience; the Gospel the righteousness of faith. (Rom. iii. 21.) Fifthly, the law revealeth sin, rebuketh us for it, and leaveth us in it; but the Gospel doth reveal unto us the remission of sins, and freeth us from the punishment belonging thereunto. Sixthly, the law is the ministry of wrath, condemnation, and death; the Gospel is the ministry of grace, justification, and life. Seventhly, the law was grounded on man's own righteousness, requiring of every man in his own person perfect obedience, (Deut. xxvii. 26.) and in default for satisfaction everlasting punishment; (Ezek. xviii. 24. Gal. iii. 10, 12.) but the Gospel is grounded on the

The differences between the covenant of works, and the covenant of grace.

Digitized by Google

righteousness of Christ, admitting payment and performance by another in behalf of so many as receive it. (Gal. iii. 13, 14.) And thus this covenant abolisheth not, but is the accomplishment and establishment of the former; (Rom. iii. 31; x. 4.) and they agree in this, that they be both of God, and declare one kind of righteousness, though they differ in offering it unto us. That one kind of righteousness is the perfect love of God and of our neighbour. Whence it followeth that the severe law pronounceth all the faithful righteous; forasmuch as they have in Christ all that the law doth ask. And though they are transgressors in themselves, they are yet righteous in Christ; and in their inward man they love righteousness and hate sin.

Wherein they agree.

Of Jesus the Mediator of this covenant. The foundation of it.

We are to consider in the covenant of grace the condition, 1. Of the Mediator, 2. and then of the rest of mankind. In the former consisteth the foundation of this covenant; the performance whereof dependeth on Christ Jesus, (Acts x. 43; iii. 24. Rom. i. 3, 4.) To the latter belongeth the application thereof for salvation, unto all that will receive it. (2 Cor. v. 20. Matt. vi. 33.) The Mediator was given, 1. If we regard God's *decree*, from all eternity, (Eph. i. 4.) 2. If the *virtue* and efficacy of his mediation,—as soon as need was, even from the beginning of the world. (Rev. xiii. 8.) 3. If his *manifestation* in the flesh,—in fulness of time, (Gal. iv. 4. 1 Tim. ii. 6.) from whence we reckon now, (1840) years. This Mediator between God and man, is Jesus, (Luke ii. 11. Matt. i. 21. 1 Tim. ii. 5.) the Son of the Virgin Mary, the promised Messiah, or Christ; whom the Fathers expected, the prophets foretold, (John i. 45; viii. 56.) Whose life, death, resurrection, and ascension, the Evangelists describe: (John i. 1. Acts i. 1.) whose word preached unto this day subdueth the world: (1 Tim. iii. 16. 2 Cor. x. 4, 5.) finally, whom we look for from heaven to be the judge of quick and dead. (Acts x. 42.)

The Scriptures teach us touching Christ our Mediator, two things, first his Person, (John i. 14.) secondly, his Office. (Isa. lxi. 1, 2. Luke iv. 18.) In respect of the former, he is the second person in the Godhead, made man; (John i. 14.) and we have to consider herein, First, the distinction of the two natures. Secondly, the hypostatical or personal union of both in one Immanuel. Those two natures thus wonderfully united

Digitized by Google

in one person, are, First, his divine nature or Godhead, which maketh the person. Secondly, his human nature or manhood; which subsisteth and hath his existence in the person of the Godhead; and so we believe our Saviour to be both the *Son of God* and the *Son of Man*, (Gal. iv. 4. Luke i. 31, 32. Rom. i. 3, 4; ix. 5. 1 Tim. iii. 16. Matt. xxvi. 24.) Touching his Godhead we believe that he is the only-begotten Son of the most high and eternal God his Father: his word, wisdom, character, and image; begotten of his substance before all worlds, God of God, light of light, very God of very God: begotten, not made: finally, God, coessential, coeternal, and coequal with the Father, and the Holy Ghost. We call him the only-begotten Son of God, because he is the alone Son of God by nature, even the *only begotten of the Father, full of grace and truth*, (John i. 14; iii. 18.) For though some, be the sons of God by creation, as Adam was, and the angels; (Job i. 6.) others by adoption and regeneration, as the saints; and the man Christ Jesus in another respect, namely, by hypostatical union; yet none is his son by natural generation, but the same Christ Jesus; and that in regard of his Godhead, not of his manhood; according to the Apostle, who saith, that he is* *without father*, according to his manhood, and *without mother*, according to his Godhead. (Heb. vii. 3.)

Of the divine nature of Christ.

He is the natural Son of God only in regard of the eternal generation; otherwise there should be two sons, one of the Father, and another of the Holy Ghost; but he is therefore called the Son of the Highest, (Luke i. 35.) for that none could be so conceived by the Holy Ghost, but he that is the natural Son of God. And by the words, *conceived by the Holy Ghost*, we mean, that the Holy Ghost by his incomprehensible power wrought his conception supernaturally, which fathers do naturally in the begetting of their children. He is also called the Word, (John i. 1.) as for other reasons declared in the doctrine of the Trinity, so also because He is he whom the Father promised to Adam, Abraham, and all the holy Patriarchs, to make his promises of salvation sure unto them; as a man that hath one's word, thinketh himself sure of the matter that is promised.

* Sine patre dicitur secundùm carnem, sine matre dicitur secundùm Deum. Hieron. in Ps. 109. -Ed.

Digitized by Google

And the Word is said to have been in the beginning, not because he then began to be; but that then he was, and therefore is from all eternity. And forasmuch as he is the wisdom of God, (1 Cor. i. 24.) we gather that our Saviour is from everlasting as well as his Father: for it were an horrible thing to think that there were a time when God wanted wisdom. He is also called the character or image of his Father, (Heb. i. 3.) because God by him hath made himself manifest to the world in the creation, and especially in the redemption of it; whence we learn that whosoever seeketh to come to the knowledge of God, must come to it by Christ. The godhead of Christ is proved, not only by abundant testimonies of Scripture, (Isa. vii. 14; ix. 6; xxv. 9. John i. 1; xx. 28. Rom ix. 5. 1 John v. 20.) but also by his miracles, especially in raising of himself from death, (Rom. i. 4.) together with the continuance and conquest of the Gospel, (Acts v. 39.) and that not by carnal power or policy, but only by the power of his Spirit, (Zech. iv. 6.) and patient suffering of his saints. (Rev. xii. 11.) And it was requisite that our Saviour should be God, because, first, none can satisfy for sin, nor be a Saviour of souls, but God alone. (Psalm xlix. 7. 1 Thess. i. 10.) For no creature, though never so good, is worthy to redeem another man's sin, which deserveth everlasting punishment. 2. The satisfaction for our sins must be infinitely meritorious, otherwise it cannot satisfy the infinite wrath of God that was offended; therefore that the work of our Redemption might be such, it was necessary our Saviour should be God, to the end his obedience and sufferings might be of an infinite price and worth. (Acts xx. 28. Heb. ix. 14.) 3. No finite creature was able to abide and overcome the infinite wrath of God, and the sufferings due unto us for our sins. Therefore must our Saviour be God, that he might abide the burthen of God's wrath, in his flesh, sustaining and upholding the man-hood by his divine power; and so might get again, and restore to us, the righteousness and life which we have lost. 4. Our Saviour must vanquish all the enemies of our salvation, and overcome Satan, hell, death, and damnation; which no creature could ever do. (Rom. i. 4. Heb. ii. 14.) 5. He must also give efficacy to his satisfaction, raising us up from the death of sin, and putting us in possession of eternal life. 6. He must give us his Spirit, and by it seal

Why it was requisite that Christ should be God.

Digitized by Google

these graces to our souls, and renew our corrupt nature; which only God can do. And the comfort we have by knowing that Christ is God, is, that hereby we are sure that he is able to save, by reconciling us to the Father; and by knowing that he is the Son; that uniting us unto himself, he may make us children unto his heavenly Father. (Heb. ii. 10.)

Of the human nature of Christ.

Being God before all worlds, he became man by taking unto himself a true body and a reasonable soul; being conceived in time by the Holy Ghost, and born of the Virgin Mary, (Heb. i. 6. John i. 14. Matt. i. 18—20. Luke i. 31, 32; ii. 7.) and so becoming very man, like unto us in all things, even in our infirmities, *sin only excepted.* (Heb. v. 7.) In which respect he hath the name of the *Son of man* given unto him, (Matt. xxvi. 24.) because he was of the nature of man according to the flesh; and the Son of David, (Matt. ix. 27.) because he sprang of lineage and stock of David. It appeareth that he was true man, not only from manifold predictions and clear testimonies of Scripture, (Gen. iii. 15. Heb. ii. 17. 1 Tim. ii. 5.) but especially by his partaking of human infirmities; his conception, birth, life, and death. (1 Pet. iii. 18. John iv. 6, 7. Luke i. 31; ii. 7. Heb. ii. 9, 14, 15.) It appeareth by his conception; because according to the flesh he was made of a woman, and formed of her only substance (she continuing still a pure Virgin) by the power of the Most High, (Rom. i. 3. Gal. iv. 4. Luke i. 34, 35.) and he is said *to be born,* (Matt. ii. 1.) to assure us of his true humanity, even by his infancy and infirmity. (Luke ii. 7.) Further, he was born of a Virgin, (Luke i. 27.) that he might be holy and without sin; the natural course of original corruption being prevented, because he came not by natural propagation. Whence we learn that God is faithful as well as merciful; ever making good his word by his work in due season. (Luke i. 20, 45. Acts iii. 18, 24.) Further, there is mention of the Virgin by her name Mary (Luke i. 27.) with far more certainty of his birth and lineage, (Matt. i. 16. Heb. vii. 14. 2 Tim. ii. 8.) as also to acquaint us with his great humility in so great poverty, (Luke ii. 24. compared with Lev. xii. 8.) And we gather from hence the marvellous grace of Christ, *who, being rich, for our sakes became poor, that we through his poverty might be made rich.* (2 Cor. viii. 9.) Again; he was made of the seed of

Digitized by Google

David, and was a plant of the root of Jesse; for he took human nature of the Virgin, and so *the Word was made flesh,* which is here taken, according to the use of Scripture, for the whole man, both body and soul; otherwise our Saviour should not have been a perfect man, and our souls must have perished everlastingly, except his soul had satisfied for them. Not that the godhead was turned into flesh, (seeing it is said he was made flesh,) any more than he was turned into sin or into a curse, because it is said, *He was made sin, and made a curse for us.* (2 Cor. v. 21. Gal. iii. 13.) Neither was it mingled with the manhood; for then he should be neither God nor man. For 1. things mingled together cannot retain the name of one of the simples, as honey and oil being mingled together, cannot be called honey, or oil. 2. The properties of the godhead cannot agree to the properties of the manhood, nor the properties of the manhood to the godhead; for as the godhead cannot thirst, no more can the manhood be in all or many places at once. Therefore the godhead was neither turned nor transfused into the manhood, but both the *divine* nature keepeth entire all his essential properties to itself; so that the humanity is neither omnipotent, omniscient, omnipresent, &c. and the *human* keepeth also his properties and actions; though oft that which is proper to the one nature is spoken of the person denominated from the other; (which is by reason of the union of both natures into one person. And though the glory of the godhead was more plentifully communicated with the manhood after his resurrection, it did not then swallow up the truth thereof, as a whole sea one drop of oil, for these two natures continued still distinct in substance, properties, and actions, and still remained one and the same Christ. Once more, our Lord did not take upon him the nature of angels; (Heb. ii. 16.) because he had no purpose to save angels, for that they had committed the sin against the Holy Ghost, falling maliciously into rebellion against God without temptation. And even the elect angels are not any way benefited by the human nature of Christ, for that only reacheth to sinful mankind; for if he had meant to have benefited angels by taking another nature, he would have taken their nature upon him. And whereas it is said (Col. i. 20.) that he reconciled things in heaven: that is to be understood of the saints then in heaven,

Digitized by Google

and not any way of the angels; although by the second person of the Trinity the angels were elected, and are by him confirmed, so that they shall stand for evermore.

Why it was requisite that Christ should be man.

Again, it was not sufficient that our Mediator was God; it was further requisite that he should be man also; because, 1. Our Saviour must suffer and die for our sins, which the godhead could not do. 2. Our Saviour also must perform obedience to the law, which in his godhead he could not do. 3. He must be man, of kin to our nature offending; that he might satisfy the justice of God in the same nature wherein it was offended. (Rom. viii. 3. 1 Cor. xv. 21. Heb. ii. 14—16.) For the righteousness of God did require, that the same nature which had committed the sin, should also pay and make amends for sin; and consequently that only nature should be punished which did offend in Adam. Man, therefore, having sinned, it was requisite for the appeasing of God's wrath, that man himself should die for sin; the man Christ Jesus offering himself a sacrifice of a sweet smelling savour unto God for us. (1 Tim. ii. 5. Heb. ii. 9, 10; xiv. 15. Rom. v. 12, 15. Eph. v. 2.) 4. It is for our comfort, that thereby we might have free access to the throne of grace, and might find help in our necessities; having such an high priest as was in all things tempted like unto our selves, and was acquainted with our infirmities in his own person. (Heb. iv. 15, 16; v. 2.) 5. As we must be saved, so likewise must we be sanctified by one of our own nature; that as in the first Adam there was a spring of human nature corrupted, derived unto us by natural generation: so in the second Adam there might be a fountain of the same nature restored, which might be derived unto us by spiritual regeneration. Wherefore by this, that Christ is man, we are assured that he is fit to suffer the punishment of my sin; and being man himself is also meet to be more pitiful and merciful unto men. And by this, that he is both God and man, we are most certainly assured that he is able most fully to finish the work of our salvation; seeing that as he is man, he is meet to suffer for sin; as he is God, he is able to bear the punishment of sin, and to overcome the suffering; being by the one *fit*, and by the other *able*, to discharge the office of a Mediator. Man's nature can suffer death, but not overcome it; the divine nature cannot suffer, but can overcome

Digitized by Google

all things; our Mediator therefore being partaker of both natures, is by the one made fit to suffer, by the other able to overcome whatsoever was to be laid upon him for the making of our peace. Not that these natures are separated, for though they be still distinguished (as hath been said) in substance, properties, and actions, yet were they inseparably joined together in the first moment the holy Virgin conceived, and made not two, but one person of a Mediator. (2 Cor. xiii. 4. 1 Pet. iii. 18. 1 Cor. xv. 27, 28.) The holy Ghost sanctifying the seed of the woman (which otherwise could not be joined to the godhead) and uniting two natures in one person; God and man in one Christ; (Luke i. 35, 42. Rom. ix. 5. 1 Tim. ii. 5. John i. 14.) a mystery that no angel, much less man, is able to comprehend. And this, because the manhood of our Saviour Christ is personally united unto the godhead; whereas the angels of much greater glory than men, are not able to abide the presence of God. (Isa. vi. 2.)

Of the union of the two natures of Christ

And this union of the body and soul with the godhead, was effected by a divine and miraculous assuming of the human nature, (which before had no subsistence in itself,) to have his being and subsistence in the divine; leaving of it one natural personship, which otherwise in ordinary men maketh a perfect person. For otherwise there should be two persons and two sons, one of the holy Virgin Mary, and another of God, which were most prejudicial to our salvation. The personal union then of the two natures in Christ, is the assuming of the human nature, (having no subsistency in itself) into the person of the Son of God, (John i. 14. Heb. ii. 16.) and in that person uniting it to the godhead, so making one Christ *God and man.* (Matt. i. 23.) Thus as we see one tree may be set into another, and it groweth in the stock thereof, and becometh one and the same tree, though there be two natures or kind of fruit still remaining, so in the Son of God made man, though there be two natures, yet both being united into one person there is but one Son of God and one Christ.

The cause that the person of the Son of God did not join itself to a perfect person of man, was, 1. Because that then there would not be a personal union of both to make but one perfect mediator. 2. Then there should be four persons in the Trinity. 3. The works of each of the natures could not be

Digitized by Google

counted the works of the whole person; whereas now by this union of both natures in one person, the obedience of Christ performed in the manhood, is become of infinite merit, as being the obedience of God: and thereupon (Acts xx. 28.) God is said to have purchased his church *with his own blood.* Whence we gather that his name is Wonderful, (Isa. ix. 6.) and his sacrifice most effectual, offering himself without spot unto God for us, (Heb. ix. 14, 26.) And we have thus farther fruit by this conjunction, that whereas God hath no shape comprehensible either to the eye of the body or of the soul; and the mind of man cannot rest but in a representation of something that his mind and understanding can in some sort reach unto; considering God in the second person in the Trinity, which hath taken our nature, whereby God is after a sort revealed in the flesh, he hath whereupon to stay his mind. And the Jews, also, before his coming, might propose to themselves the second person that should take our nature, and the same also that had appeared sundry times in the shape of a man. (Gen. xviii. 1, 2; xix. 1, 2.) Albeit our privilege is greater than theirs, as they that behold him as he is; whereas they did only behold as he should be.

Digitized by Google

CHAPTER XIII.

OF CHRIST'S OFFICE OF MEDIATION, AND CALLING THEREUNTO.

Of Christ's office of mediatorship.

HITHERTO of the person of Christ; we now come to his office, namely, to be a mediator betwixt God and man; and so to discharge all that is requisite for the reconciling of us unto God, and the working of our salvation, (1 Tim. ii. 5. Heb. ix. 15. John xiv. 6,) whence also he is called an intercessor and an advocate; because he prayeth for us to the Father, and pleadeth our cause before his judgment-seat. Now he that should undertake this mediation, must be one which is in very deed a man, (Heb. ii. 14, 15.) and perfectly righteous without exception, (1 John iii. 5.) and more mighty than all creatures; that is, he which also is the very true God. (Acts xx. 28.) For no bare man can be mediator between God and man; even as *if one man sin against another, the judge shall judge him; but if a man sin against the Lord, who shall intreat for him?* So that there is no other mediator to be acknowledged besides our Lord Jesus Christ; because, 1. There is but *one God, and one mediator between God and man,* (1 Tim. ii. 5.) 2. He only is fit, as he only that partaketh both the natures of God and man, which is necessary for him that should come between both. 3. That is declared by the types of Moses, who alone was in the mountain, of Aaron or the High Priest, who only might enter into the holy place of holy places. 4. The same appeareth by the similitudes wherewith he is set forth. (John x. 9.) *I am the door, by me if any man enter in, he shall be saved,* &c. and (John xiv. 6.) *I am the way, no man cometh to the Father but by me.* 5. He alone hath found sufficient salvation for all those that come unto him. (Heb. vii. 25. John x. 28.) And when this office is sometimes given to Moses and unto others, (as Gal. iii. 19. Deut. v. 3,) it is to be understood, that they are only ministers of

Digitized by Google

the word, not authors of the work of reconciliation, (2 Cor. v. 19.) and there is no need of any other mediator for us unto Christ, for he is the next of kin, (Job xix. 25.) most merciful, most faithful, (Heb. ii. 17.) and able perfectly to save all those that come to God through him. Further, our Saviour is graced by God and commended unto us in his office of mediation. First, in that he came not to it but being called of God his Father in a special sort. (Isa. xlii. 1, 2, &c. Heb. v. 4, 5.) Secondly, in that being called, he discharged it most faithfully; in which respect he is compared to Moses, faithful in all the house of God; and preferred before him as the master before the servant. (Heb. iii. 2—6.) The use we are to make of his calling by God, is, that, 1. Hereby we learn that none should presume to take a charge in God's church without a calling, since he did it not. (Heb. v. 4, 5.) 2. There ariseth hereby great comfort unto us, in that he thrust not himself in, but came in by the will of God and his appointment. For hereby we are more assured of the good will of God to save us, seeing he hath called his Son unto it; and that he will accept of all that he shall do for us, as that which himself hath ordained. And we learn too, from his faithfulness, that he hath left nothing undone of things that belong to our reconciliation.

Of his names, Jesus, Christ.

The names given him in regard of his office of mediation, are the name of Jesus and of Christ, (Luke ii. 21, 26. Matt. xvi. 16.) He is called Jesus, that is, a Saviour; because he came to save his people from their sins, (Matt. i. 21.) and there is no other means whereby we may in part or in whole be delivered from them; and the comfort we have by this, is, 1. Even the same which I have said, and the rather, because God from heaven gave him his name, and the church on earth hath subscribed thereunto. 2. That nothing can hurt me, so long as my faith doth not fail me. (Mark ix. 23.) He is also called Christ, that is, *anointed;* because he was anointed of God to be a prophet, priest, and king, for all his people, and so for me, (Isa. lxi. 1—4. Acts iv. 26, 27. Luke iv. 18. Psalm xlv. 7; cx. 1—4. Heb. i. 9; vii. 1.) And he that was thus anointed, is Christ, God and man; though the outward anointing, together with the name of Christ, appertained to all those that represented any part of the office of his mediatorship; namely, to *prophets*, *priests*, and *kings*, which were figures of

him. Christ, however, was not anointed with material oil, as they were, but with all gifts and graces of the Spirit of God needful for a mediator, and that without measure; (Isa. lxi. 1.) whence we learn that all fulness of grace dwelling in Christ, all true Christians shall receive of his fulness, grace for grace, (John i. 14, 16.) He was anointed unto the office of his mediation; by discharging whereof he might be made an all-sufficient Saviour, and being to be a mediator between God and man, (1 Tim. ii. 5.) the first part of his mediation must be exercised in things concerning God, wherein consisteth his *priestly* office; (Heb. ii. 17; v. 1; vii. 24.) the second in things concerning man, wherein he exerciseth his *prophetical* and *kingly* function. He must be a *priest*, to offer sacrifice for his church, and to reconcile us unto God, (Psalm cx. 4. Heb. iii. 1; iv. 14; v. 5, 6; vii. 3, 17; viii. 2, 3; ix. 11, 14.) otherwise we should never have been justified, nor sanctified, and so not have been at peace with God. And he must be a *prophet*, to teach his church, (Deut. xviii. 15, 18. Acts iii. 22; vii. 37. Luke iv. 18.) otherwise we should never have known God nor the things that belong unto him. (John i. 18.) Further, he must be a *king* or prince, to rule and govern his church, (Psalm cx. 1—3. Luke i. 33.) otherwise we should never have been delivered from the captivity of sin and Satan, nor be put in possession of eternal life.

Digitized by Google

CHAPTER XIV.

OF CHRIST'S PRIESTLY OFFICE; AND THE TWO PARTS THEREOF; SATISFACTION AND INTERCESSION.

Of Christ's priesthood.

THE priesthood of Christ is the first part of his mediation, whereby he worketh the means of salvation in the behalf of mankind, and so appeaseth and reconcileth God to his elect. (Heb. v. 5; vii. 1; iii. 13, 17; xiii. 11, 12.) The doctrine of Christ's priesthood is especially handled in the epistle to the Hebrews, particularly in chap. vii. 13—28. wherein is contained a declaration of his office of priesthood, being compared with the priesthood of Aaron; the apostle shewing, 1. What manner of one he ought to be that hath this office. 2. How he executeth it. The manner of him that shall have this office standeth partly without him, and partly within himself. Without him; as first, that he was chosen of the tribe of Judah, and not of Levi; to shew that he was not successor of Aaron, but rather was to abolish all that ceremonial service and offices. Secondly, that the priests of Levi were appointed by the law of the fleshly commandment; whereas Christ was appointed by the law of the power of life. (Heb. vii. 16.) Thirdly, that he was installed in it by his Father, and appointed by an oath for ever, to be a priest after a new order of Melchisedek. And in that this was confirmed by an oath, it giveth unto us comfortable assurance, that all the parts of his priesthood be performed unto us, and that he paid the ransom for our sins. The word of God was doubtless sufficient for the performance of this promise, without the binding of it with an oath; but the Lord in this promise having to deal with weak man, and *willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath.* (Heb. vi. 17.) And the perpetuity thereof is confirmed, in that it did not proceed by succession, as from Aaron to Eleazar, from Eleazar to Phineas, and so by

Digitized by Google

descent; but is everlasting, always abiding in him; which is another difference of their priestly office. And this profit comes to us by the perpetuity of his priesthood, that he continually maketh intercession for us to God, and of himself alone is able to save us, coming to the Father through him.

So much of the quality of him that is to be priest, which is without him. Of the part that is within him, we note, 1. That in himself he is holy. 2. To others harmless and innocent. 3. Undefiled of others, or of any thing; and to speak in a word, he is separated from sinners. In all which, he differeth from that of Aaron; for they are neither holy in themselves, nor innocent; neither undefiled, but polluting and being polluted by others. The fruit we gather of this his holiness, innocency, and undefiledness, is that he being holy, innocent, undefiled, and so consequently separated from sinners, the same is attributed to the faithful, and these his properties, imputed for theirs; and therefore he freeth them both from original and actual sins; contrary to their doctrine, who say, that he delivereth us from original sin only, and that we must make satisfaction for actual. The difference touching the execution of this office is, 1. That they offered first for themselves, he for the people only; for himself he needeth not. 2. He but once, they many times. 3. He offered himself, they something else than themselves. And the use of this is to prove the absoluteness, perfection, and excellency of this his priesthood.

The popish priesthood overthrown.

The priesthood of the papists may be overthrown by all these arguments, and proved to be a false priesthood, for, 1. They are not of the tribe of Judah, and so cannot succeed our Saviour. 2. They are not confirmed by an oath from God, and therefore not perpetual. 3. They are not (as he was) holy in themselves, but unholy; neither innocent, nor undefiled, but defiling others, and being defiled of them; and not so separated from sinners, but altogether sinful and set in sin. 4. They offer first for themselves, then for the people, likewise many times. 5. They offer sacrifices which are not themselves. 6. They bring a great disgrace to the priesthood of Christ, by preferring themselves to him, as the sacrificer to the sacrifice, whom they say they offer. 7. Christ hath a priesthood that passeth not away.

Digitized by Google

The comfort we have by the priesthood of Christ consists in that hereby we are assured that he is our Mediator, and that we also are made priests. And between parties so disagreeing, the one of finite nature offending, the other of infinite nature offended; the one utterly disabled to do any the least good, (2 Cor. iii. 5.) or satisfy for the least sin, (Job ix. 3.) the other requiring perfect obedience, (Deut. xxvii. 26.) and satisfaction, (Matt. xviii. 34.) there could be no agreement without a mediator, who should work the means of our salvation and reconciliation to God. 1. By making satisfaction for the sin of man. 2. By making intercession. (John xvii. 19, 20. Heb. vii. 24—27.) Therefore Jesus Christ our high Priest became obedient even unto the death, offering up himself a sacrifice once for all, to make a full satisfaction for all our sins, and maketh continual intercession to the Father in our name; whereby the wrath of God is appeased, his justice is satisfied, and we are reconciled.

Of Christ's satisfaction.

His satisfaction to God's justice, which is the first part of his priesthood, stands in his yielding that perfect obedience whereupon dependeth the whole merit of our salvation, (Dan. ix. 24. Eph. ii. 14—16.) and the effect thereof toward us is redemption; (Luke i. 69. Heb. ix. 24, 25.) which is a deliverance of us from sin and the punishment thereof, and a restoring of us to a better life than ever Adam had. (Rom. v. 15—17. 1 Cor. xv. 45.) For our Saviour Christ hath first redeemed us from the power of darkness, (Col. i. 13.) namely, that woeful and cursed estate which we had justly brought upon ourselves by reason of our sins. Secondly, translated us into his own kingdom and glory, (Col. i. 12, 13. 1 Cor. ii. 9.) a far more glorious and excellent estate than ever our first parents had in paradise. And he hath wrought this redemption by having taken our nature upon him, and in the same as a surety in our stead made full satisfaction to God his father, by paying all our debts, and so hath set us free. (Heb. vii. 22, 25.) And the debt that he hath paid for us is twofold; one is that perfect obedience which we owe unto God, in regard of that excellent estate in which we were created, (Deut. xii. 32.) The other is the punishment due unto us for our sins, in transgressing and breaking God's covenants; which is the curse of God and everlasting death. (Deut. xxvii. 26. Rom. vi. 23. Gal. iii. 13. iv. 4, 5. 2 Cor. v. 21.)

Digitized by Google

All which is contained in the law of God, which is the hand-writing between God and us concerning the old covenant. (Col. ii. 14.)

Our Saviour did make satisfaction for this our debt. 1. By performing that perfect obedience which we did owe. 2. By suffering that punishment due unto us for our sins, that so he might put out the hand-writing between God and us, and set us free.

Of Christ's sufferings.

The parts then of Christ's obedience and satisfaction are his sufferings, and his righteousness. (Phil. ii. 5—8. 1 Pet. ii. 24.) For it was requisite that he should, 1. Pay all our debt, and satisfy God's justice (Isa. liii. 5, 6. Job xxxiii. 24.) by a price of infinite value. (1 Tim. ii. 6.) 2. Purchase and merit for us God's favour, (Eph. i. 6.) and kingdom, by a most absolute and perfect obedience. (Rom. v. 19.) By his suffering he was to merit unto us the forgiveness of our sins; and by his fulfilling the law he was to merit unto us righteousness, both which are necessarily required for our justification. And the manhood being joined to the godhead, maketh the passion and righteousness of Christ of infinite merit, and so we are justified by a man that is God. Again, Christ hath made satisfaction for our sins by his suffering, in that he endured most grievous torments, both of body and soul; offering up himself unto God his Father as a sacrifice propitiatory for all our sins. (2 Cor. v. 21.) And he himself was in this oblation the priest or sacrificer; (Heb. v. 5, 6.) and that as he was both God and man. He was also the sacrifice, as he was man, consisting of body and soul; and as he was God, was the altar on which he sacrificed himself. (Heb. ix. 14; xiii. 10. Rev. viii. 3.) He was offered once only (Heb. ix. 28.) unto the shame, pain, torment, and all miseries which are due unto us for our sins; he suffering whatsoever we should have suffered, and by those grievous sufferings making payment for our sins. (Isa. liii. 3—8. Matt. xxvi. 28.) By his most painful sufferings he hath satisfied for the sins of the whole world * of his elect (Isa. liii. 5. 1 Pet. ii. 24. 1 John ii. 2.) and

* Most of those now called Calvinists would prefer the truly Scriptural statement in the Catechism, wherein the catechumen is taught to say, first, I learn to believe in God the Father, who hath made me and all the world. Secondly, in God the Son, who hath redeemed me and all mankind. Thirdly, in God the Holy Ghost, who sanctifieth me and all the elect people of God.—Ed.

Digitized by Google

appeased the wrath of his Father. So that hereby we receive atonement and reconciliation with God, our sins are taken away, and we are freed from all those punishments of body and soul, which our sins have deserved. (Heb. ix. 26.) And though notwithstanding Christ has borne the punishment of our sins, the godly are yet in this world often afflicted for them with grievous torments both of body and soul, and that for the most part more than the ungodly; the reason is this, that the sufferings of the godly are not by desert any satisfaction for their sins in any part; but being sanctified in the most holy sufferings of Christ, they are medicines against sin; neither is their affliction properly a punishment, but a fatherly correction, and chastisement in the world, that they should not perish with the world; whereas the wicked, the longer they are spared and the less they are punished in this life, their danger is the greater, for God reserveth their punishment for the life to come. Whence we gather that we should not grudge at the prosperity of the wicked, when we are in trouble; for as the sheep and kine are put in full pastures to be prepared to the shambles, so they, the more they receive in this life, the nearer and the heavier is their destruction in the life which is to come. (Jer. xii. 3.)

The more general things which Christ suffered in this life were infirmities in his flesh, indignities from the world, and temptations from the devil. (Matt. iv. 2. John iv. 6, 7: viii. 48, 52. Luke iv. 2.) Hitherto belong those manifold calamities which he did undergo; poverty, hunger, thirst, weariness, reproach, &c. Whence all the calamities and crosses that befal the godly in this life are sanctified and sweetened to them; so that now they are not punishments of sin, but chastisements of a merciful Father. The more special things which he suffered at or upon his death, were the weight of God's wrath, the terrors of death, sorrows of his soul, and torments of his body. (Isa. liii. 4, 10. Matt. xxvi. 37, 38. Luke xxii. 44. Matt. xxvi. 67.) Whence we learn to admire and imitate the love of Christ, who being the Son of God, became a man of sorrows even for the good of his utter enemies. (Eph. v. 2. 1 John iii. 16. Rom. v. 7, 8.) He drank the full cup of God's wrath filled unto him for our sakes; the whole wrath of God due to the sin of man being poured forth upon him. (Matt. xxvi. 27, 28. Luke xxii. 44. John xii. 27.

Christ's sufferings in his soul.

Digitized by Google

Isa. liii. 5.) And therefore in soul he did abide most unspeakable vexations, horrible griefs, painful troubles, fear of mind, feeling as it were the very pangs of hell; into which, both before, and most of all when he hanged upon the cross, he was cast; which caused him before his bodily passion so grievously to complain. The benefit and comfort we receive by this, is that hereby we have our souls everlastingly freed from God's eternal wrath; and herein are comforted, because in all our grievous temptations and assaults we may stay and assure ourselves by this, that Christ hath delivered us from the sorrowful griefs and pains of hell.

Christ's sufferings in his body.

With respect to our Saviour's bodily sufferings, it is said that he suffered under Pontius Pilate, (1 Tim. vi. 13.) for the truth of the story, and fulfilling of his own prophecy, foretelling his suffering under a foreign jurisdiction and authority, (Matt. xx. 19. John xviii. 31, 32.) as likewise to teach us, that he appeared willingly and of his own accord before a mortal judge, of whom he was pronounced innocent, and yet by the same he was condemned. The comfort we have whereof is this, that our Saviour thus suffering, not any whit for his own sins, but wholly for mine and for other men's sins, before an earthly judge, we shall be discharged before the heavenly judgment-seat. His sufferings under Pontius Pilate, consisted chiefly in his being apprehended, accused, arraigned, mocked, scourged, condemned, and crucified. (Matt. xxvi—xxviii.) And here we learn, that he that *knew no sin was made sin for us, that we might be made the righteousness of God in him.* (2 Cor. v. 21. 1 Peter ii. 24.) Moreover, he suffered these things willingly, as he suffered them innocently; for he laid down his life meekly, as the sheep doth his fleece before the shearer, being obedient even unto the death, (1 Peter ii. 22. Isa. liii. 7. Phil. ii. 8. Heb. v. 8.) even unto the most reproachful, painful, and dreadful death, the death of the cross, (Matt. xxvii. 30, 38. Phil. ii. 8.) And he was put unto this death, because it was not a common death, but such a death as was accursed both of God and man; that so he being made a curse for us, he might redeem us from a curse due unto us, (Deut. xxi. 23. Gal. iii. 13.) Whereby we have this comfort, in that we are delivered from the curse which we have deserved by the breach of the law, and shall obtain the blessing due unto

Digitized by Google

him for keeping of the same. Again, it was requisite that our Saviour's soul should be separated from his body, because we were all dead ; so that he might be the death of death for us, (2 Cor. v. 14, 15. Heb. ii. 14. 1 Cor. xv. 54, 55.) For by sin death came into the world, and therefore the justice of God could not have been satisfied for our sins, unless death had been joined with his sufferings ; which, although they were not everlasting, yet in regard of the worthiness of the person who suffered them, were equivalent to everlasting torments ; forasmuch as not a bare man, nor an angel did suffer them, but the eternal Son of God, (though not in his Godhead, but in our nature which he assumed) ; his person, majesty, deity, goodness, justice, righteousness, being every way infinite and eternal, made that which he suffered of no less force and value than eternal torments upon others, yea even upon all the world besides. For even as the death of a prince (being but a man, and a sinful man) is of more reckoning than the death of an army of other men, because he is the prince ; much more shall the death and sufferings of the Son of God, the Prince of all Princes, not finite but every way infinite, and without sin,—much more I say shall that be of more reckoning with his Father, than the suffering of all the world ; and his suffering for a time of more value (for the worthiness of his person) than if all the men in the world had suffered for ever and ever.

Uses of Christ's passion.

1. The consideration of Christ's death and passion may bring us to a sound persuasion and feeling of our sins, because they have deserved so grievous a punishment, as either the death of the Son of God, or hell-fire. 2. Hereby we reap unspeakable comfort, forasmuch as by his stripes we are healed, by his blood washed ; by his sacrifice God is satisfied, and by his death we are saved and redeemed. (1 Peter ii. 24. Rev. i. 5. Heb. x. 10, 12. Rom. v. 8—10.) 3. We learn from hence to die to our sins, and to live henceforth unto him that hath died for us, (Rom. vi. 2, 6. 2 Cor. v. 15.)

Christ's burial.

Our Saviour, after his soul was separated from his body, was buried, (Acts xiii. 29, 30.) and went to Hades, or as we commonly speak, descended into hell, (Acts ii. 31.) It was needful that Christ should be buried, 1. To assure us more fully that he was truly dead, (Matt. xxvii. 59, 66. Acts ii. 29.) 2. That

Digitized by Google

even in the grave, the very fortress of death, he might loose the sorrows and bonds of death, (Acts ii. 24. 1 Cor. xv. 55.)

His descending into hell.

By his descending into hell is meant, not that he went to the place of the damned,* but that he went absolutely unto the estate of the dead,† (Rom. x. 7. Eph. iv. 9.) that is, that departing this life he went in his soul into heaven, (Luke xxiii. 43.) and was in his body under the very power and dominion of death for a season, (Acts ii. 24. Heb. ii. 14. Rom. vi. 9.) By Christ's death, burial, and lying under the power of death, 1. We are comforted, because our sins are fully discharged in his death, and so buried, that they shall never come into remembrance. 2. Our comfort is the more, because by the virtue of his death and burial, sin shall be killed in us and buried, so that henceforth it shall have no power to reign over us. 3. We need not to fear death, seeing that sin, which is the sting of death, is taken away by the death of Christ, and that now death is made unto us an entrance into life.

Christ's righteousness in fulfilling the law.

The other part of Christ's satisfaction is his perfect righteousness, whereby he did that which we were not able to do, and absolutely fulfilled the whole law of God for us, (Psalm xl. 7, 8. Rom. iii. 19; v. 19.) And it was necessary that he should as well fulfil the law, as suffer for us, because as by his sufferings he took away our unrighteousness, and freed us from the punishment due to us for our sins: so by performing for us absolute obedience to the whole law of God, he hath merited our righteousness (making us just and holy in the sight of God) and purchased eternal happiness for us in the life to come, (2 Cor. v. 21. Gal. iv. 4, 5. 1 Cor. i. 30. Rom. viii. 3, 4.) For as

* Bishop Usher in his answer to the Jesuit, de Limbo, et descensu Christi ad inferos, writes thus. 'To speak truth, it is a matter above the reach of the common people to enter into the discussion of the full meaning of this point of the descension into hell; the determination whereof dependeth upon the knowledge of the learned tongues, and other sciences that come not within the compass of their understanding. It having here likewise been further manifested, what different opinions have been entertained by the ancient doctors of the Church, I leave it to be considered by the learned, whether any such controverted matter may fitly be brought in to expound the rule of faith. which being common both to the great and small ones in the Church, must contain such verities only as generally are agreed on by the common consent of all true Christians.' See also Bishop Pearson on the Creed.—Ed.

† Sciendum sanè est quod in Ecclesiæ Romanæ symbolo non habetur additum, *descendit ad inferna*; sed neque in Orientis Ecclesiis habetur hic sermo. Vis tamen verbi eadem videtur esse in eo quod sepultus dicitur.—*Ruffin. in Symb.*—Ed.

Digitized by Google

we are made unrighteous by Adam's sin, so are we made fully and wholly righteous, being justified by a man that is God. The righteousness of our Saviour is two-fold: original and actual. His original righteousness is the perfect integrity and pureness of his human nature, which in himself was without all guile, and the least stain of corruption. (Heb. vii. 26.) For though he was very man, yet the course of natural corruption was prevented, because he was not begotten after the ordinary course by man, but was conceived in the womb of a Virgin without the help of man, by the immediate power and operation of the Holy Ghost, forming him of the only substance of the woman, and perfectly sanctifying that substance in the conception. (Luke i. 34, 35.) So was he born holy, and without sin, whereunto all other men by nature are subject. And it was necessary that Christ should be conceived without sin, 1. Because otherwise the Godhead and manhood could not be joined together. For God can have no communion with sin, much less be united unto it in a personal union. 2. Being our priest, he must be holy, harmless, undefiled, and perfectly just without exception, (Heb. vii. 26. 1 John iii. 5.) For if he had been a sinner himself, he could not have satisfied for the sins of other men, neither could it be, that an unholy thing could make us holy. The fruit then and benefit that we have by his original righteousness, is, that, 1. his pure conception is imputed unto us, and the corruption of our nature covered from God's eyes, while his righteousness as a garment is put upon us. 2. Our original sin is hereby daily diminished, and fretted away, and the contrary holiness increased in us.

Christ's original righteousness.

His actual holiness is that absolute obedience whereby he fulfilled in every act every branch of the law of God; walking in all the commandments, and perfectly performing both in thought, word and deed, whatsoever the law of God did command: and failing in no duties, either in the worship and service of God, or duty towards men; (Matt. iii. 15. Rom. v. 18; iv. 8.) the benefit whereof is that, 1. All our actual sins are covered, while we are clothed by faith with his actual holiness. 2. We are enabled by him daily to die unto sin, and more and more to live unto righteousness of life. Further, we receive an high degree of felicity by the second Adam, more than we lost by the first,

Christ's actual holiness.

Digitized by Google

(Rom. v. 1.) For being by faith incorporated into him, and by communication of his Spirit inseparably knit unto him, we become the children and heirs of God, and fellow-heirs with Christ Jesus, (Gal. iv. 6, 7. 1 Cor. xii. 12, 13. Rom. viii. 9, 10.) who carrieth us as our head unto the highest degree of happiness in the kingdom of heaven, where we shall lead, not a natural life, as Adam did in Paradise, with meat, drink, and sleep, but a spiritual life in an unspeakable manner and glory.

Of the intercession of Christ.

There remaineth yet the second part of Christ's priesthood, namely, his intercession, which is that work whereby he alone doth continually appear before his Father in heaven, to make request for his elect in his own worthiness; making the faithful and all their prayers acceptable unto him by applying the merits of his own perfect satisfaction unto them, and taking away all the pollution that cleaveth to their good works, by the merits of his passion, (Rom. viii. 34. Heb. ix. 24; xii. 24. 1 John ii. 1, 2. 1 Peter ii. 5. Exod. xxviii. 36—38.) His intercession consisteth in five things; 1. In making continual request in our name unto God the Father, by virtue of his own merits. 2. In freeing us from the accusations of our adversaries. 3. In teaching us by his Spirit, to pray, and send up supplications for ourselves and others. 4. In presenting our prayers unto God, and making them acceptable in his sight. 5. In covering our sins from the sight of God by applying unto us the virtue of his mediation. The fruit, then, of his intercession is, that, 1. It doth reconcile us to the Father, for those sins which we do daily commit. 2. Being reconciled in him, we may pray to God with boldness, and call him Father. 3. Through the intercession of our Saviour Christ, our good works are of account before God. And, being sanctified by him, and our persons received into favour, (Eph. i. 6.) we have freedom and boldness to draw near and offer ourselves, souls, and bodies, and all that we have, as a reasonable sacrifice to God the Father. And so we are admitted as a spiritual priesthood (1 Peter ii. 5.) to offer up the sacrifices of our obedience, prayers and thanksgiving; which howsoever imperfect in themselves, (Isa. lxiv. 6.) and deserving rather punishment than reward, (Psalm cxliii. 2. Titus iii. 5.) are yet, with our persons, made acceptable unto God, and have promise of reward, (Matt. x. 41, 42.) by the only merit and intercession of the same our high priest.

Digitized by Google

CHAPTER XV.

OF THE PROPHETICAL AND KINGLY OFFICE OF CHRIST.

Of the prophetical office of Christ.

So much of our Saviour's priestly office, which is exercised in things concerning God: he doth exercise his office in things concerning man, by communicating unto man that grace and redemption which he hath purchased from his Father. (Rom. v. 15, 17, 19. John v. 21: xvii. 2, 6. Luke iv. 18, 19.) And herein he doth exercise both his prophetical and kingly office, (Acts iii. 22, 23. Psalm ii. 6—8.) the former being the office of instructing his church, by revealing unto it the way and means of salvation, and declaring the whole will of his Father unto us. In which respect he was, he is, and ever shall be our prophet, doctor, or apostle. (Isa. lxi. 1—4. Psalm ii. 6, 7. Luke iv. 18. Matt. xvii. 5. xxiii. 8—10. Heb. iii. 1, 2.) He must needs be a prophet, 1. To reveal and deliver unto his people so much of the will of God as is needful for their salvation. 2. To open and expound the same, being delivered. 3. To make them understand and believe the same. 4. To purge his church from errors. 5. To place ministers in his church to teach his people. And whereas we say that he is the only teacher of his church, we mean, 1. That he only knowing the Father as his Son, hath the prerogative to reveal him of himself, and others by him to us. *For no man knoweth the Father but the Son, and he to whom the Son will reveal him.* (Matt. xi. 27.) And 2. that he only is able to cause our hearts to believe and understand the matter he doth teach and reveal. The prophets and apostles then, were his disciples and servants, and spake by his Spirit. (1 Pet. i. 10, 11; iii. 19. Neh. ix. 30. Eph. ii. 17.) And there is this difference between the teaching of Christ, and of the prophets and ministers sent from him, namely, that, 1. Christ taught with another authority than did ever any other minister before, or after him. (Matt. v. 22. &c. vii. 28, 29. Mark i. 22.) 2. By virtue of his prophetical office, he did not only bring an outward sound unto

Digitized by Google

the ear, but wrought (as he did before his coming, and as he doth now by the ministry of his word) an alteration of the mind so far as to the clearing of the understanding. He doth perform his prophetical office two ways, outwardly, and inwardly; the latter by the teaching and operation of his holy Spirit, (John vi. 45. Acts xvi. 14.) and the former by opening the whole will of his Father, and confirming the same with so many signs and wonders. And this he did both in his own person when he was upon the earth, (Heb. ii. 3.) *as a minister of the circumcision,* (Rom. xv. 8.) but with the authority of the law-giver, (Matt. vii. 29.) and by his servants the ministers, (Matt. x. 40. Luke x. 16.) from the beginning of the world to the end thereof. *Before* his incarnation, by the prophets, priests, and Scribes of the Old Testament, (Heb. i. 1. 1 Pet. i. 11, 12; iii. 18, 19. 2 Pet. i. 19—21. Hos. iv. 6. Matt. ii. 5; vi. 17; xxiii. 37.) and *since* to the world's end by his apostles and ministers called and fitted by him for that purpose. (2 Cor. iv. 6; v. 19, 20. Eph. iv. 8—13.) And it doth appear that he hath opened the whole will of his Father unto us, both by his own testimony, (John xv. 15.) *I call you no more servants, because the servant knoweth not what his master doth, but I call you friends, because all which I have heard of my Father, I have made known unto you;* and by the apostle's comparison, (Heb. iii. 3.) preferring him before Moses, though faithful in God's house; namely, 1. As the builder to the house, or one stone of the house. 2. Moses was only a servant in the house, our Saviour Master over the house. 3. Moses was a witness only, and writer of things to be revealed, but our Saviour was the end and finisher of those things. Whence we learn, 1. That it is a foul error in them that think that our Saviour Christ (so faithful) hath not delivered all things pertaining to the necessary instruction and government of the Church; but left them to the traditions and inventions of men. 2. That since our Saviour was so faithful in his office, that he hath concealed nothing that was committed to him to be declared; the ministers of the word should not suppress in silence, for fear or flattery, the things that are necessarily to be delivered, and that are in their times to be revealed. 3. That we should rest abundantly contented with what Christ hath taught, rejecting whatsoever else the boldness of men would put upon us.

Digitized by Google

He did not first begin to be the prophet, doctor, or apostle of his Church when he came into the world, but when he opened first his Father's will unto us by the ministry of his servants the prophets. (1 Pet. i. 10, 11 ; iii. 19. Heb. iii. 7.) And his prophetical office is in substance one and the same now in the time of the Gospel, that it was before and under the law ; but it differeth in the manner and measure of revelation. For the same doctrine was revealed by the ministry of the prophets before the law, by word alone ; after by word written ; and in the time of the Gospel more plainly and fully by the apostles and evangelists. And we have to gather hence, 1. In what estimation we ought to have the books of the Old Testament, since the same Spirit spake then that speaketh now, and the same Christ. 2. We must carry ourselves in the hearing of the word of God, so as not to harden our hearts, (Heb. iii. 8, 15.) forasmuch as the careless and fruitless hearing thereof, hardeneth men to farther judgment. For it is a two-edged sword, to strike to life, or to strike to death; it is either the savour of life to life, or the savour of death to death. (2 Cor. ii. 16.) And the apostle doth press this, (Heb. iii. 8, 10, &c.) 1. By aggravating the refusal of this office of our Saviour against the Israelites ; by the time, forty years ; by the place, the wilderness ; and by the multitude of his benefits. Then he maketh an application thereof, in verses 12, 13, consisting of two parts, namely, 1. A removing from evil. 2. A moving to good.

By the prophetical office of our Saviour, we have this comfort, in that 1. Hereby we are sure that he will lead us into all truth revealed in his word, needful for God's glory, and our salvation. 2. We are in some sort partakers of the office of his prophecy, by the knowledge of his will: for he maketh all his to prophecy in their measure, enabling them to teach themselves and their brethren, by comforting, counselling, and exhorting one another privately to good things, and withdrawing one another from evil, as occasion serveth. (Acts ii. 17, 18.)

Of the kingly office of Christ.

We now come to the kingly office of our Saviour Christ, which is the exercise of that power given him by God over all, (Ps. cx. 1. Ezek. xxxiv. 24.) and the possession of all, (Matt. xxviii. 18. Ps. ii. 8, &c.) for the spiritual government and salvation of his elect, (Is. ix. 7. Luke i. 32, 33.) and for the destruction

Digitized by Google

of his and their enemies. (Ps. xlv. 5.) And Christ must be a king, for these reasons, 1. That he might gather together all his subjects into one body of the Church out of the world. 2. That he might bountifully bestow upon them, and convey unto them all the aforesaid means of salvation; guiding them unto everlasting life by his word and Spirit. 3. That he might appoint laws and statutes, which should direct his people, and bind their consciences to the' obedience of the same. 4. That he might rule and govern them, and keep them in obedience to his laws. 5. That he might appoint officers, and a settled government in his Church, whereby it might be ordered. 6. That he might defend them from the violence and outrage of all their enemies, both corporal and spiritual. 7. That he might bestow many notable privileges and rewards upon them. 8. That he might execute his judgments upon the enemies of his subjects. And he doth shew himself to be a king by all that power which he did manifest as well in vanquishing death and hell, as in gathering the people unto himself which he had formerly ransomed, and in ruling them being gathered; as also in defending of them, and applying of those blessings unto them, which he hath purchased for them. And he did manifest that power, 1. In that being dead and buried, he rose from the grave, quickened his dead body, ascended into heaven, and now sitteth at the right hand of his Father, with full power and glory in heaven. (Eph. iv. 8.) 2. In governing of his Church in this world, (1 Cor. xv. 25—28.) continually inspiring and directing his servants by the divine power of his Holy Spirit, according to his holy word. (Is. ix. 7; xxx. 21.) 3. By his last judgment in the world to come. (Matt. xxv. 31—33.)

Again, Christ Jesus is also called *our Lord*, because he is the Lord of glory and life that hath bought us, our head that must govern us, and our sovereign that subdues all our enemies unto us. (Acts iii. 15. 1 Cor. ii. 8. 1 Pet. i. 19. Eph. i. 22. Josh. v. 14, 15. Heb. ii. 10, 14, 15.) And he hath bought us not with gold or silver, but with his precious blood he hath purchased us to be a peculiar people to himself. (1 Pet. i. 18.) Whence we have this comfort, that seeing he hath paid such a price for us, he will not suffer us to perish. We learn also, seeing Christ is our head to reign over us, to obey his commandments, and

Digitized by Google

bear his rebukes and chastisements. (Luke vi. 46. John xiv. 15. Col. iii. 23, 24.) The doctrine of Christ's kingdom is specially laid down in Isaiah ix. 6, 7. *For unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end,* and he shall sit *upon the throne of David, and upon his kingdom, to order it, and to establish it, with judgment, and with justice, from henceforth even for ever. The zeal of the Lord of hosts will perform this.* We are here taught concerning Christ's kingdom, the benefit that we receive by it, and the cause of it. The former is set forth by declaration, first, of his person, that he is a *child born*; namely, God made man, whereof hath been spoken; secondly, of his properties, with the effects of the same. And they are first generally set forth by comparison of the dissimilarity between his kingdom and the government of worldly potentates; namely, that whereas other kings execute matters by their lieutenants and deputies armed with their authority; in our Saviour's kingdom although there be used instruments, yet do they accomplish his will and purpose, not only by his authority, but also by his strength and virtue.

And hence we note, that the Man of Sin (or the pope of Rome) is not the ministerial head of the Church, which is Christ's kingdom; since he is himself present, yea, and that most notably, by his Spirit; and more to the advantage of his Church, than when he was bodily present. (John xvi. 7.) His properties are set forth more particularly in that, First, he should be called Wonderful; not that it should be his proper name, which was only Jesus: but that he should be as renownedly known to be Wonderful, as men are known by their names. And he is so, partly in his person, as is before said; and partly in his works, namely, First, in the creation of the world; Secondly, in the preservation, and especially in the redemption of it. It is then shewed more particularly wherein he is wonderful, and first that he is wonderful in counsel, and the Counsellor. Wherein is to be observed, that, 1. In the government of a kingdom, counsel and wisdom are the chief; as that which is preferred to strength, (Isai. ix. 15. 2 Sam. xx. 16. Eccl. vii. 19; ix. 16.

Digitized by Google

Prov. xxi. 22; xxiv. 5.) and therefore, that we may assure ourselves; that in the kingdom of Christ all things are done wisely, nothing rashly; in which respect he is said to have a long garment and a white head. (Rev. i. 13, 19.) 2. A great comfort for the children of God, that our Saviour Christ is our Counsellor, who giveth all sound advice. 3. That when we are in any perplexity and know not which way to turn, yet we may come to our Saviour Christ, who is given unto us for a counsellor, by our humble supplications and prayers to him. And we may receive advice from him by the doctrine of God drawn out of his holy word, which is therefore termed the *man of our counsel*, (Ps. cxix. 24, margin.) The next property is, that he is wonderful in might, and the strong God, having all sound strength; whereby we are to learn, 1. That as he is wise and doth all things pertaining to the good of his Church, so he is of power to execute all that he adviseth wisely. 2. That as there is in us no advice of ourselves, so there is in us no sound strength to keep us from any evil, but that as he giveth good advice to his, so doth he with his own power perform and effect it. (Phil. ii. 13.) And therefore although we be as the vine, of all other trees the weakest, or as the sheep, of all other beasts the simplest; yet we have for our vine a gardener, and for our shepherd Christ Jesus the mighty God. 3. That we should take heed how we depart from his obedience; for he will do what he listeth. For if to obey be a good means to help us into the favour of our earthly princes, it will much more help us in the favour of the King of kings. Two other properties follow, which are, as it were, the branches and effects of the former. 1. That he is the Father of eternities. 2. The Prince of peace. By the first is signified that he is the author of eternity, and that where other kingdoms alter, his is everlasting; (Dan. ii. 44.) whereof we gather first, that the kingdom of our Saviour Christ being perpetual, he dasheth and crusheth in pieces all other mighty monarchies and regiments that shall rise up against him; and therefore, that his Church and subjects generally, and every particular member, need not to fear any power whatsoever. Secondly, that whatsoever we have by nature or industry, is momentary, like unto the grass that fadeth away; and whatsoever durable thing we have, we have it from Christ. The second

Digitized by Google

property, arising out of the former, is that he is the *Prince of peace;* that is, the procurer, cause and ground of peace, that causeth his subjects to continue in peace and quietness. And this peace is spiritual, (Rom. v. 1. Eph. ii. 14—17.) 1. When we have peace with God. 2. When we have peace in our consciences. 3. When there is peace between men and men; which ariseth out of both the former. This peace should be established upon the throne of David: that is, in the Church of God; and the cause of all this is the love and zeal of God, breaking through all lets; either inward, from ourselves and our own sins; or outward, from the enmity of the devil and the world. (Isai. ix. 7.) By the kingly office of our Saviour Christ, all the treasures brought in by his priestly and prophetical office, are dealt to us continually. For, from it all the means of applying and making effectual unto us Christ and all his benefits do come; yea, without it all the actions of his other offices are to us void, fruitless, and of none effect. Whereby we are assured, that by his kingly power we shall finally overcome the flesh, the world, the devil, death, and hell.

Further, this blessed King will communicate the means of salvation to many, and they are sufficient to save all mankind; but all shall not be saved thereby, because by faith they will not receive them, (Matt. xx. 16. John i. 11. 1 John ii. 2.) The faithful are in some sort also made partakers of this honour of his kingdom, for they are made kings to rule and subdue their stirring and rebellious affections, and to tread Satan under their feet. (Rom. vi. 12; xvi. 20. Rev. i. 6; v. 10.)

Having spoken of the two natures, and three offices of our Saviour, we observe now that Christ, God and man, did perform this three-fold office, in a two-fold estate: 1. Of abasement and humiliation. (Phil. ii. 7, 8.) 2. Of advancement and exaltation. (Phil. ii. 9. Col. ii. 15. Eph. i. 20, 21.) In the former he abased himself by his sufferings for sin; whereof we have heard largely in the declaration of his priesthood; in the latter he obtained a most glorious victory, and triumphed over sin, thereby fulfilling his priesthood, and making way to his kingdom. His estate of humiliation was the base condition of a servant, whereto he humbled himself from his conception to his cross, and so until the time of his resurrection. (Phil. ii. 7, 8.)

Of Christ's humiliation.

Digitized by Google

And it consisted in his conception, gestation, and birth; and in his life diversely; as in his poverty, hunger, thirst, weariness, and other humiliations even unto death, of which heretofore hath been spoken. And we learn from this, that Christ first suffered many things before he could enter into his glory; (Luke xxiv. 26, 46.) that the way to reign with Christ, is first to suffer with him; and such as bear the *cross* constantly, shall wear the *crown* eternally. (Rom. viii. 17, 18. 2 Tim. ii. 12; iv. 8. James i. 12.) His estate of exaltation is his glorious condition, (Phil. ii. 9. Heb. ii. 9.) beginning at the instant of his resurrection, (Acts ii. 24, 31, 36.) and comprehending his ascension, (Eph. iv. 8. Acts ii. 34. Heb. ix. 24, 25.) sitting at the right hand of God his Father, (Ps. cx. 1, 2, 5, 6. Mark xvi. 9. 1 Pet. iii. 22.) and the second coming in glory to judge the world. (Matt. xxv. 31.) The first degree of this estate is, his glorious resurrection; for after he had in his manhood suffered for us, he did in the third day rise again by his own power from the dead. (Eph. i. 19. Luke xxiv. 7. 1 Cor. xv. 4.) And it was needful that Christ being dead should rise again, both for his own glory and our good; (Acts ii. 24. 1 Cor. xv. 21, 22.) For his glory, in that being formerly abased as a servant, and crucified as a sinner, he might thus be declared to be the Son of God, and exalted to be a Prince and a Saviour: (Phil. ii. 7. Luke xxiii. 33. Isai. liii. 12. Rom. i. 4. Acts v. 30, 31.) and for our good, in that having paid the price of our redemption by his death, we might have good assurance of our full justification by his life. (1 Pet. i. 19. Acts xx. 28. Rom. iv. 25. 1 Cor. xv. 17.) This special comfort ariseth from this, that the Lord of life is risen from death, in that 1. It assureth me that his righteousness shall be imputed unto me for my perfect justification; that he that had the power of death is destroyed, (Heb. ii. 14.) his works dissolved, (1 John iii. 8.) and that all our misery is swallowed up in Christ's victory. (1 Cor. xv. 54.) 2. It comforteth me, because it doth from day to day raise me up to righteousness and newness of life in this present world. 3. It ministereth unto me a comfortable hope, that I shall rise again in the last day from bodily death.

Of Christ's exaltation.

Of the resurrection of Christ.

The fruits that we are to shew from the virtue of his resurrection are, that we are to stand up from the dead; to awake to

Digitized by Google

righteousness; to live unto God; and dying in him or for him, to look for life again from him. (Eph. v. 14. 1 Cor. xv. 22, 34.) Rom. vi. 4, 11. Phil. iii. 20. 1 Thess. iv. 14. Col. iii. 4.) Further, Christ is said to raise himself, to let us know that as he had power to lay down his life, so he had also to take it up again. (John x. 18.) Whence we gather, that being Lord both of quick and dead, he can and will both quicken our souls here to the life of grace, and raise our bodies hereafter to the life of glory. (Rom. xiv. 9. John v. 21. Phil. iii. 21.) He arose the third day, because the bonds of death could no longer hold him; this being the time that he had appointed, and the day that best served for his glorious resurrection; (Acts ii. 24. Matt. xx. 17; xii. 40.) and he did not rise before the third day, lest rising so presently upon his death, his enemies might take occasion of cavil, that he was not dead. (Matt. xxvii. 63, 64; xxviii. 13, 14.) He would not put it off until the fourth day, lest the faith of his disciples should have been weakened, and their hearts too much cast down and discouraged; (Matt. xxviii. 1. Luke xxiv. 21.) whence we gather that as the Lord setteth down the term of our durance, so doth he choose the fittest time of our deliverance. (Rev. ii. 10. Matt. xii. 40. Dan. ii. 35. Hosea vi. 2.)

Of Christ's ascension.

The second degree of his exaltation is his ascension, (Mark xvi. 19. Eph. iv. 8, 9.) For we believe that Christ in his human nature (the Apostles looking on) ascended into heaven. And the assurance we have of Christ's ascension is derived from the evidence of the word, the testimony of heavenly angels and holy men. (Luke xxiv. 51. Acts i. 9.) He did ascend into heaven, because he had finished his Father's work on earth, (John xvii. 3—5.) and that being exalted in our nature, he might consecrate a way, prepare a place, (John xiv. 2, 3.) and appear in the presence of God to make intercession for us. (Heb. ix. 24.) The benefits he did bestow upon his Church at his ascension, were, that he triumphed over his enemies, gave gifts to his friends; and taking with him a pledge of our flesh, he sent and left with us the earnest of his Spirit. (Eph. iv. 8. Heb. x. 12, 20. 2 Cor. v. 5. Acts ii. 33.) And this comfort doth hence arise to God's children, 1. That our head being gone before, we his members shall follow after; Christ having prepared a place for us in heaven, which now we feel by faith, and

Digitized by Google

hereafter shall fully enjoy. (Eph. i. 22, 23. 1 Cor. xv. 49. John xiv. 3; xvii. 24.) 2. That having such a friend in heaven, we need not fear any foes on earth, nor fiends in hell. (Heb. vii. 25. Phil. i. 28. Rom. xvi. 20. Acts xx. 24. Rev. ii. 10.) And the fruits we are to shew in our lives from the virtue of his ascension in our hearts, are 1, To have our conversation in heaven whilst we be on earth; placing our hearts where our head is. (Col. iii. 1, 2. Phil. i. 23; iii. 20.) 2. To look for the presence of Christ by faith, not by sight; in spiritual, not in carnal things. (Matt. xxviii. 20. 2 Cor. v. 7. John vi. 63.)

Of the third degree of Christ's exaltation. His sitting at the right hand of God.

The third degree of his exaltation is, that he sitteth at the right hand of God, the Father Almighty, (Mark xvi. 19. Eph. i. 20—22.) by which is meant that Christ in our nature is worthily advanced by the Father to the height of all majesty, dominion, and glory; having authority to rule all things in heaven and in earth, (Eph. iv. 10. Heb. i. 3. Matt. xxviii. 18.) which appeareth in that he is hereby exalted to be the king of saints, (Rev. xv. 3.) the judge of sinners, (Acts xvii. 31.) the prince of our salvation, (Acts v. 31.) and the high priest of our profession, (Heb. viii. 1.) Whence this comfort ariseth to all true believers, that 1. As our king he will govern us, (Heb. i. 8, 9. Luke i. 33.) and that from him we shall receive all things needful for us under his gracious government. 2. As our judge he will avenge us, (Rev. vi. 10; xvi. 5, 6.) and as our prince defend us, subduing all our enemies by his power, and treading them under our feet. 3. As our priest he will plead our cause and pray for us, (Heb. vii. 25. Rom. viii. 34.) And he is said in the Creed to sit at the right hand of God, the Father Almighty, that we may know he enjoyeth both the favour and power of God in full measure; the Father having committed all judgment to the Son, (Heb. i. 13. Matt. xxviii. 18. John v. 22.) The duties here required, are, that we honour the Son as we do the Father; cast our crowns at his feet, stoop to his sceptre, live by his laws, and so follow him here, that we may sit with him in his throne hereafter, (John v. 23. Rev. iv. 10. Psalm ii. 10. James iv. 12. Rev. iii. 21.) Moreover, Christ doth thus reign for the raising of his friends, and the ruin of his enemies, both by his word and works; (Heb. i. 8. Rom. x. 15, 16.) but he shall more gloriously when he cometh again to judge the quick and the dead, (2 Thess. i. 10.)

Digitized by Google

CHAPTER XVI.

OF THE CALLING OF MEN TO PARTAKE OF THE GRACE OF CHRIST BOTH OUTWARD AND INWARD, AND OF THE CATHOLIC CHURCH THUS CALLED OUT OF THE WORLD, WITH THE MEMBERS AND PROPERTIES THEREOF.

HAVING thus declared that which concerneth the Mediator of the New Testament, we are now to consider in the condition of the rest of mankind which hold by him, these two things: 1. The participation of the grace of Christ, and the benefits of the gospel, and 2. The means which God hath ordained for the offering and effecting of the same. Now, God doth reveal and apply the covenant of grace, not to the world, but to his church called out of the world, (John xiv. 22; xvii. 9. Matt. xi. 25. 1 Cor. ii. 8, &c.) that is, not to the reprobate, appointed from everlasting to be vessels of wrath, but to the elect and chosen, upon whom he intended to shew the riches of his mercy, (Rom. ix. 22, 23.) For howsoever the light is come into the world, yet most men rather love darkness than light, (John iii. 19.) and though the proclamation of grace be general, (1 Tim. ii. 4.) yet most men refuse or neglect God's goodness by reason of the naughtiness of their hearts; neither are any saved but such as God draweth to embrace his mercy, and casteth as it were into a new mould, (John vi. 44.) And most men questionless abide without recovery in the state of sin and death, (1 John v. 19.) because the Lord doth not grant unto them the benefit of redemption, and grace of faith and repentance unto life, but suffereth them to run on in sin deservedly unto condemnation. (Matt. xiii. 15. Acts xiv. 16; xvii. 30.) This he does in a diverse manner; some dying infants, other of riper years: of which last sort some are not called, others called. With respect to those dying infants, being once conceived, they are in the state of death, (Rom. v. 14.) by reason of the sin of Adam im-

Digitized by Google

puted, and of original corruption cleaving to their nature, wherein also dying they perish; as (for instance) the children of heathen parents; for touching the children of Christians we are taught to account them holy, (1 Cor. vii. 14.) With respect to those of riper years uncalled, being naturally possessed with ignorance and vanity, (Eph. iv. 18, 19.) God giveth them up to their own lusts to commit sin without remorse, with greediness, in a reprobate mind, (Rom. i. 26, 28.) until the measure of sin being fulfilled, they are cut off, (Gen. xv. 16. Ps. lxix. 27.) To such as are called he vouchsafeth the outward means of salvation, (Heb. iv. 1, 2. 1 Cor. x. 1, 2, &c.) giving farther to some of them some illumination, (Heb. vi. 4, 5.) and temporary faith, (Acts viii. 13.) some outward holiness and taste of heaven; whom yet he suffereth to fall away, and the means of grace to become a savour of death unto them, (2 Cor. ii. 16.) yea some of these do fall even to the sin unpardonable, (Heb. vi. 6.)

Of the church of Christ.

Having said thus much of those who are not made partakers of the benefit of redemption, we come now to the Church of Christ, which enjoyeth this great benefit, and which is a company of men and women called out of the world to believe and live in Christ: and endued accordingly with spiritual graces for the service of God, (Gal. iii. 26–28. John i. 12; xvii. 14, 16. Eph. ii. 10. 1 Tim. iii. 15. Titus ii. 14.) or rather the whole number of God's elect, which are admitted into fellowship with Christ Jesus, (Eph. i. 1; v. 23. Col. i. 27.) For all these being taken together, are called the church; that is, God's assembly, or congregation; which in the scripture is likened to the spouse of Christ, (Cant. iv. 9. Eph. v. 23, 25.) and which in the Creed we profess to believe under the title of the holy catholic Church,

The Catholic Church.

(Heb. xii. 22, 23. Eph. v. 27) by which we believe that God hath a certain number of his chosen children which he doth call and gather to himself; that Christ hath such a flock selected out of all nations, ages, and conditions of men, (Eph. v. 23. John x. 16. Gal. iii. 28. Rev. vii. 9.) and that we ourselves are of that company, and sheep of that fold. And we say that we believe that there is a catholic church, because that the church of God cannot be always seen with the eyes of man. This church is called holy, because she has washed her robes in the blood of the Lamb; and being sanctified and cleansed with the washing

Digitized by Google

of water by the word, is presented and accepted as holy before God. (Rev. vii. 14. Eph. v. 26, 27. Col. i. 21, 22.) For though the church on earth be in itself sinful, yet in Christ the head it is holy, and in the life to come shall be brought to perfection of holiness. Hence we learn, that if ever we will have the church for our mother, or God for our Father, we must labour to be holy, as he is holy. (Gal. iv. 26. 1 Peter i. 13—17.) By the catholic church is here meant the whole universal company of the elect that ever were, are, or shall be, gathered together in one body, knit together in one faith, under one head Christ Jesus, (Eph. iv. 4—6, 12, 13. Col. ii. 19. Eph. i. 22, 23.) For God in all places, and of all sorts of men, had from the beginning, hath now, and ever will have an holy church, which therefore is called the catholic church, that is, God's whole or universal assembly; because it comprehendeth the whole multitude of all those that have, do, or shall believe unto the world's end. And the whole number of believers and saints by calling make one body, the head whereof is Christ Jesus, (Eph. i. 10, 22, 23. Col. i. 18, 24.) having under him no other vicar. And so the Pope is not the head of the church; for neither property nor office of the head can agree unto him. For the property of the head is to be highest, and therefore there can be but one, even Christ; and the office of the head is, First, to prescribe laws to his church, which should bind men's consciences to the obedience of the same; and of such lawgivers there is but one, (James iv. 12.) Secondly, to convey the powers of life and motion unto all the members, by bestowing spiritual life and grace upon them. For as the natural members take spirit and sense from the head, so the church hath all her spiritual life and feeling from Christ, who alone is able to quicken and give life. Thirdly, to be the Saviour of the body, (Eph. v. 23.) But Christ Jesus only is the Saviour of the church, whom by this title of the head of the church, Paul lifteth up above all angels, archangels, principalities, and powers; and therefore if the Pope were the successor of Peter, yet should he not therefore be the head of the church, which agreeth to no simple creature, in heaven or under heaven.

The property and office of the head of the church.

So much of the head; with respect to the members of this holy catholic church, part are already in heaven triumphant;

Digitized by Google

The triumphant church.

part as yet militant here upon earth. By the church triumphant we understand the blessed company of those that have entered into their Master's joy, (Heb. xii. 23. Rev. vii. 14, 16.) waiting for the fulfilling of the number of their fellow-members, and their own consummation in perfect bliss, (Rev. vi. 9.) And it is called triumphant, because the saints deceased have made an end of their pilgrimage and labours here on earth, and triumph over their enemies, the world, death and damnation. The angels are not of the church triumphant, 1. Because they were never of the church militant; 2. Because they were not redeemed, nor received benefit by the death of Christ; and therefore it is said, that *he took not on him the nature of angels, but the seed of Abraham,* (Heb. ii. 16.) Lastly, the special duty which the church triumphant in heaven doth perform, is praise and thanksgiving to God.

The church militant.

The church militant is the society of those that being scattered through all the corners of the world, are by one faith in Christ conjoined to him, and fight under his banner against their enemies, the world, the flesh, and the devil; continuing in the service and warfare of their Lord, and expecting in due time also to be crowned with victory, and triumph in glory with him, (Rev. i. 9; xii. 11. 2 Tim. iv. 7, 8.) The true members of the church militant on earth are those alone who as living members of the mystical body, (Eph. i. 22, 23. Col. i. 18.) are by the Spirit and faith secretly and inseparably conjoined unto Christ their head, (Col. iii. 3. Psalm. lxxxiii. 3.) In which respect the true militant church is both invincible (Matt. xvi. 18.) and invisible, (Rom. ii. 29. 1 Pet. iii. 4.) the elect being not to be discerned from the reprobate till the last day.

Truly and properly none are of the church, saving only they which truly believe and yield obedience, (1 John ii. 19.) all which are also saved. Howbeit God useth outward means with the inward for the gathering of his saints: and calleth them as well to outward profession among themselves, as to inward fellowship with his Son, (Acts ii. 42. Cant. i. 7.) whereby the church becometh visible. Hence it cometh, that so many as partaking the outward means, do join with these in league of visible profession, (Acts viii. 13.) are therefore in human judgment accounted members of the true church, and saints by call-

Digitized by Google

ing, (1 Cor. i. 2.) until the Lord, who only knoweth who are his, do make known the contrary; as we are taught in the parable of the tares, the draw-net, &c. (Matt. xiii. 24, 47.) Thus many live in the church, as it is visible and outward, which are partakers only outwardly of grace; and such are not fully of the church that have entered in but one step, (Cant. iv. 7. Eph. v. 27. John ii. 19.) for that a man may be fully of the church, it is not sufficient that he profess Christ with his mouth, but it is further required that he believe in him in heart. These do the one, but not the other: or if they believe in heart, they believe not fully. For they may generally believe indeed that Christ is the Saviour of mankind, but they know not whether themselves have part in him; yea, by their works they disclaim any interest in him. We say then of such that they are partakers of all good of the outward or imperfect church; and therefore their children also are baptized and admitted as members of Christ's church. These are like evil citizens (as indeed the church is God's city) who are in truth but citizens in profession and name only. For they as yet want the chiefest point, which only maketh a man to deserve the true name of a citizen, which is to use the place aright; and therefore have no part in those rewards that are proposed for good and perfect citizens; though they enjoy what outwardly belongeth to the city. Again, as there is but one Lord, one spirit, one baptism, one faith, (Eph. iv. 4. Cant. vi. 8. Gal. iii. 28.) so we are to acknowledge one church alone. Howsoever (as hath been said,) there is a begun and a perfect church. For the church of God is one in respect of the inward nature of it; having one head, one spirit, and one final state; but outwardly there be as many churches as there be congregations of believers knit together by special bond of order, for the religious expressing of that inward nature, (Rev. i. 11.) Yet, though there be many visible churches, there is but one catholic and universal church; of which not one shall be lost, and out of which not one shall be saved. (Acts ii. 47. Eph. v. 23. John xvii. 12, 20.) And hence we gather that the church of Rome is not the Catholic church, because it is particular, not universal; and because out of it many have been saved, and shall be saved, and in it some shall be damned. (Rev. xviii. 4; xix. 20. 2 Thess. ii. 11, 12.)

Digitized by Google

Prerogatives of the members of the Catholic Church.

The special prerogatives whereof all God's children, the true members of the Catholic church, are made partakers, (John i. 12.) are thus briefly noted in the creed. 1. The communion of saints. (Heb. xii. 22, 23. Eph. ii. 19.) 2. The forgiveness of sins. (Rom. viii. 33.) 3. The resurrection of the body. (1 Cor. xv. 52. Acts xxiv. 15.) 4. Life everlasting. (Rom. vi. 23.) There are four also recorded by the apostle Paul in that golden sentence, (1 Cor. i. 30.) *Ye are of him in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification and redemption.* Here wisdom is set down by the apostle as necessary to our salvation, because it was necessary, that having absolutely lost all godly and saving wisdom wherein we were first created, it should be again repaired ere we could be partakers of life eternal; for although we have wisdom naturally ingrafted in us to provide for this present life, and sufficient to bring us to condemnation in the life to come; yet we have not one grain of saving wisdom able to save us, or to make us step one foot forward unto eternal life. This wisdom is to be found in the word of God; and we come to it by Christ; for God dwelleth in light which no man hath approached unto, (1 Tim. vi. 16.) only the Son, which was in the bosom of his Father, he hath revealed him. (John i. 18.) By righteousness the apostle meaneth our whole justification; which consisteth in the remission of our sins, and the imputation of Christ's righteousness. And we prove this righteousness here to be meant of the righteousness that is in Christ, because he speaketh afterwards of sanctification, which is the righteousness within us, and is freedom from the tyranny of sin into the liberty of righteousness; begun here, and increased daily, until it be fully perfected in the life to come. (Rom. vi. 14. Psalm xix. 14.) Lastly, redemption is the happy estate that the children of God shall have in the last day. The ground of all these spiritual blessings, and the whole work of our salvation must be ascribed to the grace of God alone; by which is principally meant, 1. That free favour which God doth bear towards us, and 2. Those gifts and helps that are in us, arising from that fountain. Not that man is idle in this work of grace, for he also worketh with God's grace; but first he receiveth from God not only the power to work, but also the will and the

What sanctification is.

What redemption is.

Digitized by Google

deed itself. (Phil. ii. 13.) Nor is this work of God only an offering of good things unto us, for he doth not only offer grace unto us, but causeth us effectually to receive it; and therefore he is said not only to draw us, (Cant. i. 4. John vi. 44.) but also to create a new heart in us, whereby we follow him. (Ps. li. 10.)

Digitized by Google

CHAPTER XVII.

OF THE MUTUAL DONATION WHEREBY THE FATHER GIVETH CHRIST TO US, AND US UNTO CHRIST; AND THE MYSTICAL UNION WHEREBY WE ARE KNIT TOGETHER BY THE BAND OF GOD'S QUICKENING SPIRIT; WITH THE COMMUNION OF SAINTS ARISING FROM HENCE, WHEREBY GOD FOR HIS SON'S SAKE IS PLEASED OF ENEMIES TO MAKE US FRIENDS.

Of our union and communion with Christ.

THE profit that every one of God's elect hath in Christ the Mediator, by the application of the covenant of grace, is union and communion both with Christ himself and with his whole Church; whence ariseth the communion of saints, whereby nothing else is understood, but that heavenly fellowship which all the faithful have with Christ their head, and with the members of his body, all true Christians; the whole Church thus communicating with Christ, and every member one with another, (Heb. iii. 14; xii. 22, 23. Eph. ii. 19, 20; iv. 12. 1 John i. 3.) the author of this fellowship being the Spirit, who knits the body to the head by faith, and the members one unto another by love. (1 Cor. vi. 17; xii. 11, 27. Col. iii. 14.) Whence we have this comfort, 1. That we are justified by that faith whereby Adam and Abraham were justified, which is tied to no time or place, and excludeth no person. 2. That we are made partakers of Christ and all his merits by faith, and of all the blessings of the Church by love. The special comforts of this communion with Christ, are that we are sure to have all graces and all good things from him; and that both our persons are beloved, and our services accepted in him and for him. (John i. 16, 17. 1 Cor. i. 30. Eph. ii. 4, 5, 13. 1 Pet. ii. 5.)

Communion of saints.

And these especial comforts do arise out of our communion with Christians, that we have a portion in their prayers, (Acts xii. 5.) a share in their comforts, (Rom. xii. 13.) a room in their hearts,

Digitized by Google

(2 Thess. i. 3.) mutually bearing infirmities, (Gal. vi. 1, 2.) furthering duties, (Heb. x. 24.) and relieving necessities. (Rom. xii. 13.) And this communion of saints doth require of us to renounce all fellowship with sin and sinners, (2 Cor. vi. 17.) to edify one another in faith and love, (Jude 20.) to delight in the society of the saints, (Ps. xvi. 3.) and to keep the unity of the Spirit in the bond of peace. (Eph. iv. 3.) All believers are called saints, because they are partakers of Christ's holiness, daily growing and increasing in the same; and to let us know that none shall ever be saints in heaven, but such as are first saints on earth. (Heb. xii. 10. 2 Cor. vii. 1. 2 Thess. i. 10.)

But forasmuch as the point of our union and communion with Christ is of great importance, and the very foundation of all our comfort, it is more largely to be stood upon; wherefore we will first shew how the elect are united to Christ's person. They are incorporated and made members of the mystical body, whereof Christ is head, (Eph. v. 30.) which the Scripture figureth, as by other resemblances, so especially under the similitude of marriage. (Eph. v. 2, and in the whole book of the Canticles.) We are to conceive therein as in outward marriage, first, the consent of parents and parties; secondly, the manner of conjunction. By consent of parents we mean only God's donation, who being the alone parent of both parties, as in the marriage of the first Adam, (Gen. ii. 22.) giveth first, Christ to us as a Saviour, (John iii. 16; xvii. 6.) secondly, us to Christ, as a people to be saved by him. (Heb. ii. 13.) The consent of parties is, that first, Christ consenteth to take us for his own spouse; which he witnesseth especially by taking our flesh upon him, (Heb. ii. 14.) that he might be our Emmanuel, God with us. (Matt. i. 23.) Secondly, we being drawn of God, (John vi. 44.) and prepared by the friends of the bridegroom, (2 Cor. xi. 2.) do consent to take Christ as our Lord and husband, (Cant. vii. 10.) as we profess by taking his name, (Isai. xliv. 5.) and yoke upon us, (Matt. xi. 29.) The manner of this our conjunction is mystical; that is to say, real in respect of the things conjoined; our very nature, body and soul being coupled to the body and soul of Christ, so that we are members of his body, of his flesh, of his bones, (Eph. v. 30.) and thereby also to the divine nature; (2 Pet. i. 4.) yet

Digitized by Google

not corporal, but spiritual, in regard of the means whereby this conjunction is wrought, which are, on Christ's part, his holy Spirit, (1 John iv. 13. Rom. viii. 9.) given by him to every member of his body, in the very moment of regeneration, (Gal. iv. 6. 1 John iii. 24; iv. 13.) as the soul of spiritual life, and fountain of supernatural grace, (Gal. v. 25. 1 Cor. xv. 45.) in which respect he that is joined to the Lord, is said to be one Spirit. (1 Cor. vi. 17.)

The Spirit of Christ is the Holy Ghost, truly residing, (1 Cor. iii. 16.) and powerfully working in all those that are Christ's, (Rom. v. 5.) derived unto them from him, (Rom. viii. 2.) and knitting them inseparably unto him. (1 Cor. xii. 13. Eph. ii. 18. iv. 4.) And the Holy Ghost is considered three ways—first, as the author of all excellence, even in common gifts of nature and reason; as strength and courage, (Judges xiv. 6.) arts and sciences, (Exod. xxxi. 33.) policy and government, (1 Sam. xi. 6, &c.) in which sense he is given to many which never heard of Christ. Secondly, as the author of spiritual gifts, (1 Cor. xii. 1, 4.) so called, because being sanctified, they are means of edification; as the power of working miracles, healing, languages, &c. yea a taste of the heavenly gift, and of the good word of God, and of the powers of the world to come, (Heb. vi. 4, 5.) in which sense he is given to sundry reprobates; that are called, as hath been shewed. Thirdly, as the author of the perpetual, effectual, and vital influence of saving grace from Christ the head, to every true member of his body, (John vi. 51, 57, 63.) in which sense the world cannot receive or know him, (John xiv. 17.) but he is bestowed on the elect only, (1 Pet. i. 2.) and those truly regenerated and converted to the Lord. On our part the means of this conjunction is only faith; which yet is not of ourselves, but the gift of God; (Eph. ii. 8.) and of all other, the first and more general effect and instrument of the Spirit of Christ, (2 Cor. iv. 13. Gal. v. 5.) disposing and enabling us so to embrace and cleave unto him, (Eph. iii. 16, 17.) as first, to receive from God by him, whatsoever benefits and graces, (Rom. v. 2.) and secondly, to return to God in him all holy and thankful obedience. (Cor. ii. 7. Gal. v. 6.) And faith is absolutely required in every one that is united unto Christ; that is, in all those that are of discretion and capacity. But in those that are not capable

Digitized by Google

of knowledge, (without which there can be no faith) as some naturally fools and infants, which are within the covenant, we are not to proceed farther than God's election, and the secret operation of his Spirit. (Acts ii. 39. 1 Cor. vii. 14; xii. 13.)

Our communion with Christ is our participation with him in the benefits flowing from his several offices; whereby as he *is made to us of God, wisdom, righteousness, sanctification, and redemption*, (1 Cor. i. 30.) so we also by him after a sort become prophets, (Acts ii. 17, 18.) priests, and kings, (1 Pet. ii. 9. Rev. v. 10.) as in the unfolding of the several functions of our Saviour Christ hath been more fully declared. For being made one with him, we are thereby possessed of all things that are his, (Rev. ii. 28. Col. ii. 10.) as the wife of the wealth of her husband, the branch of the sap of the root, (John xv. 5.) and the members of sense and motion from the head; (Eph. iv. 15, 16.) in which regard the whole church is also called Christ, (1 Cor. xii. 12. Gal. iii. 16.) and the several members Christians. (Acts xi. 26.)

Digitized by Google

CHAPTER XVIII.

OF JUSTIFICATION, AND THEREIN OF JUSTIFYING FAITH AND FORGIVENESS OF SINS.

THE main benefits which Christians receive by their communion with Christ are justification and glorification, (Rom. viii. 30.) by the one whereof we have our persons accepted, and new relations between God and us established; by the other, our nature reformed, and new obedience wrought in us. Whereof the latter is but begun in this life, and is called *sanctification;* and perfected in the life to come; which most usually hath the term of *glorification*, of which in its proper place.

Of justification, and first, what justification is.

Justification is the sentence of God, whereby he of his grace, for the righteousness of his own Son, by him *imputed* unto us, and through faith *apprehended* by us, doth free us from sin and death, and account us righteous unto life. (Rom. viii. 30—34. 1 Cor. i. 30. Phil. iii. 9.) For hereby we both have a deliverance from the guilt and punishment of all our sins; and being accounted righteous in the sight of God by the righteousness of our Saviour Christ imputed unto us, are restored to a better righteousness than ever we had in Adam. And we call justification a sentence, that thereby we may be informed, that the word *to justify* doth not in this place signify to make just by infusing a perfect righteousness into our nature; (that comes under the head of sanctification begun here in this life, which being finished is glorification in heaven;) but here the word signifieth to pronounce just; to quit and discharge from guilt and punishment; and so it is a judicial sentence opposed to condemnation. (Rom. viii. 34, 35.) *Who shall lay any thing* (saith Paul) *to the charge of God's elect? It is God that justifieth, who is he that condemneth?* Now as to condemn, is not the putting any evil into the nature of the party condemned, but the pronouncing of his person guilty, and the binding him over unto punishment; so justifying is the judge's pronouncing the law to be satisfied,

Digitized by Google

and the man discharged and acquitted from guilt and judgment. Thus God imputing the righteousness of Christ to a sinner, doth not account his sins unto him; but interests him in a state of as full and perfect freedom and acceptance, as if he had never sinned, or had himself fully satisfied. For though there is a power purging the corruption of sin, which followeth upon justification, yet it is carefully to be distinguished from it, as we shall further shew hereafter.

Now the matter of justification, or that righteousness whereby a sinner stands justified in God's sight, is not any righteousness inherent in his own person and performed *by* him, but a perfect righteousness inherent in Christ and performed *for* him. By which we mean, not the essential righteousness of his divine nature, but, first, the absolute integrity of our human nature, which in him our head was without guile; (Heb. vii. 6.) and secondly, the perfect obedience which in that human nature of ours he performed unto the whole law of God; both by *doing* whatsoever was required of us, (Matt. iii. 15.) and by *suffering* whatsoever was deserved by our sins, (1 Pet. ii. 24.) for he was made sin and a curse for us, that we might be made the righteousness of God in him. (2 Cor. v. 21.) And the cause of our justification, and that which makes the righteousness so really ours that it doth justify us, is, the gracious imputation of God the Father, accounting his Son's righteousness unto the sinner; and by that accounting, making it his to all effects, as if he himself had performed it. And if it be asked, how can Christ's righteousness be accounted ours? is it not as absurd to say that we are justified by Christ's righteousness, as that a man should be wise with the wisdom of another, or live and be in health by the life and health of another? We reply, no, doubtless; because this righteousness is in Christ, not as in a person severed from us, but as in the head of our common nature, the second Adam; from whom therefore it is communicated unto all, who being united as members unto him, do lay claim thereunto, and apply it unto themselves. (Rom. v. 19; x. 4.) For if the sin of Adam, being a man, was of force to condemn us all, because we were in his loins, he being the head of our common nature; why then should it seem strange that the righteousness of our Saviour Christ, both God and man, should be available to justify those

Digitized by Google

that are interested in him? Especially considering that we have a more strict conjunction in the Spirit with him, than ever we had in nature with Adam. And though it be not fit to measure heavenly things by the rule of reason, yet it is not unreasonable that a man owing a thousand pounds, and not being able of himself to discharge it, his creditor may be satisfied by one of his friends. And yet, though Christ hath paid our debt, we are freely justified by grace; for it is of grace that Christ is given unto us, and also that his righteousness apprehended by faith is accounted ours. It is true that the justification of a sinner, considering the case as it is between the Father and Christ, no man dare call it free, (no, the price of our redemption was the deepest purchase that the world ever heard of;) but whatever it cost Christ, it costs us nothing: and so to us it is freely of grace from Christ. Yea, and to us, it is freely grace from God the Father too; not because he acquits us without a full satisfaction of his justice, or accepts that for perfect righteousness which is not perfect righteousness; but because he receives full satisfaction from the hands of a surety, and that surety being his own Son; whereas he might have challenged the uttermost farthing at our hands, which were the principals, and then there had been no possibility for us to have been delivered.

Uses arising from the doctrine of justification.

From this doctrine of justification by Christ's righteousness we learn, I. To condemn the proud opinion of papists, who seek justification by their own works and righteousness inherent in themselves; whereas, though being accepted, we must in thankfulness do all we can for God; yet when all is done, we must acknowledge ourselves unprofitable servants; and the only matter of our joy and triumph both in life and death, must be the imputation of Christ's righteousness. Not our persons, nor the best actions of the holiest men dare appear in God's presence, but in his name and merit (who consecrates all) the Lord Jesus. II. We may here take notice, that there is no comfort to a Christian soul like that which floweth from this well of salvation, this sweet doctrine of justification. 1. Here we have assurance of the sufficiency of our redemption. That soul must be thoroughly acquitted that is interested in such a righteousness; that debt must be fully discharged that hath such a price paid down for it; our sins though never so great, cannot weigh down

his righteousness and merit, (Rom. viii. 33.) and God having accepted his Son's righteousness for us, will not hold us any longer trespassers, but he disables his own justice from making any further demand. 2. Hence there is nothing comes upon the saints from God's revenging justice, but all our corrections are medicinal, from God's fatherly love; to purge that sin out of our nature, which he hath already pardoned to our persons. 3. Lastly, this doctrine may be great comfort to weak Christians in the midst of their troublesome imperfections, and sense of their weak measures of sanctification; to consider that the righteousness that is inherent in themselves, is not the matter of their justification, or that which must appear before God's presence to be pleaded. The righteousness of Christ is complete and perfect; that is our main joy and crown of rejoicing, to be found in Christ, not having our own righteousness, but that which is in him, and made ours by God's gracious account. And this great benefit of justification is applied unto us, and apprehended by us on our part by faith alone; and that not considered as a virtue inherent in us, working by love; but only as an instrument or hand of the soul stretched forth to lay hold on the Lord our righteousness. (Rom. v. 1; x. 10. Jer. xxiii. 6.) So that faith justifieth only relatively, in respect of the object which it fasteneth on, to wit, the righteousness of Christ, by which we are justified; faith being only the instrument to convey so great a benefit unto the soul, as the hand of the beggar receives the alms.

Of faith.

But forasmuch as it standeth us much in hand to know what this faith is, whereby we have profit by Christ's redemption, we will declare how many ways the word Faith is taken in the Scriptures. Wherein sometimes it is taken for true and faithful dealing between man and man, both in word and deed, called fidelity or faithfulness; (as Matt. xxiii. 23. Acts ii. 10. 1 Tim. v. 12. 1 Pet. v. 12.) but of that faith we are not here to speak. Sometimes it is taken for the faith (or fidelity) of God towards man; but that also is beside our purpose. For here we are to treat of man's faith towards God, and that word faith is also taken two ways;—1. For the object to be apprehended, or things to be believed, even the whole doctrine of faith, or points of religion to be believed, (as Acts vi. 7; xiii. 8. Rom. i. 5; iii. 31; xii.

The various acceptations of faith.

3, 6; xvi. 26. Gal. iii. 2, 5, 23. 1 Tim. i. 2; iv. 1. Jude 3.) 2. For the action apprehending or believing the same, viz. that work of God in man whereby he giveth assent or credence to God in his word; yea, and applieth that which any way concerneth him in particular, how otherwise general soever it be, (as Rom. x. 17, &c.) And this faith is set out by two names, (Heb. xi. 1.) *The substance of things hoped for, and the evidence of things not seen;* by the first meaning, that whereas God in his word hath made promise of things which are not presently enjoyed, but only hoped for; they being not in *esse*, but in *posse;* yet faith doth after a sort give them a present subsisting or being, as if they were in *esse*. By the second meaning, that whereas many of the promises are of things so far out of the reach of man, that they are both invisible to the eye, and unreasonable or impossible to the sense or understanding of man; yet faith is the very evidence of them, and that which doth so demonstrate them unto us, that by it (as through a prospective glass) we as clearly discern them, as if they were even at hand.

The divers kinds of faith.

Further, although there be but one saving faith, (Eph. v. 4.) yet of faith there are two sorts. 1. Such as is common to all, which all men have, or may have. 2. That which no man hath, or can have, but the elect; it being proper to them. (2 Thess. iii. 2. Rom. xi. 32. Titus i. 1. 2 Cor. xiii. 5.) Of the common faith, there are two sorts, ordinary and extraordinary. And of the ordinary, two also; that which we call historical, and that we call temporary faith.

Historical faith.

An historical faith is a knowledge and persuasion of the truth of God's word concerning the letter and story of it: as that there is one only God, and in the God a Trinity in unity; that Jesus Christ is the Saviour of the world, &c.

Temporary faith.

A temporary faith is a joyful entertaining of the promises of the gospel with some seeming confidence; which yet is but vanishing, uncertain, and not rooted; lasteth but for a time, and then comes to nothing. (Matt. xiii. 20, 21. Luke xviii. 3, 14.)

Miraculous faith.

That common faith which we call extraordinary, is the faith of miracles; which is the cleaving to some special and singular promise; either for the doing of some extraordinary effect, or for the receiving of some outward good, after an extraordinary manner. (1 Cor. xiii. 2. Matt. xxi. 2; vii. 22. Mark. ix. 3. Acts xiv. 9. Luke xvii. 19. By this kind of faith, Judas might

Digitized by Google

work miracles as well as the other disciples; and by this faith, many might be healed by our Saviour in their bodies, who were not healed in their souls. The true saving faith, which none have but the elect, it being proper to them, is such a firm assent of the mind to the truth of the word, as flows into the heart, and causeth the soul to embrace it as good, and to build its eternal happiness on it. And the *general* object of true saving faith, is the whole truth of God revealed; but the *special* object of faith as it justifieth, is the promise of remission of sins by the Lord Jesus. For as the Israelites, by the same eyes by the which they looked upon the brasen serpent, saw other things; but they were not healed by looking upon any thing else, but only the brasen serpent; so, though by the same faith whereby I cleave to Christ for remission of sins, I believe every truth revealed; yet I am not justified by believing any truth but the promise of grace in the gospel. Or more fully, justifying faith may be considered two ways, either as God works it in man's heart, or else as man's heart works by it towards God again; for first, God enables man to believe, and then he believes by God's enabling. In the first respect, faith is said to be God's gift, (Eph. ii. 8. Phil. i. 29.) and it is the greatness of God's power that raiseth man's heart unto it. (Eph. i. 19.) In the second respect man is said to believe, (Rom. x. 10.) and to come to Christ. But he believes by God's enabling him to believe, and he comes by God's causing him to come. (John vi. 44.) *No man can come unto me except the Father draw him,* saith our Saviour. And when God gives man faith, first he enlighteneth the understanding to see the truth and preciousness of the rich offers of grace in the Lord Jesus, (1 Cor. ii. 11—14. John i. 5; xii. 40; vi. 45. Matt. xvi. 17. Acts xxvi. 18.) secondly, he enables the will to embrace them, and inclines all the desires of the soul after them, to rest and build eternal comfort on them. The things of God, as they are foolishness to man's natural judgment, so they are enmity to his natural will: and therefore when God gives faith, he gives a new light to the understanding, and new motions and inclinations to the heart. As the covenant of grace is, *I will give them a new heart,* (Ezek. xxxvi. 26.) it must be a mighty power to turn the heart of man upside down, and cause him to pitch all the desires of the soul upon a super-

Justifying faith.

Digitized by Google

natural object. We gather from hence, first, the monstrous wickedness of the popish doctors, who persuade the multitude to rest in a blind faith, which they call implicit and folded up; telling them that it is enough for them to believe as the church believes, though they know not what the church believes, nor who the church is; whereas the Scripture teaches us that faith comes by hearing, that is, by hearing the blessed promises of grace offered to the people. (Rom. x. 14, 17.) Faith doth not consist in darkness and ignorance, but knowledge is of the ingredients of it, (John xii. 39.) and therefore sometimes put for it. (John xvii. 3. Isa. liii. 11.) Where God doth work faith, there he gives a saving light to the understanding, though in divers measures and degrees. As there are weak measures of faith, so there are weak measures of knowledge and apprehension in saving mysteries: but no man can build upon God's gracious word and promise for the truth and reality of what he speaks, without he know what he speaks.

The Popish implicit faith confuted.

Secondly, we may here learn that faith doth not consist only in the understanding, or only in the will, but in the whole soul; the whole intelligent nature is the seat of faith. And therefore either faith is not a supernatural gift of God, or else they speak ungraciously of God's grace in the work of faith, who attribute no more to God than the renovation of man's understanding, and revealing those things to him, which by nature he could not see; leaving the action of consenting and embracing by faith the things revealed to man's free will; so sharing the business of believing between God and man, that the enlightening of the understanding shall be God's, but the inclining the will must be a man's own, any further than it may be invited by moral persuasion. But the Scripture every where shews faith to be such a transcendent and supernatural gift, as far exceeds all natural power to produce or reach unto, God doing all in this high business by his powerful spirit and supernatural grace. And whereas it is said, that man believeth, man receiveth Christ, man comes unto him: these phrases and the like shew what man doth when faith is wrought in him, how his soul acts by it, and exerciseth this excellent habit received. And it is thus: 1. By God's teaching him, he understands; by God's enlightening his mind, he sees the excellency of the Lord Jesus, and firmly

That the whole soul is the seat of faith.

Digitized by Google

assents unto the word of grace as true; that indeed Christ is the only blessed Saviour, and that all the promises of God in him are Yea and Amen. 2. By God's changing and enabling his will, he wills; by God's sanctifying his affections, he loveth and embraceth; by God's printing and sealing them on his heart, he possesseth and closeth with Christ, and the precious promises of mercy in him, and embraceth the tenure of the gospel as the sweetest and happiest tidings that ever sounded in his ears, and entertaineth it with the best welcomes of his dearest heart, and placeth his eternal happiness on this rock of salvation. All these things together shew that faith is nothing else but a supernatural action and work of God in man, whereby man's heart, that is, all the powers of man's soul, move as they are first moved by God. So that the action of man in believing, is nothing but his knowing of heavenly things by God's revealing them, and causing him to know them; his willing them, and embracing them, by God's enabling him to will and embrace them. Thus the motion of man's heart to Christ, being moved by God, is called man's believing with the heart: even as a wheel which of itself cannot move, yet being moved by a higher wheel doth move; which motion though it be but one, yet is said to be the motion of two; that is, of the mover and of the thing moved.

It seems then that justifying faith consisteth in these two things, viz. in having a mind to know Christ, and a will to rest upon him; and whosoever sees so much excellency in Christ that thereby he is drawn to embrace him as the only rock of salvation; that man truly believes to justification. Howbeit, it is not necessary to justification to be assured that my sins are pardoned, and that I am justified; for that is no act of faith as it justifieth, but an effect and fruit that followeth after justification; for no man is justified by believing that he is justified, for he must be justified before he can believe it; and no man is pardoned by believing that he is pardoned, for he must be pardoned before he can believe it. But faith, as it justifieth, is a resting upon Christ to obtain pardon, the acknowledging him to be the only Saviour, and the hanging upon him for salvation. (Matt. xvi. 16. John xx. 31. Acts viii. 37. Rom. x. 9. 1 John iv. 15: v. 5.) It is the direct act of faith that justifieth, that

Digitized by Google

whereby I do believe; it is the reflex act of faith that assures, that whereby I know I do believe, and it comes by way of argumentation thus:

Maj. Whosoever relieth upon Christ the Saviour of the world for justification and pardon, the word of God saith, that he by so doing is actually justified and pardoned.

Min. But I do truly rely upon Christ for justification and pardon.

Concl. Therefore I undoubtedly believe that I am justified and pardoned.

But many times both the former propositions may be granted to be true, and yet a weak Christian want strength to draw the conclusion. For it is one thing to believe, and another thing to believe that I do believe: it is one thing for a man to have his salvation certain, another thing to be certain that it is certain.

The soul reacheth after Christ in the act of justifying, even as a man fallen into a river and like to be drowned, as he is carried down with the flood, espies the bough of a tree hanging over the river, which he catcheth at, and clings unto with all his might to save him; and seeing no other way of succour but that, ventures his life upon it: this man so soon as he had fastened upon this bough is in a safe condition, though all troubles, fears and terrors are not presently out of his mind, until he comes to himself and sees himself quite out of danger; then he is sure he is safe, but he was safe before he was sure. Even so it is with a believer; faith is but the espying of Christ as the only means to save, and the reaching out of the heart to lay hold upon him. God hath spoke the word, and made the promise in his Son; I believe him to be the only Saviour, and remit my soul to him to be saved by his mediation. So soon as the soul can do this, God imputeth the righteousness of his Son unto it, and it is actually justified in the court of heaven, though it is not presently quieted and pacified in the court of conscience: that is done afterwards, in some sooner, in some later, by the fruits and effects of justification.

Digitized by Google

CHAPTER XIX.

OF ADOPTION, WHEREBY IN CHRIST WE ARE NOT ONLY ADVANCED INTO THE STATE OF FRIENDS, BUT ALSO OF SONS AND HEIRS, AND THEREIN OF THE SPIRIT OF ADOPTION AND HOPE.

THE concomitants of justification are reconciliation and adoption, (Rom. v. 1. John i. 12.) the former being that grace whereby we that were enemies to God are made friends, (Rom. v. 10.) we that were rebels are received into favour; we that were far off, and aliens from God, are now brought near through Christ. (Eph. ii. 12, 13, 18, 19. 1 John i. 3. Heb. xii. 22, 23.) Adoption is the power and privilege to be the sons of God, (John i. 12. Eph. i. 5.) derived unto us from Christ, who being the eternal Son of God, became by incarnation our brother, that by him God might bring many sons and daughters unto glory. (Heb. ii. 10.)

Adoption.

Of the benefits that flow to us from our adoption,

The benefits of adoption.

I. Some are privative immunities, and freedom from many grievances; as, 1. We are freed from the slavery of sin, (Rom. vi. 14.) 2. From condemnation, (Rom. viii. 1.) 3. From all slavish fears and terrors, (Rom. viii. 15.) *We have not received the spirit of bondage again to fear, but the spirit of adoption.* 4. From the law, not ceremonial only, (Gal. v. 1.) but moral; freed, we mean, from the curse of it, freed from the condemning power of it, freed from the coaction and compulsion of it, freed from the rigorous exaction and inexorable demands of it, as it is a covenant of works: but not freed from the doctrine of holiness contained in it. The justified and adopted are every way freed from the law, as it was an enemy and against us, but not freed as it is our guide and director, containing the rule of God's holy will. Our Sonship doth not free us from service, but from slavery; not *from* holiness, but *to* holiness. There is a free ser-

Digitized by Google

vice which befits the condition of a son; God's service is perfect freedom.

II. Some are positive dignities; as, 1. Free access to the throne of grace, that we may come to God in prayer as to a Father, (Gal. iv. 6. Rom. viii. 15.) 2. We have an interest in God's particular and special providence, (2 Cor. vi. 18. Rom. viii. 28.) 3. We by our adoption have a free and sanctified use of all God's creatures restored; the right unto which we forfeited in Adam. For no man hath any true right to any thing now by nature; he may have the use of God's creatures by God's patience and forbearance, but not by God's licence and allowance, until he be in covenant with God in Christ, and made a son and heir with him, and then all things are restored, (1 Cor. iii. 21. Rom. viii. 32.) 4. From adoption flows all Christian joy, which is called the *joy in the Holy Ghost*, (Rom. xiv. 17.) *unspeakable and glorious*, (1 Peter i. 8, 9. Rom. v. 2.) For the spirit of adoption is, first, a witness, (Rom. viii. 16.) 2. A seal, (Eph. iv. 30.) 3. The pledge and earnest of our inheritance, (Eph. i. 14.) settling a holy security in the soul, whereby it rejoiceth even in affliction in hope of glory. This joy, however, considered as a delightful apprehension of the favour of God gladdening the heart, though it ought continually to be laboured for, (Phil. iv. 4.) and preserved, yet it may be at times not only darkened and daunted, but for a time even lost, and to be restored. (Psalm li. 12.) Yet it is as all spiritual gifts of God, perpetual and without repentance, if we regard, 1. The matter of rejoicing, which is God's unchangeable love and grace, (Mal. iii. 6.) 2. The causes and fountains of joy in the regenerate; which are the never-failing graces of faith, (Luke xxii. 32.) hope, (Rom. v. 5.) and love towards God in Christ, (1 Cor. viii.) 3. The valuation (even in the deepest dismay) of our part and hope in Christ above the pleasures of ten thousand worlds. 4. The pretence and claim of a faithful heart, promising and challenging unto itself a comfortable harvest of joy for the present seed-time of sorrow, (Psalm xlii. 5; cxxvi. 5; lvii. 11.)

Digitized by Google

CHAPTER XX.

OF SANCTIFICATION, WHEREBY THE POWER OF SIN IS MORTIFIED IN US, AND THE IMAGE OF GOD RENEWED; AND THEREIN OF LOVE.

Sanctification.

So much of the first main benefit which Christians receive by their communion with Christ, viz. justification. The second benefit, which is called glorification and sanctification, is the renewing of our nature according to the image of God, in righteousness and true holiness; which is but begun in this life, and is called sanctification; and perfected in the life to come, which therefore is most strictly called glory. And this renewing is of our whole nature, (1 Thess. v. 23. Rom. xii. 2.) the understanding being enlightened, the will rectified, the affections regulated, the outward man reformed; but not wholly in this life. And this is done by the powerful operation of the Spirit of God; who having begun a good work in us, will perfect it unto the day of the Lord, (Psalm li. 10. Ezek. xxxvi. 26.) The parts of our sanctification are two; answerable to the two powerful means whereby they are wrought. First, Mortification, or dying unto sin, and thereby freedom from the dominion thereof by the death of Christ, (Rom. vi. 6, 7.) Secondly, Vivification, or quickening unto newness of life, by the power of the resurrection of Christ; in regard whereof it is also called our first resurrection, (Rev. xx. 6.)

The differences between justification and sanctification.

Sanctification differeth from the former grace of justification, in many main and material differences; as 1. in the order; not of time, wherein they go together, (Rom. viii. 30.) nor of knowledge and apprehension, wherein this latter hath precedency, (1 Cor. vi. 11.) but of nature; wherein the former is the ground of this latter, (2 Cor. vii. 1.) 2. In the subject: the righteousness whereby we are justified being inherent in Christ for us;

Digitized by Google

but this of sanctification in ourselves from him, (Rom. viii. 10.) 3. In the cause: our justification following from the merit, our sanctification from the efficacy, of the death and life of Christ, (Eph. i. 19; ii. 5.) 4. In the instrument: faith which in justification is only as a hand receiving, in sanctification is a co-working virtue, (Acts xv. 19. Gal. v. 6.) 5. In the measure: justification being in all believers, and at all times alike; but sanctification wrought differently and by degrees, (2 Cor. iii. 18. 2 Peter iii. 18.) 6. In the end: which being in both eternal life, (Rom. vi. 23.) yet the one is among the causes of reigning, the other only as the high-way unto the kingdom.

The rule and square of our sanctification is the whole word of God, (John xvii. 17. Psalm cxix. 9.) as containing that will of his, (Rom. xii. 2.) which is even our sanctification; (1 Thess. iv. 3, &c.) and we prove that God's word is such a rule, 1. By express warrant of scripture, (2 Tim. iii. 14, 17.) 2. By the resemblances and things whereunto it is compared, as to the *way* we are to walk in, (Jer. vi. 16. Mark xii. 14. Acts xviii. 24, 25.) to a *light* and a *lanthorn* in a dark place, to guide our feet into the way of peace, (Psalm cxix. 105. Prov. vi. 23. 2 Peter i. 19, 20. Luke i. 77, 79.) to a *glass*, (James i. 25.) to a rule, line, square, measure, and balance, whereby we must be framed, ordered, measured, and pondered, (Isaiah xxviii. 17. Gal. vi. 16. Phil. iii. 16.) 3. Because they only are commended for a holy and righteous life, who have framed it according to the word, (Luke i. 6.) and all others secluded, (Isaiah viii. 19, 20. Matt. xxii. 29.) 4. Because nothing can be counted holy and righteous which God doth not so account, and that in his word For as he only is righteous, and maketh this or that to be holy and righteous, so his word only sheweth us what that is which he so accounteth, and therefore it is called his holy word, holy scriptures, righteous laws, &c. (Deut. iv. 8. 2 Tim. iii. 15, 16.)

By the holy word of God we here mean, both the law and the gospel, the Old Testament and the New; (Job xxii. 22. John xvii. 17.) and as the law requireth obedience, (James ii. 8.) so the gospel directeth the faithful how to perform it, (1 Tim. i. 9—11.) only with difference, 1. Of the *manner;* the law propounding God to be worshipped of us in himself as our Crea-

The difference between the law and the gospel.

Digitized by Google

tor; the gospel in Christ as our Saviour, (John v. 23; xiv. 1.) 2. Of the *end;* the law requiring all duties, as for the procurement of our own salvation: the gospel in way of thankfulness, for salvation in Christ already bestowed, (1 Thess. v. 18.) 3. Of the *effect;* the law (like Pharaoh, that required brick but allowed no straw) demanding obedience, but vouchsafing no assistance, (supposing man as in the state of creation;) the gospel both offering and conferring on the regenerate that which it requireth, (Rom. x. 5.) For it both requireth and confirmeth faith unto the elect, and that not only as a hand to lay hold on Christ, but also as a chief virtue, working by love in all parts of obedience, without which even the gospel is a law, that is, a killing letter, (2 Cor. iii. 6.) to the unregenerate; and with which the law becometh as it were gospel to the regenerate, even a law of liberty, (James i. 25; ii. 12.) For as the law saveth us not without the gospel, so the gospel saveth us not without the law. The gospel, however, doth not add other precepts or counsels to those of the law, but only reneweth and enforceth those of the law, (1 John ii. 7, 8.) and specifieth some duties, as of faith in the Messiah, of the sacraments, &c. which have their general ground from the law. As for those that are propounded in form of counsel, and do concern things indifferent, they are not therefore *arbitrary* courses (Rev. iii. 18.) of higher perfection, much less *meritorious* of greater glory; but as they are applied with due circumstances, necessary *precepts* referred to some or other commandment of the law; the rejecting whereof excludeth from the kingdom of God.

Digitized by Google

CHAPTER XXI.

OF THE DIRECTION GIVEN UNTO US FOR OUR SANCTIFICATION, CONTAINED IN THE TEN COMMANDMENTS; WITH THE RULES OF EXPOUNDING THE SAME, AND OF DISTINCTION OF THE TABLES THEREOF.

The moral law, the rule of sanctification.

THAT law, which with the direction of the gospel is the rule of sanctification, is the moral law, or law of nature, engraven by God himself, first in the heart of man in his creation, after in tables of stone, (Deut. x. 4.) in the days of Moses; and so published and committed to the church for all ages as the royal law, for obedience to God our king, (James ii. 8.) And God did write that law in tables of stone, partly to signify the perpetual use and continuance of them to the end of the world: partly to shew the stony hardness of our hearts, in which this law was to be written, and to declare how hard it is to bring us to obedience of them. And none but God did write this law in tables of stone, because none but God can write this law in our hearts. Further, to shew the gloriousness of this law, God delivered it in fire; for the mountain burned, the trumpet sounded, the people fled, and Moses himself trembled; which did both signify to them, and teach us, 1. That without Christ the law is but death. 2. That we should be very careful to perform obedience to the same. To the moral law God added the *ceremonial* and *judicial* laws, as special explications and applications of the law moral, unto that present church and people the Israelites. (Rom. ix. 4.)

Ceremonial law.

The ceremonial law was that which did set down orders for direction in rites of outward worship, shadowing the grace of the gospel, (Heb. x. 1, &c.) of which the substance being now exhibited, those shadows are utterly abolished by the death of Christ; and therefore the use of them now would be a kind of denial of his death.

Digitized by Google

The judicial law is that wherein God appointed a form of politic and civil government of the commonwealth of the Jews; which therefore is ceased with the dissolution of that state for which it was ordained; saving only in the common equity. Not that this law is utterly revoked and abolished by Christ; for he came not to overturn any good government of the commonwealth, much less that which was appointed by God himself; so that although Christian magistrates may in some circumstances swerve something from those laws of government which were set down by Moses, yet in the general equity and substance they may not. Those judicial laws, for instance, are immutably to be observed now of Christian magistrates, which have reasons annexed unto them, and specially those wherein God hath appointed death for the punishment of heinous offences. Judicial law.

The moral law is that which commandeth the perfection of godliness and righteousness; and directeth us in our duties to God and man, (Deut. v. 32; xii. 32.) From the burden of the law exacting in our own persons perfect obedience, and from the curse of that law due unto disobedience, we are delivered by Christ; (Gal. iii. 10—13.) but from the commandment as a rule of life, we are not freed, (James ii. 8.) but contrariwise are inclined and disposed by his free Spirit to the willing obedience thereof, (Psalm li. 12; cxix. 32, 45. 1 John v. 3.) The moral law.

The end of the law is, that 1. It is a glass, to discover our filthiness, and to shew us our sins and the punishment thereof: that thereby we may be driven unto Christ, to be purged by him, (Gal. iii. 24. Rom. iii. 20, 27.) For it layeth open all the parts of our misery; both sinfulness, accursedness, and impotency or unableness to relieve ourselves; so whipping and chasing us to Christ, that in him we may find deliverance. 2. When we are come to Christ, and feel ourselves saved by him, it is a guide to direct us in the way we have to walk in all our life after, (Matt. v. 17. Luke i. 6. Deut. vi. 6.) For after the law hath brought us to Christ, the feeling of the love of God in him maketh us to strive towards the obedience of it: and then it is a rule to direct us how to behave ourselves in all things that we do; teaching us how we are to live, in such sort, as whosoever walketh not accordingly cannot be saved. Besides, the law hath this farther use in the regenerate, that 1. As a light it directeth The end and use of the law.

Digitized by Google

us. For the world being a dark wilderness, and we naturally blind; we are in continual danger in falling, unless our steps be guided by the lamp of the law, (Psalm cxix. 105.) 2. As a prick it inciteth us to obedience; because God commandeth it. 3. It frameth us to humility; whilst by it we understand that we are far from fulfilling it. And we gather of this, 1. What great reason there is why we should be well acquainted with the law of God, seeing it is of so great use. 2. That every one should have a warrant of all his doings out of this law of God, whereby all the creatures are sanctified for man's use.

So much of the use of the Law: it is required in the first place for our profiting therein, that we have the right understanding of it; without which it is impossible to reap any of the former fruits. For how can a man acknowledge the breach of that law which he knoweth not? or how can he serve God in the endeavour of the performance of it, unless he understand his master's will? And three rules are especially to be observed for the understanding and right interpreting of the law, of which the first is, that the law is *spiritual*, reaching to the soul and all the powers thereof: and charging as well the heart and thoughts, as the outward man, (Rom. vii. 14. Deut. vi. 5. Matt. xxii. 37. Mark xii. 30. Luke x. 27.) And this it does by charging the understanding to know every duty, even all the will of God. It chargeth the judgment to discern between good and evil; and between two good things, which is the better. It chargeth the memory to retain. It chargeth the will to choose the better, and to leave the worse. It chargeth the affections to love things to be loved, and to hate things to be hated. Not that the law requireth these alike of all, but according to the sex, growth in age, and difference of calling: as more of a man than of a woman, of a young man than of a child, of a public person than of a private man. The second rule is, that the law is *perfect*, (Psa. xix. 7.) not only binding the soul, but also the whole soul, to discharge all the several functions of her faculties perfectly. As the understanding, to know the will of God perfectly; the judgment, to discern perfectly betwixt good and evil; the memory, to retain and remember all perfectly; the will, to choose the good and leave the evil perfectly; the affections, to love the one, and hate the other

[Margin: The law is spiritual.]

[Margin: That the law is perfect.]

Digitized by Google

perfectly. So, in condemning evil, it condemneth all evil; and in commanding good, it commandeth all good; charging man to practice the good, and refuse the evil perfectly; and that not only as it was commanded Adam before his fall, but also according to the several times before, in, and after the law. The third rule is, that in every commandment there is a borrowed speech, whereby more is commanded or forbidden than is named. And under this rule, are comprehended these three following special duties: 1. Whatsoever the law commandeth, it forbiddeth the contrary; and whatsoever it forbiddeth, it commandeth the contrary. (Matt. v. 21—25.) So where any duty is enjoined, as in the affirmative commandments, there we must understand the contrary sin to be forbidden; (Matt. iv. 10. 1 Cor. xv. 34.) and where any sin is forbidden, as in the negative, there must we know the contrary duty is required. (Eph. iv. 28.) 2. Whatsoever the law commandeth or forbiddeth in one kind, it commandeth or forbiddeth all of the same kind, and all the degrees thereof. For under one kind manifest and plain, are understood all things of like sort; and under one main duty, or crime expressed, all degrees of good or evil in the same kind, are either commanded or forbidden. (Matt. v. 21, 22, &c. 1 John iii. 15.) 3. Whatsoever the law commandeth or forbiddeth, it commandeth or forbiddeth the causes thereof, and all the means whereby that thing is done or brought to pass; so that with the thing forbidden, or the duty enjoined, all occasions and provocations or furtherances thereto, are consequently condemned or required. (1 Thess. v. 22. Heb. x. 24, 25. Matt. v. 27, 30.)

In every commandment there is a synecdoche.

Besides the true knowledge, there is further required for a profitable course in the law, 1. Remembrance; without which our knowledge is nothing, as that which is poured into a riven vessel. And therefore in the fourth commandment, God using this word *remember*, (to teach us how deeply negligence and forgetfulness of that commandment is rooted in our nature,) doth in one commandment shew what remembrance we should have of all, and what forgetfulness is (though not alike) in all. 2. Judgment; to take heed that we do nothing rashly, and suddenly, but ever to examine our ways. 3. The will and affections must be formed to an obedience of the commandments. Whereto also it may help to consider that God propoundeth the ten com-

Digitized by Google

Why the commandments are propounded in the second person.

mandments in the second person of the singular number; saying, *Thou* shalt not, &c. And the commandments are uttered in this sort, rather than by You, or No man, or Every man, &c. 1. Because God being without partiality, speaketh to all men alike; as well the rich as poor, high as low. 2. Because no man should put the commandments of God from himself, as though they did not concern him: but every particular man should apply them to himself as well as if God had spoken to him by name. Whence we gather, that God wisely preventeth a common abuse amongst men; which is to esteem that which is spoken unto all men, to be (as it were) spoken to none. As you shall have it common amongst men to say and confess, that God is just and merciful, and that he commandeth this, and forbiddeth that: and yet they usually so behave themselves, that they shift the matter to the general, as if it did not belong unto them in particular; and as if they notwithstanding might live as they list. And therefore every man is to judge and esteem that God speaketh in the law to him in particular; and is accordingly to be affected therewith.

That this obedience may be more willing and cheerful, we are further to set before our eyes God's benefits bestowed upon us: as the Lord did before the Israelites, in the preface to the ten commandments. And we ought chiefly to call to mind, first, those benefits which God doth generally bestow upon all his children; as our election, creation, redemption, vocation, justification, sanctification, continual preservation: and then particularly such blessings as God hath severally bestowed upon every one of us.

Good company required.

The judgments of God are also to be thought upon for furtherance to this obedience, to make us fear to offend in our ways. (Exod. xx. 5, 7. Ps. cxix. 120.) Once more, we must, with David, cleave unto good company; (Ps. cxix. 63. Prov. xiii. 20.) not that which is noblest or of greatest account, but the godliest. For if we will avoid such a sin, we must avoid all company that doth delight therein; which is no less dangerous than good company is profitable. Whence we learn, that whosoever maketh no choice of company, maketh no conscience of sin: as those that dare keep company familiarly with papists, and profane persons, thinking that they may keep their conscience to themselves.

Digitized by Google

Hitherto of the helps both of the knowledge and practice. We now come to the consideration of the moral law of God, which is handled at large throughout the whole Scripture; but is summarily contrived, first, into ten words or ten commandments, (Exod. xx. Deut. iv. 13; x. 4.) and then into two, (Matt. xxii. 37, 40. Luke x. 27.) comprehending the sum of the whole law. And these are now to be spoken of. We note here, that God hath given ten commandments, and no more, (Deut. v. 22.) 1. That no man should either add anything to, or take anything from the laws of God. 2. That we might be left without excuse, if we learned them not; seeing they be but ten, and no more. They are propounded, some affirmatively, as the fourth and fifth; others negatively, as all the rest: some with reasons annexed, as the five first: some without, as the five last: and all of them in the time to come, and in the second person singular, and this for the reason above given. Why some have reasons added unto them, we shall hear a little after. We note at present why God hath propounded all the commandments in the time to come; saying, Thou shalt not, &c., because it is not enough for us, that we have kept the commandments of God heretofore, except we continue in keeping of them to the end of our lives. Again, there are more of the commandments *negative*, telling us what we should not do, than *affirmative*, telling us what we should do; and this is, 1. To put us in mind of our corruption; which needeth greatly to be restrained. Whereas if Adam had continued in integrity, sin had not been known: and then virtue only had been propounded to us to follow. 2. Because our souls being full of sins must have them plucked forth, before we can do any thing that is good. 3. Because the negative bindeth more strongly. For the negative precept bindeth always, and to all moments of time: the affirmative bindeth always, but not to all moments of time.

Why the commandments are propounded negatively.

The division of the Decalogue.

The ten Commandments are divided into two tables; (Deut. iv. 13; x. 1, 4) which Christ calleth the two great commandments, (Matt. xxii. 38, 39.) The first containeth our duty to God, in the four first commandments: and the second our duty to man, in the six last. The sum of the first is, *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind.* (Deut. vi. 5. Matt.

Digitized by Google

xxii. 37, 38. Luke x. 27.) and that of the second, *Thou shalt love thy neighbour as thyself.* (Lev. xix. 18. Matt. xxii. 39.) The sum of this sum is love; which consisteth in two heads, (as we have heard,) to wit, the love of God, and our neighbour, (1 John v. 2. 1 Tim. i. 4, 5.) and the use of this short sum is very great: both to shew the marvellous wisdom of God, and also for singular profit that redoundeth to us thereof; the first, in that since it was great cunning to contrive the whole will of God into ten words, it must needs be more wonderful to bring all into two; and the profit that redoundeth unto us is that it furthereth us in the twofold use of the law before spoken of. For, 1. It is a means the more to humble us, and so the more effectually to drive us unto Christ, and 2. It helpeth us much in our obedience to Christ and his commandments.

The profit arising of the first use concerning humiliation is, that men being brought to a nearer sight of their sins, might be the more earnest to come unto Christ; inasmuch as when all our sins are gathered into one heap, and mustered into one troop, they will appear the greater, and cast us down the more. As a man owing sundry debts unto divers or unto one man, in the particulars, is confident of his ability to pay all, as long as he heareth they are but small sums: but hearing the whole sum, he despaireth of the payment of it. Or when as there be many soldiers coming against their enemy, but yet here and there scattered, they do not affect us with so great fear, as when they be gathered and ranged in order, and are all under one sight or view. Now this is shewed in our love towards God, in that it should be done in simple obedience of the whole man, that is, of all the powers both of soul and body: which is impossible for any man to do. The powers of the soul are two; of the mind and of the will; those of the mind being the understanding and judgment: unto both which memory is annexed. And then, our understanding should perfectly comprehend all things that God should have us to know; in judgment we should think aright of them; and the memory accordingly should retain them. But we are ignorant of many things; and those which we know, we know but in part; and that which we know, we judge not aright of, nor remember as we ought. Then, lastly, with the will and affections we must love perfectly all known good, and

Digitized by Google

perfectly hate all known evil: of which we come a great deal shorter than of the other.

The powers of the body are all the members, parts, and graces of the body (as beauty, strength, &c.) which should be wholly employed in the service of God, and in the doing of his will. But the wandering of our eyes in the hearing of the word, and other parts of God's service, doth easily bewray our great negligence, and the small obedience and conformity of the rest of the members and parts of the body. And the same may be shewed in our love towards our neighbour, in that we must love him as ourself: which as it is so much the less than the former, as man is inferior to God; so we being not able to accomplish it, are much less able to fulfil the other. And this may be tried by examination of ourselves in some particulars. As for example, whether we love a stranger, or our utter and most deadly enemy, as ourselves, which no man ever did; nay, a common man, or to be plainer, even our dearest friend, as we do ourselves; which cannot be found. (Deut. xxviii. 53, 56, &c.) And therefore the righteousness of the papist is a rotten righteousness, and such as will never stand before the judgment-seat of God. The second use of the summary above mentioned is, that by it, as by a glass, we may the easier see, and being shortly contrived, we may the better remember, our whole duty both to God and man: it being as a card or map of a country easily carried about with us.

Seeing then that the whole sum and main end of the law is love, we gather thereof that which the apostle exhorteth, namely, to leave all idle questions as unprofitable, and to deal in those matters only which farther the practice of love. (1 Tim. i. 4, 5.) And the love of God is called *the first and great commandment*, (Matt. xxii. 38.) because we should chiefly, and in the first place, regard our duties to God, and be most careful to understand his will, and to worship him, (1 John iv. 20.) in which respect the first table is put before the second, as being the principal. And it may appear that our duties to God are to be preferred before the other towards our neighbour, 1. By the inequality of the persons offended: because it is worse to offend God than man. (Acts iv. 19,) 2. By the punishments assigned in the Scripture. For the breaches of the first table are to be more severely punished, than the breaches of the second. As he that

Digitized by Google

revileth the magistrate shall bear his sin: but he that blasphemeth God shall be stoned to death. (1 Sam. ii. 25.)

Whence we gather the crafty practices of papists, who would make men believe, that the chiefest godliness and most meritorious good works of all required in the law of God, are the works of the second table; as charity, alms-deeds, &c. thereby deceiving the people to enrich themselves. Howbeit, all the duties of the first table are not greater than all the duties of the second, unless the comparison be equally made. For the moral duties of the second table being perpetual, are greater than the ceremonial duties of the first being temporal: whereunto agreeth, that God will rather have mercy than sacrifice. (Hos. vi. 6. Matt. ix. 13.) And we count the comparison equal when they are compared in like degrees; as the chief commandment of the first table with the chief of the second; the middle duties of the one with the middle duties of the other; and the last and least of the former with the last and least of the latter. Thus if we compare the greatest with the greatest, and the meanest with the meanest; the duties and breaches of the first table are greater than the duties and breaches of the second. But though the principal service of the one be greater than the principal service of the other; if the comparison be not made in the same degrees, as if (for example) the murder of a man be compared with the least abuse of the name of God, or adultery with the least breach of the Sabbath; these of the second table are greater. And the second table is said to be like unto the first (Matt. xxii. 39.) because they go so hand in hand together, that no man can perform the one, unless he accomplish the other: as St. John plainly teacheth in his first epistle. (ch. iv. 5.) For whosoever keepeth the first table well, cannot but keep the second: and whosoever keepeth the second, must needs keep the first. It must be said therefore of those who seem to keep the one, and care not for the other, that if they will seem to serve God, and are not in charity, they are mere hypocrites: and if they will seem to deal uprightly with their neighbours, and have not the love of God in them, they are profane timeservers, and very atheists.

The tables agree likewise, 1. In that they are both perpetual. 2. In that they are both perfect. The commandments of the

Digitized by Google

first table agree principally in this; that they concern the worship of God, and contain our whole duties towards him. And they either respect the *root* of this worship, as the first: or the *branches* thereof, as the three following. For the fountain worship of God is prescribed in the first commandment; the means of his service, in the other three. And God did enjoin his worship in *four* commandments, that we might the better know and retain them in mind: or otherwise might be left the more without excuse. It is common to these four commandments of the first table, that every one hath its several reasons annexed; yet with this difference, that the first hath its reason going before the commandment, and the other three have it following. And indeed the commandments of the second table have their reasons also, at least in the Scripture; but for brevity they are omitted in the Decalogue. And the reasons of the commandments of the first table are rather set down than those of the second, 1. That we might know, that there is less light left in us of the worship of God, than of the duties we owe to our neighbour. 2. To teach us, that as all obedience should be grounded upon reason and knowledge, so especially that which concerneth God's worship; whence we gather, that those are greatly deceived, who think it sufficient if they have the Commandments by heart, or can say them by rote.

The division of the first table.

Again, the reason of the first commandment is set before, which in all the other cometh after, because it serveth not only for a reason of this commandment, but also for a Preface to all the ten. For it hath a reference to them all, and is a reason to urge the observance of every one of them. It is expressed in these words of God, (Exod. xx. 2.) *I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage.* And that this is a reason, and not a commandment, as some do think, is evident, 1. Because it is commonly used for a reason of other commandments. (Ezek. xx. 5, 7. Lev. xix. 36, 37.) 2. Because it hath not the form of a commandment. 3. Since the other three commandments have their reason added, it is unlikely that the first and chiefest should have none. And this preface is set as a reason to enforce the observation both of the first commandment, and of all the rest, thus; if I be the Lord thy God which brought thee out of the land of Egypt,

The preface of the Commandments.

Digitized by Google

thou must take me for the Lord thy God alone, and keep all my commandments. But I am the Lord thy God which brought thee out of the land of Egypt. Therefore thou must take me for thy God alone, and keep all my commandments. The ground of obedience laid in this reason is, that this law is to be obeyed; because it proceedeth from him, who is not only the Lord our Maker, (Ps. c. 3.) but also our God and Saviour, from the covenant of grace, whereby he is our God, the Saviour of them that believe, (1 Tim. iv. 10.) assuring them of all gracious deliverances, by virtue of that his covenant, from all evils and enemies, both bodily, and especially spiritual: a proof whereof is laid down in that famous deliverance of the people of Israel out of the slavery of Egypt; which was so exceeding great, that by reason thereof they were said to be in an iron furnace. (Deut. iv. 20.) And this covenant belongs also to us which are no Israelites; for though we be not Israel in name, or according to the flesh; yet we are the true Israel of God, according to the spirit and promise.

If it be asked, why doth the Lord make choice of that benefit, which seemeth nothing at all to belong unto us, rather than of any other, wherein we communicate with them? we reply, 1. Because it is the manner of God, to allure the Israelites, to whom the law was given at first, as children, with temporal benefits, (Lev. xxvi. 4, 10. Deut. xxviii. 13.) having respect to their infirmity and childhood: whereas we are blessed of God with greater knowledge, and therefore in respect of them, are as it were at man's estate. 2. Because it was fittest to express the spiritual deliverance from Satan by Christ, which was thereby figured and represented: and so it belongeth no less (if not more) to us than to them. 3. Because we having been freed from the slavery of our bloody enemies, whereunto we were so near more than once, and unto whom we justly have deserved to have been enthralled; and it being the common case of all God's children, to be in continual danger of the like, and to feel the like goodness of God towards them; we may also make use of this title, and esteem it a great bond also for us unto God. 4. Because it was the latest benefit, the sweetness whereof was yet, as it were, in their mouth. And herein the

Digitized by Google

Lord had respect unto our corrupt nature, who are ready to forget old benefits, how great soever.

Besides, there is in this reason to set forth the true God whom we worship, and distinguish him from all idols whatsoever, 1. The name Jehovah; which betokeneth that he only is of himself, and all other things have their being of him. Whereby we are taught, that there is but one true God, whose being no creature is able to conceive: and that he giveth being to all other things, both by creating them at first, and by preserving and directing of them continually. 2. The name Elohim, or God, which in the Hebrew is of the plural number, to signify the Trinity of the persons in the unity of the godhead. 3. That he is both omnipotent, that is, able to do all things; and also willing to employ his power to the preservation of his people: is proved from an argument of the effects, in the deliverance of the Israelites out of Egypt.

Digitized by Google

CHAPTER XXII.

THE FIRST COMMANDMENT, OF THE CHOICE OF THE TRUE GOD, AND THE ENTERTAINING HIM IN ALL OUR THOUGHTS.

The first commandment.

THE words of the first commandment are these. Thou shalt have no other Gods before me. Or, thou shalt not have any strange God before my face. (Exod. xx. 3.) The scope and meaning of which is, 1. That this Jehovah, one in substance and three in person, the creator and governor of all things, and the redeemer of his people, is to be entertained for the only true God, in all the powers of our soul. (Matt. xxii. 37.) 2. That the inward and spiritual worship of the heart, (Prov. xxiii. 26.) wherein God especially delighteth, (Deut. v. 29.) and which is the ground of the outward, (Prov. iv. 23. Matt. xii. 35.) is to be given to him, and to none other: and that sincerely, without hypocrisy, as in his sight who searcheth and knoweth the heart. (Jer. xvii. 10.) For this word, *before me*, or before my face, marketh that inward entertainment and worship whereof God alone doth take notice. And thereby God sheweth, that he condemneth as well the corrupt thoughts of man's heart concerning his majesty, as the wicked practice of the body; for our thoughts are before his face. In this commandment is forbidden original corruption, so far forth, as it is the fountain of impiety against God, (Rom. viii. 7.) with all the streams thereof. And it is herein required that we set up, embrace, and sanctify the Lord God in our hearts, (Isa. viii. 13.) yielding unto him in Christ, that inward and spiritual worship, which is due unto his majesty, and which doth consist, 1. In knowing of God, in himself, in his properties, and in his works. For it should be the joy of every Christian soul, to know the true God and him whom he hath sent, Christ Jesus. (John xvii. 3.) 2. In cleaving unto him, (Deut. xi. 22. Josh. xxiii. 8. Acts xi. 23.) which is to be done in this way. 1. We must be persuaded of God's love to us, and so rest upon him for all we want; being

What is forbidden and required in the first commandment.

Digitized by Google

assured that he both can and will abundantly provide for us, here and for ever. 2. We are to love him so heartily, as to be loth to offend him, and delight to please him in all things.

The several branches of the first commandment.

So much of this commandment in general: we are to consider of it in particular, first the several branches of it, and secondly, the helps and hindrances of the obedience thereof. The several branches of this precept are, 1. The having of a God, and herein religion. 2. The having of one only God, and no more: and herein unity. 3. The having of the true God, and none other, for our God: and herein truth. And though all men of necessity must have a God above them, yet as many either know him not, or care not for him, and so make him no God, as much as in them lieth; God doth command us to have a God, that is, to know and worship such an infinite nature as hath his being in himself, and giveth being to all other things; wholly to depend upon him, and to yield absolute obedience unto his will; while on the other hand, to have no God, is in heart to deny either God himself or any of his properties; or so to live, as if there were no God at all.

The things to be considered in this first branch of the commandment, are such as do concern the faculties of the soul, and the several powers of the inward man; namely, the understanding, memory, will, affections, and conscience. The understanding is charged, 1. To know God, as he hath revealed himself in his word, and in his works. (1 Chron. xxviii. 9. John xvii. 3.) 2. To acknowledge him to be such an one as we know him to be. 3. To have faith, both in believing the things that are written of him, and applying to ourselves his good promises.

Of the knowledge of God.

We are to consider in the knowledge of God, first, the knowledge of God himself; and secondly, of the things belonging unto him. He is himself to be considered in the unity of his essence, and Trinity of his person. The things belonging unto him, are his properties, and his actions; whereby only we can know him, his substance being past finding out of man or angel. His properties are, his wisdom, omnipotence, justice, goodness, &c. which are in him all essential; his actions are his determining, and executing of all things. The things forbidden in this commandment, as repugnant to this knowledge of God, are such as either fail in defect or in excess. Those that fail in defect,

Digitized by Google

Ignorance of God.

are, 1. Ignorance of God and of his will; which being a breach of God's commandment, doth therefore deserve damnation. (2 Thess. i. 8. Hosea iv. 1, 6.) 2. Uncapableness of knowledge. 3. Atheism; which is a denial of God. There are three sorts of ignorance, namely, 1. Simple ignorance: such as children and fools have. 2. Reckless ignorance: when a man may learn, and will not. 3. Wilful ignorance: when a man would fain be ignorant of that he knows. That which faileth in excess in this commandment, is, curious searching into the secrets of God, (Deut. xxix. 29.); and the vice contrary to that faith which is here commanded, is infidelity and doubtfulness, (Ps. cxvi. 11.)

Hitherto of the understanding; there is required in the memory, the remembrance of God and good things; especially of those which most concern us, and chiefly at that instant when we should make use of them; the contrary vice to which is forgetfulness. Again, it is required in the will that we serve God with a perfect heart, and with a willing mind, (1 Chron. xxviii. 9.) the contrary to which, is, unwillingness to good things, principally to the best.

Affiance in God.

The affections ordered in this commandment, are, 1. Affiance, 2. Love and hatred, 3. Fear, 4. Joy and sorrow; in regard of the first of which we are commanded to put our whole trust and confidence in God, and continually to depend upon him; (Psalm xxii. 4, 9; lxxiii. 25. Esther iv. 14,) the opposite vices to which are condemned, 1. In defect: such as want of dependence upon God; and distrust of his power, mercy, promises and providences. 2. In excess: such as presuming of God's mercies, though we live as we list; and tempting him when we so depend upon him, that we neglect the use of the means which he hath appointed, (Matt. iv. 6, 7.) The virtues that arise of this affiance and trust in God, are patience and hope; the former being that virtue, whereby we willingly submit ourselves to the pleasure of God in all things; and with alacrity go through those troubles which he sendeth upon us, like obedient children meekly enduring the correction of our heavenly Father, (1 Sam. xxx. 6. Heb. xii. 7—9, &c.) The vices opposite to patience are condemned, 1. In defect: such as murmuring and impatience, in grudging to bear whatsoever cross the Lord shall lay upon us. 2. In excess: such as stupidity, in not being touched with, nor

Patience.

Digitized by Google

profiting by the hand of God, when it is upon us. Hope is that virtue, whereby we expect all good things from God, and patiently wait for all things that we need at his hands, (Psalm xxii. 4, 5; xxxvii. 7.) not only when we have the means, but also when we want all apparent means (as the Israelites did in the desert;) yea, when the means seem contrary; as the three companions of Daniel, and Daniel himself did, (Dan. iii. 17, 18.) and Job professed he would do, saying, *Though he slay me, yet will I trust in him*, (Job xiii. 15.) The contrary to this is despair of God's mercies, (Gen. iv. 13.) Hope.

It is required in the affections of love and hatred, first, that we love God above all, and all things that are pleasing unto him; and secondly, that we hate ungodliness, and every thing that God hateth. Love of God.

Our love of God is grounded upon this, that because we know and believe that he is good, yea, the chiefest good, we love him above all things, (Deut. vi. 5.) which is so excellent a virtue, that it is accounted the end of the law. The contrary vices here condemned are, 1. Coldness of affection towards God; and little love of goodness, of God's servants and service. 2. Want of hatred of our own and other's sins. 3. Hatred of God and godliness, (Psalm x. 3, 4. Rom. i. 30.) And though no man indeed will confess that he is a hater of God, yet by this mark he may be known, when he is a despiser of the worship and service of God. On the contrary, as when a child doth love his father, his only desire will be to do such things as please his father, and to abstain from those things which might displease him: yea, his chiefest felicity will be, to be always in his favour, and in his presence; and in his absence he will be always thinking and speaking of him. In like manner, such as be the children of God by grace, as long as they are absent from their father, will talk, and muse, and meditate upon him; in all things they do, they will desire to be well taught of by him; they will be always careful to please him, and by their honest callings to glorify him. The duties then that do arise from the love of God are, 1. To love his word and commandments, (John xiv. 15, 21, 23. Psalm cxix. 97.) 2. To yield absolute obedience to his whole will. 3. To bestow all our care, pains and diligence in pleasing him; and so to consecrate ourselves unto him, never

Digitized by Google

being weary of his service. The vices repugnant to this are those which err, 1. In defect; as profaneness: when a man is without all care and conscience of glorifying God. 2. In excess; as superstition: when a man would give more worship unto God than he requireth. Other duties appertaining to the love of God are, 1. To esteem of his favour above all things. 2. To give him the praise of all his benefits bestowed upon ourselves and others; and to be thankful unto him for the same, (1 Thess. v. 18.) the contrary to which is, ingratitude, and unthankfulness unto God for all his benefits, (Rom. i. 21.) Our fear of God is grounded upon this, that because we know and believe that he is most powerful and just above all; we stand in such a godly fear, as not to do any thing, but which maketh for his glory, (Matt. x. 28. 1 Peter i. 17; iii. 2, 6. Heb. xii. 28. Psalm ciii. 13. Isa. lxvi. 2.) For this is not a servile fear, whereby one is afraid to be damned; but an awful or reverential fear, whereby we are afraid to offend our Maker; in which it is required that we do not the good we do only or principally for fear of danger from men, but for fear of God; the vice contrary to which, is, the want of the fear of God, and contempt of his majesty; to which sin is joined carnal security, whereby a man doth flatter himself in his own estate, be it never so bad.

Thankfulness.

Fear of God.

Reverence.

The virtues arising from the fear of God are, reverence and humility; the former of which is, the reverence of the majesty of God, in regard whereof we should carry such a holy shamefacedness in all our actions, that no unseemly behaviour proceed from us, that may any ways be offensive unto him, (Heb. xii. 28.) Of which if men be so careful in the presence of princes, who are but mortal men; how much more careful ought we to be thereof, in the presence of the almighty and most glorious God? And this was prefigured in the ceremonial law, in that when men would ease themselves (according to the course of nature) they should go without the host, and carry a paddle with them, to cover their filth; because, saith the Lord, "I am in the midst of you;" whereby the filthiness and impurity of the mind was forbidden, more than of the body; and the equity hereof reacheth also unto us, (Deut. xxiii. 12—14.) The contrary to this reverence of the majesty of God is, irreverence and profaneness of men towards God.

Digitized by Google

Humility is that virtue whereby we account ourselves vile and unworthy of the least of God's mercies; and casting ourselves down before his majesty, do acknowledge our own emptiness of good, and insufficiency in ourselves. For so all our behaviour should be seasoned with humility. The sins repugnant to this virtue are, 1. Counterfeit humility; when a man would seem more lowly than he is. 2. Pride, vain-glory, and presumption; whereby we boast and glory of ourselves, and our own strength and goodness. And those are to be counted proud, 1. Who would be thought to have those good things in them which they want. 2. Who having a little goodness in them, would have it seem greater than it is. 3. Who having any goodness in them, do think that it cometh from themselves. 4. Who think they can merit from God, and deserve his favour. Humility. Pride.

The godly sorrow which is required in this commandment is spiritual grief and indignation against our own and other's transgressions; as also lamenting for the calamities of God's people, private and public; the want of both which here is condemned. The spiritual joy here enjoined is joying in God; and rejoicing in all our afflictions, with consideration of the joy prepared for us before the beginning of the world, (Luke i. 47. Rom. v. 3. James i. 2.) the defect of which spiritual joy is here condemned. So much of the affections. It is required of us in respect of our conscience, that we live in all good conscience before God, (Acts xxiii. 1. Heb. xiii. 8.) And the sins here condemned are, 1. Hardness of heart, and benumbness of conscience. 2. Hellish terrors and accusations, proceeding from doing things either without or against the rule of the word. Sorrow.

So much of the first branch of this commandment: there is required in the second branch thereof, unity in religion; because we are commanded to have but one God and no more. Four things are principally required of us, that we may come to this unity, namely, 1. An upright and single heart, ready to embrace the true religion, and no other. 2. Constancy and continuance in the truth. 3. A godly courage to stand to the truth and withstand the enemy. 4. An holy zeal for the glory of God. Unity in religion.

The contrary vices here forbidden are, 1. Indifference in religion; when a man is as ready to embrace one religion as

Digitized by Google

another. 2. Inconstancy and wavering in religion. 3. Obstinate and wilful continuance in any religion without good ground. 4. Rash and blind zeal; when a man without knowledge or judgment will earnestly maintain either falsehood or truth by wicked means. If it be asked, to what end doth God will us to have no other God but himself; seeing no man can have any other God, though he never so much desire it; the reason is, because, howsoever there be but one God, yet many do devise unto themselves diverse things which they place in God's stead, and to which they give that honour which is proper unto God; (1 Cor. viii. 4, 5; x. 20.) And by forbidding us to have many gods, God doth condemn all inward idolatry, whereby men set up an idol in their heart, instead of God, (Ezek. xiv. 3.) ascribing thereunto that which is proper to him, or giving unto it any part of spiritual adoration. This is done in the understanding when men do think that other things have that which is proper unto God: as Papists, when they believe that the Sacrament is their maker; that the saints know their hearts; that the Pope can forgive sins; which none can do but God. The memory faileth here in remembering of evil things, especially of those which most corrupt us; and chiefly then, when we should be most free from the thought of them. The fault of the will is readiness unto, and wilfulness in evil, especially the worst; while in the affections there is here condemned, trust in the creatures more than in God, and all fleshly confidence in ourselves, or in our friends, honour, credit, wit, learning, wisdom, wealth, &c. thinking ourselves the better or more safe simply for them, (Prov. xviii. 11. Psalm lxii. 10. Jer. xvii. 5. 2 Chron. xvi. 12.) whence ariseth pride, (Acts xii. 23.) and security. Our duty concerning these things is, 1. To esteem of them only as good means given us of God, whereby to glorify him the better. 2. To trust in God no less when we have them, than when we want them, (Job xiii. 15.) We are here farther forbidden, 1. To ascribe the glory of any good thing either to ourselves or any other than the Lord. 2. To seek for help of the devil by witches or wise men.

What it is to have other Gods.

Sinful confidence.

Inordinate love.

Inordinate love standeth in loving of evil, or in loving of ourselves or any other thing more than God, of whose favour we ought more to esteem, than of all the world besides. Here

Digitized by Google

therefore is condemned all carnal love of ourselves, our friends, our pleasure, profit, credit, or any worldly thing else, for whose sake we leave those duties undone, which God requireth of us, (2 Tim. iii. 4. 1 John ii. 15. 1 Sam. ii. 29.) whereas the true love of God will move us, with Moses and Paul, to wish ourselves accursed, rather than that the glory of God should any thing at all be stained by us, (Exod. xxxii. 32. Rom. ix. 3.)

Again, all carnal fear is here condemned, and especially the fearing of any thing more than God, (Isaiah vii. 2; viii. 12, 13; li. 12, 13. Matt. x. 28.) And a man may know that he is more afraid of God than of any other thing, if he be more afraid to displease God than any other, and this fear of God be stronger to move us to good, than the fear of man to move us to evil. Once more, the disorder in joy and sorrow here condemned, is, 1. Immoderate carnal mirth. 2. Abundance of worldly sorrow, shame and discontentments.

Sinful fear.

Sinful joy and sorrow.

The third branch of the first commandment is true religion; because we are commanded to have the *true* God, and none other for our God; the contrary to which is, the having of a false God, and a false religion. And that we may come to true religion three things are required of us; namely, 1. We must labour earnestly to find out the truth. 2. We must examine by the word whether it be the truth which we have found. 3. When by trial we have found out the truth, we must rest in it. The things here forbidden are, 1. All errors and heresies, especially concerning God and his properties, and the three persons in the Trinity. Where we must take heed that we imagine no likeness of God: forasmuch as we set up an idol in our hearts, if we liken him to anything whatsoever, subject to the sense or imagination of man. For the better avoidance whereof, we must settle our minds upon Christ, in whom only God is comprehensible. We are forbidden, 2. To believe any doctrine concerning God without trial; and 3. Not to believe that which God hath revealed concerning himself in his word.

We have spoken heretofore of the several branches of the first commandment. The only means to settle and uphold us in this spiritual worship of God, is to endeavour to attain and increase in the knowledge of him in Jesus Christ, (2 Pet. iii. 18.) to consider what great things he hath done for us, (Psa. cxvi. 1,

Digitized by Google

12. 1 Sam. xii. 24. 1 John iii. 1.) yea, in all our ways to take knowledge of his presence, promises, and providence. (Prov. iii. 6.) And the means whereby we may attain to this knowledge are principally twelve. 1. Prayer. 2. A simple heart desirous of knowledge. 3. Hearing of the word. 4. Reading of the word and holy writings. 5. Meditation in the word. 6. Conference. 7. Diligence in learning. 8. Remembrance of that we learn. 9. Practice of that we learn. 10. Delight in learning. 11. Attentive marking that which is taught. 12. Meditation on the creatures of God. And the hindrances of the obedience of this commandment are the neglect of the knowledge of God, (Hos. iv. 1; viii. 12.) and not considering his word and works, (Isa. v. 12; xxvi. 10, 11.) which are the ground of all impiety and spiritual idolatry here forbidden. (Isai. i. 3, 4.) There are five things forbidden as means of this ignorance; namely, 1. Curiosity: when a man would know more than God would have him know. 2. Vanity of mind: when the mind is drawn away and occupied upon vain and unprofitable things. 3. Pride of our own knowledge: when we think we know enough already. 4. Forgetfulness of God and his will. 5. Weariness in learning, and talking of God and his will.

Helps enabling us to obey this Commandment.

What is enjoined in the three following Commandments.

Hitherto of the first commandment, concerning the entertaining of God in our hearts. In the other three are enjoined the means of his service. For as in the first commandment we are required to *have*, so in the other we are required to *serve* the Lord our God. The branches of this service are either such as are to be performed at all times, as occasion shall require: or such as concern a certain day, wholly set apart for his worship. The duties of the former kind are prescribed in the second and third: and do either concern the solemn worship of religion, prescribed in the second commandment, or the respect we should carry to God in the common course of our lives, laid down in the third. The duties of the latter kind are laid down in the fourth and last commandment of the first table.

Digitized by Google

CHAPTER XXIII.

THE SECOND COMMANDMENT, OF THE SOLEMN WORSHIP THAT IS TO BE PERFORMED UNTO GOD; AND THEREIN OF IMAGES AND CEREMONIES.

IN the second commandment we are to consider two things: 1. The injunction. 2. The reasons brought to strengthen the same. The words of the injunction are these; "Thou shalt not make to thyself any graven image; nor any likeness of things that are in heaven above, nor in the earth beneath, nor in the waters under the earth: thou shalt not bow down to them, nor worship them." (Exod. xx. 4, 5) The scope and meaning of this commandment is, to bind all men to that solemn form of religious worship which God himself in his word prescribeth: that we serve him not according to our fancies, but according to his own will. (Deut. xii. 32.) And herein is generally forbidden every form of worship, though of the true God (Deut. xii. 31.) contrary to, or diverse from the prescript of God's word, (Matt. xv. 9.) called by the apostle will-worship, (Col. ii. 23.) together with all corruption in the true worship of God, (2 Kings vi. 10.) and all lust and inclination of heart unto superstitious pomps and rites in the service of God. The parts of that will-worship are, either the worship of any besides God; or of God himself, any otherwise than he hath commanded. For both vices are here forbidden; either to worship the true God falsely, or to worship those things that are not God at all. In this kind do chiefly offend the papists, which give religious worship unto creatures; and serve God, not according to his will prescribed in the word, but according to the pope's decrees and traditions of men. And the Lord doth forbid all these corruptions under one instance of images, because therein he foresaw there would be greatest abuse; and what he doth expressly forbid concerning

Digitized by Google

What is meant by making images.

them, is this, 1. That we make no image to worship it. 2. That we worship it not when it is made. By making images, is meant, all new devices and inventions of men in the service of God: whereby we are forbidden to make any new word, new sacraments, new censures, new ministries, new prayers, new fastings, or new vows to serve him withal. Also all representations of any grace of God, otherwise than God hath appointed, or may be allowed by his word; as Christ condemned the Pharisees' washing. By worshipping of images is meant, all use in God's service of any new devised inventions, (or practising of them) and all abuse of things commanded. In a word, it is generally required in this commandment that we worship and serve God in that holy manner which he in his word requireth. And that is to be done, first, by using all those holy exercises of religion public and private, which he commandeth; and secondly, by performing all the parts of God's worship prescribed, with reverence, and diligence; using them so carefully as may be, to God's glory, and our good. (Eccles. v. 1.) We observe by comparing the second commandment with the first, that the inward and outward worship of God ought to go together. For as in the first commandment the Lord requireth that we should have no other gods before him, that is, in the secret of our heart, whereof he alone taketh notice; so in the second, by the words, make, bow, worship, he forbiddeth any outward service of religion to be given unto any other. Further, God must be worshipped both by our bodies and our souls, because he is the Lord and Maker of them both. (1 Cor. vi. 20.) And we gather from hence, that such as dare to present their bodies to a Mass, or to any other gross idolatry, and say that they keep their hearts to God, are here convicted of falsehood and hypocrisy.

The special branches of the second commandment.

So much of the second Commandment in general. With respect to the particular branches of it, there is here first required, that all solemn religious worship should be given unto the true God: and secondly, that it be given unto him alone and not communicated unto any thing that is not God. So that the sum of the first part is, "Thou shalt worship the Lord thy God:" of the second, "him only shalt thou serve." (Matt. iv. 10.) And we are to worship the Lord our God by those means

Digitized by Google

only which himself approveth in his word: according to the saying of Moses, *What thing soever I command thee, observe to do it; thou shalt not add thereto nor diminish from it.* (Deut. xii. 32.) It is here required, 1. That we give unto God that worship, which he himself hath prescribed in his word. 2. That we give him that alone, without addition or alteration. Whereas there is forbidden, first, the neglect of God's worship, or any of his ordinances: when we contemn, or despise, or leave undone that service which he hath commanded us to perform unto him; secondly, the adding any thing unto, or taking any thing from the pure worship of God: when we serve him by any other means than that which he himself hath commanded.

We are to consider in the pure worship of God, which he hath prescribed in his word, 1. The parts of it. 2. The right manner of using it. As to the parts of it, they are partly such as we give unto God; and partly such as God giveth unto us. And it is required of us touching these kinds, 1. That we use those things that God hath given us, to that end that God hath given them for. 2. That neither in giving to God, nor taking from him, we devise any thing of our own to serve him withal. Now the things God giveth us to serve him by are his creatures in the first place; also his word, sacraments, ministry, discipline, and censures of the church: which we must use according as they are instituted of God. The duties here required are, our presence at these exercises of religion; the preaching, hearing, and reading of the word of God: together with meditation, conference, and all other means of increasing our knowledge therein; the administering and receiving of the sacraments, &c. (Acts ii. 42.) We worship God in the creatures, by beholding his glory in them; in his word, by diligent hearing of it, and careful believing and practising of it; in his sacraments, by receiving them duly; in the ministry and censures, by submitting ourselves unto them. The things that we give unto God are either more or less ordinary; the more ordinary are, 1. To pray to God, publicly and privately. 2. To praise God, both alone and with others. These duties are required of all Christians, and every true Christian must offer this sacrifice to the Lord every day. For in all ages and at all times it hath been the practice of God's saints, to offer unto God the sacrifice of prayer and praise; as

Digitized by Google

we may see by the practice of David, Daniel, Peter, who went up at noon to pray, (Acts x. 9.) and Isaac, who went out at eventide to pray in the fields. (Gen. xxiv. 63.) The parts of prayer are three—1. Confession, which is the sacrifice of a broken heart and wounded soul. (Psalm li. 17.) 2. Petition, for such things as we lack. 3. Thanksgiving, for such things as we have received. The things less ordinary are, 1. Fasts public or private. (Joel ii. 12, 15.) 2. Solemn thanksgiving for special blessings, (Psalm l. 14.) whereunto feasting also is joined, when special occasion of joy is given us. 3. Making and performing holy vows unto God. Fasting is an abstinence for a time, from all the commodities and pleasures of this life, so far as comeliness and necessity will suffer; to make us more apt to prayer, and more able to serve God. A vow is a solemn promise made unto God of some things that are in our power to perform; which we do, to declare our thankfulness, to strengthen our faith, and to further us in doing our good duties, wherein we are backward; or in abstaining from some evil whereunto we find ourselves specially inclined.

Vows.

The manner of God's worship.

So much of the parts of God's solemn worship. There is required to the right manner of using the same, our careful, sincere, and diligent behaviour in all his service; that every thing there may be done as he hath appointed, and no otherwise. Whereunto the things required are partly inward, partly outward: the former whereof concerneth the substance, the latter the circumstance of God's worship. All the powers of the soul are charged to join together, as (by the first and great commandment) in the entertaining and loving, so (by this) in performing all acts of solemn worship to the true God. Therefore herein there must be a concurrence, as well of the understanding, that we have knowledge of the particular service which we do, (Rom. xiv. 5. 1 Cor. xiv. 14, 15.) as of the will and affection, that we may worship God in spirit and in truth. (John iv. 22.) In the performance of this three things are requisite, 1. A diligent preparation and advisedness, before we come to any holy exercise. 2. A right disposition of the mind in the action itself. 3. A comfortable departure, upon the sensible feeling of the fruit thereof. It is required in the preparation before the action that we bethink ourselves before-hand, about what things we

Of preparation.

Digitized by Google

come: and dispatch ourselves of all the things that hinder us in the service of God; which since we must do in things otherwise lawful, much more in things unlawful. It is farther to be observed herein, that every preparation be answerable to the exercise whereunto we are called; as in the parts of prayer, for example, 1. In confession, we must have a true feeling of our former sins. 2. In petition, we must have the like sense of our wants; and bethink ourselves what need we have of the things we ask, and strive against our staggering and doubting of God's promises. 3. In thanksgiving we must call to mind at least the kinds of God's benefits bestowed upon us, and consider the greatness of them. And so in all other services of God. The disposition of the mind required in the action is, 1. A reverent, diligent, and earnest attentiveness to the thing, with all the powers of our souls; thereby to fasten our minds, and so to hold them during the exercise, that no idle or vain thoughts withdraw us from the same. 2. Zeal in the action; with such affections as are answerable to the matter in hand. As in prayer, we must have a sure confidence in God, that we shall obtain the things we ask agreeable to his will; in thanksgiving, we must have a sweet feeling of the benefits that God hath given us: in the word and sacraments, we must come with affection to them, &c. It is required of us after the action, that we feel the fruit of it, that is, some increase either of knowledge, of true fear, or comfort, for the strengthening us in the duties we perform. So every one must examine himself herein, and all those that belong unto him; else they are like unto them, that having eaten a good meal, by warm water do give it up again.

What is required after the action.

The outward things that accompany God's worship are, 1. Ecclesiastical ceremonies, making for order and decency, (1 Cor. xiv. 40.) which are left to the appointment of the church; being of that nature, that they are varied by times, places, persons, and other circumstances. 2. All comely and reverent gestures of the body; as kneeling, lifting up the hands and eyes to heaven, silence in the service of God, and such like. For the gestures of religious adoration being here forbidden to be given unto images, are therein commanded to be given unto the God of heaven. And though God is a Spirit and looketh to the heart, yet is it of use to attend to our bodily behaviour before

Ecclesiastical ceremonies.

Bodily gestures.

Digitized by Google

him. For, 1. The whole man, and consequently the body itself, oweth duty unto God. 2. It is a glass, wherein the affections of the mind are beheld. 3. The mind is the better holden in the thing affected, and the better holpen and furthered in the inward worship, when both body and mind are joined together. Notwithstanding the mind must always precede in affection; else it is shameful hypocrisy. The gestures most convenient for the body are diverse, according to the diverse exercises of religion; as at the reading of the word, standing; at prayer kneeling, and therein to witness our humility, by casting down our eyes, our confidence by lifting them up; or with the publican to knock our breasts, &c. except our infirmities, or the like lets, hinder us herein.

Of the abuse of God's ordinances.

So much of the right use of God's ordinances. The abuse of them standeth, 1. In all rash, negligent, and careless dealing in any particular point of the worship of God. 2. In using any thing that God hath commanded for his worship, otherwise than he himself hath appointed. (1 Chron. xv. 13.) For the brazen serpent abused, was worthily broken in pieces, (2 Kings xviii. 4.) and the Israelites, for carting the ark, were worthily punished. (2 Sam. vi. 3, 7, 8.) The special abuses of the word here condemned are, to hang pieces of St. John's gospel about men's necks, or to use any other gospel to heal diseases; or for any man to charge a devil to go out of one, as the apostles did. In this case we may and must pray only unto God, that he would command the devil to depart: for he is the master that authorised him to go thither.

The special abuses of the sacraments here condemned are the receiving them unworthily, (1 Cor. ii. 27, 29.) and making them to be sacrifices, as is done in popery. Those of the ministry are the turning of that which is given to edify in Christ, to other ends than those for which it was ordained: as when ministers exercise tyrannical lordship over their flock, or their fellow-servants; as the bishops of the Church of Rome use to do; (Luke xxii. 25. 1 Peter v. 2, 3.) or when in the execution of their function, they seek themselves, and not the edification of God's people, &c. The discipline and censures of the church are abused, when they are used in another manner, and for other causes, than God hath ordained, (Isa. lxvi. 5.) Prayer is abused

when we ask evil things, or pray for such things as God hath made no promise of, or for such persons as he hath made no promise unto: as when men pray for souls departed, or for those that sin to death, (1 John v. 16.) or pray in a strange tongue which we do not understand; or pray on beads, and use much babbling, &c. as also when we aim more in our requests at the relieving our necessities than at the advancement of God's glory. Thanksgiving is abused when we thank God for things unlawfully gotten or come unto us; and fasting is, when men make it a matter of merit, or use superstitious choice of meats, as is done in popery. It is an abuse of vows to undertake rash ones; to break, or else to delay and defer the paying of our lawful vows; as also to perform vows that are unlawful, (Psalm lxvi. 13; lxxvi. 11. Eccles. v. 1, 5. Gen. xxxv. 1.)

Defects respecting the inward worship.

The defects that concern the inward things required in the performance of all these parts of God's worship, are, 1. Want of understanding, when we do good duties ignorantly, or think that we can please God by meaning well, when that which we do is evil. 2. Want of zeal and affection in performing God's service. 3. Hypocrisy, when men make greater shew of the service of God outwardly, than they have a desire to serve him inwardly. 4. Hearing, reading, meditating, conferring, singing of Psalms, and receiving the sacrament without preparation, attention, reverence, delight, and profit. 5. Praying without faith, feeling, reverence, fervency, not waiting for answer, &c.

Defects in outward worship.

The defects that concern the outward worship, are 1. All irreverent and unbeseeming gestures. 2. All ecclesiastical ceremonies, and rites of religion, which are repugnant to God's word, or not warrantable by the general grounds thereof; such as are not for order, and comeliness, and edification.

So much of the parts of God's worship prescribed; together with the right use and abuse thereof. With respect to such forms of worship as are not prescribed by God in his word, we say, that we are commanded to serve God, not according to the traditions of men, but according to his will revealed in the scripture, (Col. ii. 18. Matt. xv. 9.) Whereupon it followeth, that no power must be admitted in the church to prescribe other forms of worship, not appointed by God himself in his word. And herein we must observe the apostle's rule and practice,

Digitized by Google

exceedingly prone to idolatry. But, if it be asked, though I do not make images myself, may I worship them that another man makes? the answer is, No; for that is likewise forbidden, (Exod. xxxii. 1, &c.) Neither is it lawful to put them in churches, or in public places, if they be not worshipped; for though Moses did make the cherubim, and the brazen serpent, yet for so doing he had a special commandment from God; who may dispense with his own laws, when he will. Besides, he commanded them to be made to this end, the one, to signify the crucifying of Christ, (John iii. 14.) the other, to signify the angel's readiness to help God's children in all distresses. Neither is all manner of making images forbidden, but only in matters of religion and God's service. For in civil matters they may have a lawful and commendable use, (Matt. xxii. 20.) but to make them for religious ends and uses, is altogether unlawful; (Amos v. 26, with Acts vii. 43.) whence we gather that the popish doctrine of images, that they are laymen's books, is directly contrary to the word of God; and therefore as false and erroneous, to be detested of all God's children, (Hab. ii. 18. Jer. x. 8, 14. Isaiah xliv. 10.) Again, we are forbidden to make all kinds of images; whether hewn, engraved, cut or carved; (which in the commandment is expressed:) molten, embroidered, painted, printed, or imagined, (Hosea xiii. 2. Ezek. viii. 10. Acts xvii. 25, 29.) and in general, images of things which are in heaven above, or in the earth beneath, or in the waters beneath the earth. By things which are in the heavens is meant, God, Christ, the angels, and the saints, which are in the highest: the sun, moon, and stars, which are in the middle; and the fowls, which are in the lowest heaven, (Deut. iv. 17, 19.)

That it is unlawful to make the image of God.

To * represent God by any shape, is most of all forbidden and condemned. For it is a great sin to conceive or imagine in our hearts, that he is like any thing, how excellent soever we think it, (Acts xvii. 29.) but it is much worse so to set him out to the view of others; considering that the mind can conceive a farther beauty than the hand of the artificer can express. And therefore the children of Israel did sin grievously, and were

* Justin Martyr, speaking of the Christians in his time, says, *ἀλλ' οὐδὲ θυσίαις πολλαῖς καὶ πλοκαῖς ἀνθῶν τιμωμένους ἀνθρωπομορφώσαντες, καὶ ἐν ναοῖς ἱδρύσαντες, θεοὺς προσωνομάσαμεν.* Ed.

Digitized by Google

worthily condemned, for making God like a calf. (Exod. xxxii. 4, 9, 10, 27, 28.) And it may further appear that it is unlawful to make the image of God, 1. Because God being infinite and invisible, cannot without a lie be resembled to any finite or visible thing. (Acts xvii. 20.) 2. God by such images is, as it were, mocked. (Rom. i. 23.) 3. When the law was delivered by God himself unto the Israelites, he appeared in no shape unto them, lest they should make a likeness of him, and fall to idolatry. And therefore (Deut. iv. 10, 12.) he forewarned them, that as they saw no image of him, when he gave the law, but only heard a voice; they should learn that the knowledge of God cometh by hearing, and not by seeing. (Isa. xl. 17, 18.) That which moved the Papists to paint God like an old man, was the false expounding of that place in Daniel, where God is described to be "the ancient of days," (Dan. vii. 9, 13.) whereby is meant his eternity, that he was before all times; (Deut. xxvii. 15,) but whatsoever property in God it be, that they set forth by an image, it is execrable so to do. Neither may we paint Christ for remembrance of his death, for, 1. It is a part of the worship here forbidden, because his body is a creature in heaven; and therefore not to be represented by an image, in the service of God. 2. An image can only represent the manhood of Christ, and not his godhead, which is the chiefest part in him. Both which natures being in him unseparable, it were dangerous, by painting the one apart from the other, to give occasion of Arianism, Apollinarianism, or other heresies. 3. Since that in all the Scriptures, which speak so much of him, there is no shew of any portraiture or lineament of his body; it is plain that the wisdom of God would not have him painted. 4. Since by preaching of the gospel, and administration of the Sacraments, Christ is as lively painted out, as if he were crucified again amongst us, (Gal. iii. 1.) it were to no purpose to paint him to that end. To which it may be added, lastly, that although the painting of Christ were both lawful to do, and profitable for remembrance: yet because it hath been so much abused, and no where in the Scripture commanded, it is now not to be used. As Hezekiah worthily brake the brazen serpent being abused, although Moses had set it up at the commandment of the Lord; and it might have served for a singular monument of God's mercy, after the proper

That it is unlawful to make the image of Christ.

Digitized by Google

title is *thy God:* whereby the covenant of grace is signified; which on our part is by no sin so directly violated, as by idolatry, called therefore in Scripture spiritual adultery. (Jer. iii. 8.) And this teacheth us, that idolaters are most miserable, in forsaking the true God, who is all happiness to his people. The third title is *El*, that is, a mighty or strong God, and therefore perfectly able to save and destroy; which teacheth us, that there is no power so great, which can deliver idolaters or sinners from the wrath of God. The fourth title is *jealous;* whereby the nature of God is signified, loving chastity in his spouse, with a most fervent love, and abhorring spiritual whoredom with most extreme hatred; whence we learn that the Lord can no more abide idolatry, than a married man can brook it, that his wife should commit adultery. For his wrath is compared to the rage of a jealous husband, upon the unchaste behaviour of his wife. (Prov. vi. 34, 35.) And as the jealous man finding the adulterer with his wife, spareth neither the one nor the other; so if any that by profession hath been espoused to Christ, and joined unto God in him, and hath promised in baptism to serve him alone; yet notwithstanding shall forsake him, and worship others, how good soever they be, (whether saints or angels) they shall not escape God's wrath. For if corporal adultery be so severely punished, much more shall spiritual. And the reasons drawn from the works of God contain a just recompense to the breakers of this law, and a gracious reward to them that keep it; God shewing himself in this case to be *jealous*, 1. By punishing sin in many generations; and, 2. By extending his mercy in a far more abundant manner to them that keep his law. So the former reason containeth a threatening, to restrain from disobedience; the latter a promise, to allure to obedience. The former of the reasons is laid down in these words: *Visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me;* and the sum of this reason is that he will visit such as (howsoever pretending love) do thus declare their hatred of him; and punish them, both in themselves and their children to many generations. And when God saith that he will visit the sins of the fathers upon the children, he meaneth two things. 1. That he will inquire and search whether he can find any of the parents' sins, and especially their

Reasons drawn from the works of God.

Digitized by Google

idolatry, in their children: and, 2. That having found children continuing in their father's sins, he will remember the same in the punishment of them. Whence we learn, 1. That howsoever God for a time doth seem not to regard our sins, yet he doth both see them, and in his due time will punish them, if we do not repent. 2. That neither the example of our parents, nor any other that do amiss, can be a sufficient warrant to us to commit any sin. 3. That all parents are carefully to take heed how they commit any sin, because in so doing they bring God's judgments not only upon themselves, but also upon their children. 4. That children are to sorrow for being born of idolatrous forefathers. And it doth very well agree with the righteousness of God, to punish the children for the sins of their fathers; for if princes, (whose judgments are shallow in comparison of God's, the depths whereof are past finding out,) do with equity disinherit and put to shame the posterity of traitors; the Lord may much more justly do the like with the wicked child which followeth his father's steps, and is a traitor himself: having both his father's sin, and his own upon his head. For God here only threateneth to punish those children, which continue in their father's sins: and therefore as they have part in their father's sins, so it is reason they should have part in their parent's punishment. By *the third and fourth generation,* he meaneth that not only the next children, but the children of divers and many generations shall smart for their father's sins. As in Amos: for three transgressions and for four; that is, for many. As he doth especially name three or four generations, because parents live so long oft-times, that they see their posterity for four generations following punished for their sins. He addeth, *of them that hate me,* to shew that not all the sons of the wicked, but only such as continue in their father's wickedness, shall be punished for their sins. (Ezek. xviii. 4, 10, 13, 14, 17.) And so many as worship him otherwise than himself hath commanded, do hate him. (John xv. 18. Rom. i. 29, 30; v. 10; viii. 7. Col. i. 21. For although every idolater will say that he loveth God, yet here God witnesseth of him that he is a liar, and that he hateth God, in that he hateth the worship that he commandeth; in the love whereof, God will have the experience of his love. (2 Chron. xix. 2. Micah ii. 8.)

Digitized by Google

The second reason, which is drawn from the clemency of God, is thus laid down, where it is said, that he *sheweth mercy unto thousands, of them that love him and keep his commandments.* And the sum of this reason is, that God will bless the obedient unto many generations, both in themselves, their children and posterity, and in whatsoever belongeth unto them: thus extending his mercy unto thousands of such as shew their love of him by obedience to this his law. And he saith, that he will shew *mercy* to them that love him and keep his commandments, to teach us, that the best deeds of the best men cannot merit or deserve any thing at God's hands; but had need to be received of him in mercy. And he doth say, that he will shew mercy to *thousands,* although he said that he would visit only the *third* and *fourth* generation of them that hate him, because he is more willing and ready to exercise his mercy than his anger. Not that he will be merciful to *all* the children of the godly, but only to such as love him, and keep his commandments. Neither is this blessing altogether confined to the godly, for God rewardeth the posterity of the wicked with outward benefits oftentimes according to their outward service, as appeareth by the succession of Jehu.

Digitized by Google

CHAPTER XXIV.

THE THIRD COMMANDMENT, OF THE GLORIFYING GOD ARIGHT, IN THE ACTIONS OF OUR COMMON LIFE; AND THEREIN OF SWEARING AND BLASPHEMING.

THE third Commandment is, "Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain." (Exod. xx. 7.) There is contained in these words, 1. The commandment, and 2. The reason. The sum of the commandment is, that we impeach not, but by all means advance the glorious name of God, in all things, whereby he maketh himself known to men, (Ps. xxix. 2.) and carefully endeavour in our whole life to bring some honour to God. (Matt. v. 16.) Herein we observe the high honour that God sheweth unto us, who being able without us to maintain his own name and glory, either by himself or by his angels; hath notwithstanding committed the maintenance thereof unto us; which should teach us to be very chary of it, and careful to discharge our duty faithfully, in walking worthy of this honour and defence of his name which he vouchsafeth us.

The meaning of those words, *Thou shalt not take*, is, thou shalt not take up, upon thy lips or mouth, (as this phrase is opened in Ps. xvi. 4, and l. 16.) that is, not speak, use, or mention. For the tongue is here specially bound to the good abearing. And it was needful to have a special commandment for the direction of the tongue in God's service, because it is an untamed evil, and unbridled: (James iii. 8.) and therefore a whole commandment cannot be employed amiss for the direction of it, in the use of the name of God. And seeing in the second table, there is a commandment tending almost wholly to restrain the abuse of our tongues towards our neighbour, there is much more need of a precept, both for direction and restraint of it,

Digitized by Google

What is meant by the name of God.

in the matters concerning God, and his most glorious name; which phrase is taken from the manner of men, who are known by their names, to signify God himself, both in his essence and majesty, (Isai. xxvi. 8. Exod. iii. 13, 14; xxxiv. 5—7.) and in all things whereby he hath made himself known unto us: as 1. His holy titles and proper names: as Jehovah, Elohim, Jesus, &c. (Exod. iii. 14; vi. 2, 3. Psa. lxviii. 4.) 2. Properties and attributes: as love, wisdom, power, justice, &c. (Exod. xxxiii. 18, 19; xxxiv. 5—7.) 3. Works and actions. (Psa. viii. 1, 9; cxlv. 10.) 4. Word: both Law and Gospel. (Psa. cxxxviii. 2. Deut. xviii. 19, 22; xxxii. 3. Acts ix. 15.) Whence the law of Christ, (Isaiah xlii. 4.) is expounded to be his *name*. (Matt. xii. 21.) 5. Sacraments. (Matt. xxviii. 18, 19. Acts ii. 38,) 6. Censures. (1 Cor. v. 4, 5. Matt. xviii. 20.) 7. Prayer. (Gen. iv. 26.) 8. The whole worship of God, with all the ordinances pertaining thereto: and whatsoever he is honoured, reverenced, and glorified by. (Deut. xii. 5. Mal. i. 11, 12. Mic. iv. 5. Acts xxi. 13.) By this word *in vain*, is meant all abuse of them; and all rash, negligent, and careless dealing therein: where mentioning the smaller fault, he declareth the heinousness of the greater. For if the taking of his name in vain only be a sin; how heinous a sin is it, when it is blasphemed, or used for confirmation of a lie. Every wrong offered to the glory of God, and doing of ought that may any way reproach the Lord, to cause him to be less esteemed, is forbidden in this commandment. (Mal. i. 6, 12.) All unreverent and unholy use of his name: and profaning of his titles, properties, actions and ordinances, either by mouth or by action. (Lev. xxi. 23.) The parts of the prohibition are two: 1. The mentioning or using God's name, in word or deed, when it should not be used, and when there is no just cause so to do. 2. The using of it amiss, and abusing it; when duty bindeth us to use it with fear and holiness. It is required in this commandment, that we sanctify God's name as it is holy and reverend, (Matt. vi. 9. Psa. cxi. 9.) and labour by all we can to lift it up, that others may be moved by us more to love, serve, and honour him. That we use the things aforesaid with all reverence and circumspection, to such uses as they are appointed to by God. In a word, that we have a careful and a

What is forbidden in the third Commandment.

What is required in the third Commandment.

Digitized by Google

heedy watch to all things that may advance God's glory : and use all sincere and diligent behaviour therein. And this our carefulness is required in, 1. A diligent preparation and advisedness before we meddle with any of these holy things; that we bethink ourselves before-hand what we are to do; and consider both of the cause that should move us to speak of them, and of the reverent manner of using them. 2. A reverent disposition in the action itself: that we use earnest attentiveness therein : and seriously think how powerful God is to punish the taking of his name amiss; as also how able and ready to bless them, who shall reverently and holily behave themselves in the right use thereof. For which cause we are to remember, that the name of God is fearful, as it is written. (Psa. xcix. 3. Deut. xxviii. 58.)

The particular duties contained in this commandment, are, 1. The honouring of God, and his religion, by our holy conversation. (Matt. v. 16. Titus ii. 10.) The contrary whereof, is, profession joined with hypocrisy ; (Tit. i. 16. Matt. xv. 7—9.) or profaneness and an evil life, whereby the name of God and the profession of religion is dishonoured. (Rom. ii. 24.) 2. Confession of Christ unto suffering, yea, martyrdom if need be, (Rev. ii. 13.) the contrary whereof, is, shrinking in case of peril, and denying God the honour of our suffering for him. (Matt. x. 33.) 3. Honourable and reverend mention of God, and his titles, properties, attributes, works, word and ordinances. (Psa. xix. 1, 2; lxxi. 15.) The vices repugnant to this are, an irreverent mention, or an unadvised, sudden, and causeless speaking of any of these; and all abusing of the names and titles of God, as is done, 1. By saying in our common talk, O Lord, O God, O Jesu, &c. or in wondering wise, Good God! Good Lord! &c. in matters light and of no moment. For such foolish admirations, and taking of God's name lightly upon every occasion, is here condemned. 2. By idle wishes. 3. By imprecations and cursings. (Gen. xvi. 5. 2 Sam. xvi. 8, 9.) 4. By blaspheming. 5. By the abuse of oaths. (James v. 12.)

The particular duties required in the third Commandment.

In matters of importance, which cannot be decided but by an oath, it is good and lawful to swear by the name of God, and a duty specially commanded, (Deut. vi. 13; x. 20.) so that it be done truly, advisedly, and rightly. For so is the command-

The right use of oaths.

Digitized by Google

ment, (Jer. iv. 2.) *Thou shalt swear, the Lord liveth, in truth, in judgment, and in righteousness*; in truth, by affirming what we know to be true, and verifying by deed what we undertake; (Psa. xv. 4; xxiv. 4.) in judgment, by having a due consideration both of the nature and the greatness of an oath, wherein God is taken to witness against the soul of the swearer if he deceive; and of the due calling, and warrant of an oath, whether public, being demanded by the magistrate, without peril to the swearer, (Gen. xliii. 3.) or private, in case of great importance, when the truth cannot otherwise be cleared. (Exod. xxii. 11. 1 Sam. xx. 17. 2 Cor. i. 23.) And these considerations are to be had in taking of an oath, 1. Whether the party we deal with, doubt of the thing we speak of, or not. 2. If the party doubt, whether the matter whereof we speak, be weighty and worthy of an oath. 3. If it be weighty; whether the question or doubt may be ended with truly and verily, or such like naked asseverations, or by doubling our asseveration, as our Saviour Christ did: for then, by his example, we ought to forbear an oath. (Matt. v. 37.) 4. Whether there be not yet any other fit means to try out the matter before we come to an oath. 5. Whether he for whose cause we give the oath, will rest in it, and give credit unto it: for otherwise the name of God is taken in vain. (Heb. vi. 16.) 6. When the matter is of importance, and there is no other trial but an oath; then we must have our minds wholly bent to sanctify the name of God by the oath we take; and think upon the greatness of God's power to punish oaths taken amiss, and to bless the true use of them. We are to swear in righteousness, (as in the passage above quoted), 1. In a due form; which must be no other than God's word alloweth, viz. by God alone, not by any creature or idol. (Deut. vi. 13. Isa. lxv. 16. Zeph. i. 5. Jer. xii. 16. Matt. v. 34, &c.) Although in lawful contracts with an infidel or idolater, we may admit of such oaths, whereby he sweareth by his false gods. 2. To a right end; which is the glory of God, (Isa. xlv. 23, with Phil. ii. 11.) the good of his Church, and peace amongst men. (Heb. vi. 16.)

What persons may lawfully take an oath.

Such persons only may lawfully take an oath as have weighty matters to deal in; and therefore it is altogether unlawful for children to swear; as also, because they cannot think sufficiently

of the dignity of an oath. No atheist or profane man should swear; because they either believe not, or they serve not God, (Rom. i. 9.) In women oaths should be more seldom than in men; in servants than in masters; in poor men than in rich, because they deal not in so weighty matters. The special abuses of an oath are, 1. The refusing of all oaths, as unlawful; which is the error of the Anabaptists. 2. A rash and vain oath, where there is no cause of swearing; when upon every light occasion we take up the name of God and call him for a witness of frivolous things, by common swearing, (Matt. v. 34. James v. 12. Jer. xxiii. 10.) 3. A superstitious or idolatrous oath; when we swear by an idol, or by God's creatures, (Zeph. i. 5. Amos viii. 14.) as by the mass, our lady, &c. bread, salt, fire, and many fond trashes. Whereas God never appointed the creatures for such uses. 4. A counterfeit and mocking oath. 5. Passionate swearing, whereby we call God for a witness of our furious anger, (1 Sam. xiv. 39. 2 Kings vi. 31.) 6. Outrageous and blasphemous swearing. 7. Perjury; when God is called for a witness of an untruth, by forswearing, (Isa. xlviii. 1. Zech. v. 4.) which is, either when one sweareth that, which he himself thinketh to be false, (Lev. xix. 12.) or when he sweareth, and doth not perform his oath, (2 Chron. xxxvi. 13.) 8. Taking a lawful oath without due reverence and consideration.

The special abuses of an oath.

Farther, the name of God is taken in vain, in regard of his properties and attributes, 1. By seldom or never breaking forth into such confession or declaration of God's power, wisdom, justice, mercy, &c. as ourselves and others might thereby be stirred up the more to be thankful unto him, and to stay upon him, (Ps. xl. 9.) 2. By abusing his properties; and by carnal, careless, or contemptuous speaking of them, (2 Kings vii. 2.) God's *wisdom* is touched here by calling it into question: and prying into the hidden counsels of God. As when a man undertaketh to foretel future things and events, &c. His *justice* is touched, 1. By passing over his judgments without notice. 2. By cursings and imprecations; whereby we make ourselves judges, and attribute that to ourselves which is due to God. 3. By misconstruing and perverting his judgments. Lastly, his *mercy* is touched, 1. By passing over of his benefits, without due notice taken; and not observing and recounting, what special mercies he hath vouch-

How God's name is taken in vain in regard of his properties.

Digitized by Google

safed us in particular, (Psalm lxvi. 16; ciii. 2, 3, &c.) and, 2. By presuming upon his mercy, to harden our hearts in sinning, (Deut. xxix. 19.)

How in respect of his works.

The name of God is taken in vain, in respect of his works and actions, by 1. Not seeing God in his works, (Acts xvii. 27.) 2. Lightly passing over of God's great works of creation, preservation, redemption; as also other his mercies and judgments, and not glorifying God for that which may be seen in them. 3. Vain and foolish thoughts concerning the creatures; whereby a virtue is attributed unto them, which God never gave unto them. As all guessing of future things, by the stars, or a man's face and hands; the counting it a prodigious token, that a hare should cross our way, &c. 4. Not using the creatures as we ought; nor receiving them to God's glory, with thanksgiving. As when a man giveth not thanks to God for his meat and drink, but doth think them to come without God's providence; which is a fearful taking of God's name in vain. 5. Cavilling at the doctrine of predestination, (Rom. ix. 19, 20.) and not admiring the depth of his counsels, (Rom. xi. 33, 34.) 6. Murmuring at God's providence, under the names of fortune, chance, and fate, &c. (Job iii. 2, 3, &c.) 7. Evil thoughts towards our brethren, which are afflicted. As when we see one visited by God, either in body, goods, or both; we are always ready to think the worst of him; viz. that God executeth these punishments on him for his sin: Whereas God may do it either to exercise the faith and patience of the party afflicted, as in Job; or to stir others to compassion and pity; or else to set forth his own glory, as we may see verified in the example of the blind man in the gospel, (John ix. 2, 3.) 8. Abuse of lots, (Esther iii. 7. Prov. xvi. 33.)

How in respect of his word.

God's name is taken in vain in regard of his word, 1. By not speaking of it at all, (Deut. vi. 7. Psalm xxxvii. 30.) 2. By foolish and fruitless speaking of it; or abusing any part thereof unto idle and curious questions, (2 Peter iii. 16.) 3. By abusing it to profane mirth, by framing jests out of it, or against it; (Psalm xxii. 13.) also by making plays and interludes thereof. 4. By maintaining error, sin, and profaneness by it, (Matt. iv. 6. Isaiah lxvi. 5.) 5. By applying it to superstition, and unlawful arts; to magical spells, sorceries, and charms, for the healing of diseases, finding out of theft, &c. (Deut. xviii. 11.

Digitized by Google

Acts xix. 13.) God's name is taken in vain, in regard of the sacraments and other holy mysteries and ordinances of God, when they are unworthily received, and profanely used, (Mal. i. 11, 12. 1 Cor. xi. 27, 29. Jer. vii. 4, 10.)

Of the helps and hindrances.

So much of the chief particulars forbidden in this commandment. It is required to help us in our obedience thereof, 1. That we both inure our hearts to fear and reverence the great and dreadful name of the Lord our God; (Deut. xxviii. 58. Eccles. ix. 2.) and keep a careful watch over our lips and lives, lest by any means we dishonour him, (Psalm xxxix. 1.) 2. That we avoid, both the company of profane persons, who set their mouth against heaven, (Psalm lxxiii. 9.) and all unnecessary dangers, whereby divers have been occasioned to deny the Lord, (Matt. xxvi. 69, &c.)

The reason annexed to the third commandment.

In the reason annexed to the commandment there is contained a dreadful penalty : that *the Lord will not hold him guiltless that taketh his name in vain*, the sum of which threat is that God will not leave this sin unpunished, (1 Kings ii. 9.) but will grievously punish the breach of this commandment: whereby he threateneth extreme miseries and judgments to the transgressors. For it being our greatest happiness to have our sins covered, and not imputed, (Ps. xxxii. 2.) it must needs be extreme unhappiness, to have them reckoned and imputed unto us. Herein too is implied a fit opposition; that howsoever man's laws take not hold of offending in this kind, yet God will not acquit them, (Psalm i. 5.) not suffer them to escape his righteous and fearful judgments. (Zech. v. 3. Jer. v. 12.) Neither shall the transgressor escape unpunished, although the magistrate and minister also would pronounce him innocent. And although the malefactor flatter himself, as if all dangers were past; nay, the more free, that (usually) he escapes the judgments and punishments of men: the more heavy plagues and vengeance will surely light upon him from God, except he repent.

Digitized by Google

CHAPTER XXV.

THE FOURTH COMMANDMENT, OF THE CERTAIN TIME SET APART FOR GOD'S SERVICE; AND THEREIN OF THE SABBATH OR LORD'S DAY.

The fourth commandment.

HITHERTO of the commandments concerning that service which is to be performed to God at all times, as occasion shall require. We now come to that which concerneth the special time, wholly to be bestowed in his worship, which is the fourth and last commandment of the first table: which setteth forth a certain day, especially appointed by the Lord himself, to the practice of the worship prescribed in the three former commandments: for therein consisteth the chief point of the sanctifying of that day. The words of this commandment are "Remember that thou keep holy the Sabbath-day," &c. (Exod. xx. 8—11.) in which we are to observe, First, the commandment; and then the reasons annexed thereunto. The commandment challengeth at the hand of every man, one day of seven in every week, to be set apart unto a holy rest, and requireth all persons to separate themselves from their ordinary labour, and all other exercises, to his service on the same: that so being severed from their worldly businesses, and all the works of their labour and callings concerning this life, they may wholly attend to the worship of God alone, (Neh. xiii. 15, 22. Isa. lviii. 13, 14.) and we add these words *apart* and *separate*, to make a difference between the Sabbath days, wherein we must wholly and only serve God; and the exercises of the other six days, wherein every man must serve him in his lawful calling. And though we may serve God every day, there is still need of one whole day in every week to serve him. For, 1. To the end that we should not plunge ourselves so deeply into the affairs of the world, as that we should not recover ourselves, the wisdom of God hath thought it fit,

What need there is of one day in seven to serve God.

Digitized by Google

that one day in seven there should be an intermission from them: that we might wholly separate ourselves to the service of God, and with more freedom of spirit perform the same. 2. A whole day is needful for the performance of all the parts of God's service and worship: as hearing of public prayer, and the word preached, catechising, administration of the sacraments, exercise of holy discipline, and consideration of the glory of God in the creatures. 3. If Adam in his perfection had need of this holy day; much more have we, who are so grievously corrupted. 4. If the Lord in love and wisdom, considering our necessities both of soul and body, hath set out a week's time for both of provision: that as every day we set apart some time for food, and spend the rest in labour, so we set one day in the week aside for our spiritual food, and bestow the other days on our earthly affairs. So that this day may in comparison be accounted the soul's day: wherein yet we must have some care of our bodies; as on the six days, we must have some care of our souls.

That the Sabbath day is not ceremonial.

In this commandment is forbidden the unhallowing or profaning of the Sabbath, either by doing the works of our calling, and of the flesh, or by leaving undone the works of the Spirit; and it is not ceremonial, and so taken away by the death of Christ; but is constantly and perpetually to be observed, and never to cease till it be perfectly consummated in the heavenly Sabbath, (Heb. iv. 9, 10.) And this we prove, 1. Because it is placed in the number of the perpetual commandments. Otherwise the moral law should consist but of nine words or commandments, which is contrary to God's word, (Deut. iv. 13.) 2. Because this commandment (amongst the rest) was written by the finger of God: (Exod. xxxi. 18.) whereas no part of the ceremonial law was. 3. For that it was written in tables of stone, as well as the other: (Deut. v. 22.) both to signify the hardness of our hearts, and the continuance and perpetuity of this commandment, as well as the rest. 4. Because it was before any shadow or ceremony of the law; yea, before Christ was promised, whom all ceremonies of the law have respect unto. For the Sabbath was first instituted in paradise before there was any use of sacrifices and ceremonies, (Gen. ii. 1—3.) 5. The ceremonies were as a partition-wall betwixt the Jews and the Gentiles: but God doth here extend his commandment not only

Digitized by Google

to the Jews themselves, but also to strangers. (Exod. xx. 10. Neh. xiii. 15, 16, &c.) 6. Our Saviour Christ willing his followers, which should live about forty years after his ascension, to pray that their flight might not be on the Sabbath-day, to the end that they might not be hindered in the service of God; doth thereby sufficiently declare, that he held not this commandment in the account of a ceremony, (Matt. xxiv. 20.) And though it sometimes shadoweth our sanctification and our eternal rest; (Col. ii. 16, 17. Exod. xxxi. 13.) it followeth not that it is therefore ceremonial. For, 1. There is no commandment which hath not some ceremonies tied unto it: as in the commandment touching murder, to abstain from strangled things and blood. And the whole law hath the ceremony of the parchment law. So by that reason the whole law should be ceremonial: which is absurd. 2. The ceremonial representation of our eternal rest, came after the commandment of that rest, and therefore is accessary and accidental. For which cause, the time of correction and abolishment of ceremonies being come, (Dan. ix. 7. Matt. xi. 13. Acts xv. 6. Col. ii. 13, 14. Heb. x. 14. Gal. v. 2.) that use may well fall away, and yet the commandment remain; it being not of the substance of the commandment.

Of the change of the seventh day to the first; and the reasons of it.

The special day of the week, which God hath set apart for his solemn worship, is the first day of the week, called the Lord's day, (1 Cor. xvi. 2. Rev. i. 10. Acts xx. 7.) This day was not set apart thereunto from the beginning; for from the first creation till the resurrection of Christ, the last day of the week, commonly called Saturday, was the day that was appointed thereunto, and that which the people of God constantly observed; because upon that day God ceased from the work of creation. (Gen. ii. 2. Exod. xxxi. 17.) This day, however, came to be changed by divine authority, as appeareth, 1. By the practice of our Saviour Christ and his Apostles, (John xx. 19, 26. Acts ii. 1; xx. 7.) which should be a sufficient rule unto us: especially the Apostles having added a commandment thereunto. (1 Cor. xvi. 1, 2.) 2. There is no reason why it should be called the Lord's day, (Rev. i. 10.) but in regard of the special dedication thereof to the Lord's service; for otherwise all the days of the week are the Lord's days, and he is to be served and worshipped in them. The cause why the day was

changed was that it might serve for a thankful memorial of Christ's resurrection. For as God rested from his labour on the last day of the week, so Christ ceased from his labour and afflictions on this day. (Matt. xxviii. 1. Gen. ii. 1, 2.) As the one therefore was specially sanctified in regard of the creation of the world, so was the other, in respect of the restoration and redemption of the world; which is a greater work than the creation; and no power of any creature in heaven or earth can alter it, or place another seventh day in the place and stead thereof. This commandment indeed, doth not directly require the seventh day from the creation, but the seventh day in general; nor doth the reason annexed, where the Lord in six days is said to make heaven and earth, and to rest the seventh day, and therefore to hallow it, confirm so much. For it doth not hence follow, that we should rest the same day the Lord rested; but that we should rest from our work the seventh day, as he rested from his; which seventh day under the law, he appointed to be Saturday. So nothing hindereth, but by his special appointment under the Gospel it may be Sunday, and yet the substance of the commandment nothing altered. The reason why the New Testament doth not mention this change, is, because there was no such question moved about the same in the Apostles' time. This day, as all the six, is the space of twenty-four hours, and beginneth at the dawning, (though we ought on the evening before to prepare for the day following,) because Christ rose in the dawning; and to put a difference between the Jewish, and the true Christian sabbath. For as the Jews begun their Sabbath in that part of the day, in which the creation of the world was ended, and consequently in the evening: so the celebration of the memory of Christ's resurrection, and therein of his rest from his special labours and the renewing of the world, being the ground of the change of that day into this; it is also, by the same proportion of reason, to begin when the resurrection began, which was in the morning. And accordingly we see that when Paul was at Troas, after he had preached a whole day until midnight, he celebrated the Supper of the Lord the same night, which was a Sabbath day's exercise: and therefore that night following the day was a part of the Sabbath. For in the morning he departed, having staid there seven

The time of the Sabbath, and when it beginneth.

Digitized by Google

days: by which it is evident, that that which was done, was done upon the Lord's day. (Acts xx. 7—10.) If it be asked, whether the Lord's day alone is to be separated to God's service, we answer, no. For of this manner also are all holy fasts observed for the avoiding of some great evil, present or imminent; (Lev. xxiii. 27. Joel ii. 12.) and holy feasts, for the thankful remembrance of some special and memorable mercies obtained. (Zech. viii. 19. Esther ix. 17—19.) Moreover, the Churches' meeting on the working days, is also, by a manner of speech of one part for the whole, contained in this commandment: yea, it reacheth to the times which the family appointeth, or that every one for his private good proposeth; although the bond to that time is not so strict, as is the bond to observe the days of rest.

So much of this commandment in general. We note therein in particular, 1. The entrance, in the word *remember*. 2. The parts of the commandment. It is to be observed in the word *remember*, that although all the commandments are needful diligently to be remembered; yet this more especially, and for these reasons; 1. Because this commandment hath least light of nature to direct us to the observation of it. 2. For that naturally we are most negligent in it; suffering ourselves to be withdrawn by our worldly business from the Lord's service on the Lord's day, and therefore such a special warning is needful to be added.

What is meant by the word remember.

I. We are to remember, then, 1. To look back unto the first institution of the Sabbath-day in paradise, (Gen. ii. 2, 3.) before all sacrifices and ceremonies. 2. So to bear it in mind, as to live in continual practice of the duties we learned the Sabbath-day last past. 3. To bethink ourselves before of the works of the Sabbath; and so to prepare ourselves and our affairs, (Luke xxiii. 54.) that we may freely and duly attend on the Lord in the Sabbath approaching. And in this preparation of the Sabbath, 1. We should so compass all our businesses within the six working days, that our worldly affairs enter not or encroach into the possession of the Lord's day: not only willingly, but not so much as by any forgetfulness. As when through want of foresight or forecasting, the payment of money due by obligation, or any such businesses that might be prevented, shall

Of the preparation of the Sabbath.

Digitized by Google

fall out on that day. 2. We should sanctify ourselves, and those that are under us, to keep that day; the contrary to which is the neglect of preparation for the Sabbath before it come, and of fitting our hearts for holy services, when it is come.

II. The parts of this Commandment are two; First, to keep the Lord's rest; and secondly, to sanctify this rest. For it is not sufficient that we rest from worldly businesses; but it is further required, that it be a holy rest. The first sheweth, what works we are to decline upon this day; the other, what duties we are to perform. With respect to the former, we are to decline, and leave undone on the Lord's day, not only the works of sin, which we ought to leave undone every day: but also works of our ordinary callings concerning this life, and bodily exercise and labours; which upon other days are lawful, and necessary to be done. (Mark iii. 4. Ezek. xxiii. 37, 38. Exod. xxxi. 10—14. Neh. xiii. 15. Isa. lviii. 13.) We have these instances in Scripture of the performance hereof, namely, that the Israelites ceased both from those works which were of the least importance, as gathering of sticks, (Numb. xv. 32.) and from such also as were of the greatest weight; as working at the tabernacle, and building the temple, on the Sabbath day: and consequently all other works betwixt these extremes, as buying and selling, working in seed-time or harvest, were forbidden unto them. (Exod. xxxi. 14—16; xxxiv. 21.) And we are strictly bound to rest from all outward businesses, and to forbear all worldly labour upon this day, as the Israelites were, that is, so far forth as the *morality* of the commandment reacheth. But by the ceremonial law, there was enjoined unto the Jews a more exact observation of outward rest, which to them was a part of their ceremonial worship; whereas unto us the outward rest is not properly any part of the sanctification of the day, or of the service of God; but only a means tending to the furtherance of the same. Even as in fasting and prayer, fasting of itself is no part of God's service, but a thing adjoined thereunto, and so far forth only acceptable in the worship of God, as it maketh a way and readier passage for the other. (1 Cor. viii. 8.) The most strict observance of outward rest signified unto the Jews, their continual sanctification in this world; (Exod. xxxi. 13. Ezek. xx. 12.) and their endless

What works ought to be declined.

Digitized by Google

rest in the world to come; whereof this was a type no less than the land of promise. (Heb. iv. 4, 5, 10.) And the latter of these was thus specially typified, in that in this world God's children are subject unto fiery trials; (1 Pet. iv. 12.) but after these troubles, rest is provided for them, (2 Thess. i. 7.) and no fire to be feared in that after-world. For a more lively representation there was a charge laid upon the children of Israel, that no fire might be kindled throughout all their habitations upon the Sabbath-day, (Exod. xxxv. 3.) though it were for the very preparing of the meat which they should eat; (Exod. xvi. 23.) which was allowed unto them even in the two great solemn days of the passover. (Exod. xii. 16.)

It is not however unlawful for us to make a fire and dress meat upon the Lord's day, because this restriction was proper unto the pedagogy or manner of government of the children of Israel under the law: as may appear by this, that there was no such thing commanded before the law was given by Moses; and consequently being not perpetual, must necessarily follow to be ceremonial. Now after that Sabbath in which Christ our Lord rested in the grave, this ceremonial Sabbath lieth buried in that grave, together with those other rites which were shadows of things to come, the body being in Christ, (Col. ii. 16, 17.) Therefore we being dead with Christ from these ceremonies, are no more to be burdened with such traditions, (ver. 20.) nor to be brought under the bondage of any outward thing. It is a liberty purchased unto us by Christ, and we must stand fast unto it: that blessed hour being come, wherein the true worshippers are to worship the Father in spirit and truth, (John iv. 23.)

What rest required in the fourth commandment.

To leave then the ceremonial Sabbath, and to come to the moral: the rest required therein is laid down in the fourth commandment by a declaration, 1. Of the works from which there must be a cessation; and 2. Of the persons that must observe this rest. The former of these is expressed in these words: *In it thou shalt not do any manner of work,* (Exod. xx. 10.) whereby it is required of us that for the space of that whole day, we cease in mind and body from all worldly labours; yea, from the works of our lawful calling, and all other worldly businesses whatsoever, more than needs must be done, either for God's glory or

Digitized by Google

man's good. Whence we gather that all exercises that serve not in some degree to make us fit to the Lord's work, are unlawful upon the Lord's day. And we say that we must rest in mind and body, because this rest must be of the whole man, in thoughts, words, and deeds, (Isa. lviii. 13.) Not that it is unlawful to do *any* bodily or outward business on the Lord's day; for, 1. Such works are excepted as are presently necessary either for common honesty or comeliness. 2. The actions of piety requisite for the performance of God's service on that day, (Acts i. 2. Matt. xii. 5.) 3. Extraordinary exigencies of charity, for the preservation of the commonwealth, (2 Kings xi. 9.) 4. The preservation of our own or others' life, health, and goods, in case of present necessity, or great danger of their perishing, if they were not saved on that day, (Matt. xii. 1, 10, 11. Mark iii. 4. Luke xiii. 15, 16.)

The special breaches opposite to an holy rest.

The special breaches of this part of the commandment are, 1. The making of the Sabbath a common day through common labour in our ordinary callings, (Neh. xiii. 15, &c.) vain speech and talking of our worldly affairs; (Isa. lviii. 13.) thinking our own thoughts, or other but a necessary use of the creatures. 2. The making it a day of carnal rest unto idleness, feasting, pastime, &c. which draw our minds further from God than our ordinary labours. (Exod. xxxii. 6.) Whither are referred all recreations which distract us; as also excessive eating and drinking, which causeth drowsiness and unaptness unto God's worship and service. 3. The making it a day of sin, or the devil's holy day; by doing that on the Lord's day which is no day lawful, (Mark iii. 4.) but then most abominable. (Ezek. xxiii. 37, 38.) 4. The keeping a piece of the day, not the whole; or giving liberty to ourselves in the night, before the whole Sabbath be ended. 5. The forbearing ourselves, but employing others in worldly businesses; for preventing of which sin, God is so careful in naming of the persons which in this commandment are forbidden to work, the particular rehearsal of which is designed to take away all excuses from all persons. For the Lord did see, that such was the corruption of men, that if they themselves did rest upon this day from labours, they would think it sufficient; not caring how they toiled and wearied their servants at home with continual labour, as many do: so that it were bet-

Digitized by Google

ter to be such men's oxen than their servants; so small care they have of their souls. And the special use of this rehearsal is, to teach us that all sorts and degrees of persons are bound to yield this duty unto God: and that the Sabbath is to be kept both by ourselves and those that do belong unto us. Again, it was ordained also for the rest and refreshing of men and beasts, especially servants, which could not otherwise continue without it; and that this was partly intended, but not principally, may appear by Deut. v. 14. for the things herein contained do concern the worship of God; but that wearing and toiling out of servants and beasts is against the sixth commandment: and working is here forbidden, that men might be the more free for the worship of God; and therefore though servants had never so much rest and recreation upon other days, yet they ought to rest upon this day in that regard. Farther, there is mention made of allowing rest to the beasts, 1. That we may show mercy even to the beast. (Prov. xii. 10.) 2. To represent after a sort the everlasting Sabbath, wherein all creatures shall be delivered from the bondage of corruption. (Rom. viii. 20, 21.) 3. Because of the whole employment of men in the Lord's service. For beasts cannot be travelled or used in any work upon that day, unless man be withdrawn from God's service: yea, though the beast could labour without man's attendance, yet the mind would sometime or other be carried away and distracted thereby, that it would not be so fit as it ought to be for God's service. The charge of this commandment is especially directed to householders and magistrates, who stand charged in the behalf, both of themselves, and of all that are under their roof and government. (Josh. xxiv. 15; Neh. xiii. 15, &c.) The charge of the householder is, that not only himself keep the Lord's day, but also his wife, children, and servants, as much as may be. For as they serve him in the week-days, so he must see that they serve God on the Lord's day. Whence we gather that a householder should at least be as careful of the Lord's business as of his own. And if he will not keep such a servant as is not careful in his ordinary work, much less should he keep any that will not be careful in the Lord's work, how skilful soever he be in his own. The magistrate's part is to see that all within his gates keep the Lord's day; (Jos. xxiv. 15.)

Digitized by Google

even strangers, though Turks and Infidels; (Neh. xiii. 15.) causing them to cease from labour, and restraining them from all open and public idolatry, or false worship of God: much more all his own subjects, whom he ought to force to hear the word. (2 Chron. xxxiv. 33.)

So much of the first part of this commandment, touching our rest from all worldly businesses; in the next place followeth, the second and greater part of this commandment, which is the sanctifying of this rest, and keeping it holy unto the Lord, by exercising ourselves wholly in the service of God, and performing the duties of the day. And we are as strictly bound to these duties as the Jews, and indeed more so, because of the greater measures of God's graces upon us, above that which was upon them. It is required of us herein, to make the sabbath our delight; to consecrate it as glorious unto the Lord, (Isa. lviii. 13.) and that with joy and without weariness, (Amos viii. 5. Mal. i. 13.) and that also with care and desire of profit we bestow the whole day, (as nature will bear) in holy exercises; which are partly duties of piety; (Acts xiii. 13, 15: xx. 7. Ps. xcii. 1.) as hearing and reading the word, prayer, singing of Psalms, and feeding ourselves with the contemplation of the heavenly sabbath; partly of mercy, (1 Cor. xvi. 2. Neh. viii. 12.) as visiting and relieving the sick and needy, comforting the sad, and such like. And these duties are to be performed, partly *publicly* in the church; where the solemn worshipping of God is the special work and proper use of the sabbath; partly *privately* out of the church, and that either secretly by ourselves alone, or jointly with others. And such as are necessarily debarred from the public duties, must humble themselves before God, mourning and sorrowing for this restraint, (Matt. xxiv. 20. Ps. xlii. 6, and lxxxiv. 1—3.) and with so much more care and earnestness use the private means. (Ps. lxiii. 1, 2.) The first duty we are to perform in the public assembly, is to join in prayer with the congregation, which is an excellent duty. For if, as Christ saith, *when two or three are gathered together in his name, he will grant their requests:* how much more will he hear his servants, when two or three hundred are gathered in his name? The second is to hear the word of God read, (Luke iv. 16. Acts iii. 16; xv. 20.) for blessed is he that readeth, and they that hear the

The second part of this commandment.

The exercises and duties required on the Sabbath.

Digitized by Google

word. (Rev. i. 3.) The third duty is to hear the word preached; (Luke iv. 16. 22. Acts xiii. 14, 15; xv. 21; xx. 7.) and the fourth is to communicate in the sacraments; by being present when the sacrament of baptism is administered unto others, and by receiving the sacrament of the Lord's Supper ourselves, after a decent order, in the appointed time. (Acts xx. 7. 1 Cor. xi. 20.) A man should be present at baptism, 1. That he may give thanks to God for adding a member to his church, and 2. That he might be put in mind of his own vow made to God in baptism, by seeing the child baptised. The fifth duty to be performed in the congregation, is singing of Psalms. The sixth, is the exercise of the discipline of the church against offenders: (1 Cor. v. 4.) And the seventh, is the collection for the poor, and contribution for relieving the necessities of the saints of God, (1 Cor. xvi. 1, 2.) where we are to give according to our means, and the blessing of God upon the week going before.

Private duties of the Sabbath.

The private duties that are to be performed out of the church, are such as we perform either in secret by ourselves alone, or in common with our families at home, or others abroad; both before the public exercises in the church, the better to perform them; and after, the more to profit by them. They are in particular, 1. Private prayer. 2. Reading of the word. 3. Holy conference, touching the word of God, and familiar talk of things that belong to the kingdom of heaven. (Luke xiv. 7, 19.) 4. Examination of ourselves and those that belong unto us, as to how we have profited by the hearing of the word, and other exercises of religion. 5. Catechising of our families. 6. Meditation upon God's word, properties, and works, as well of creation as of providence; especially that which he exerciseth in the government of the church. (Ps. lxxx. and xcii.) 7. Reconciling such as are at variance. 8. Visiting the sick, relieving of the poor, &c. (1 Cor. xvi. 2. Neh. viii. 12.) For these also are works of the sabbath.

Of this continual exercise and employment of the whole day in holy services, we have the following proof. 1. In the law, every evening and every morning were sacrifices; which on the sabbath were multiplied. (Numb. xxviii. 9.) 2. The ninety-second Psalm, (entitled, A Psalm for the Sabbath,) and appointed to be sung that day, declareth, that it is a good thing to begin

Digitized by Google

the praises of God early in the morning, and continue the same until it be night.

That we may know then how to spend a sabbath well, we will now declare more particularly, how we may bestow the whole time in exercises of holiness; and first, our cares must be over-night, that having laid aside all our earthly affairs, we begin to fit ourselves for the Lord's service: that so we may fall asleep as it were in the Lord's bosom, and awake with him in the morning, when we are to put away all earthly thoughts, and to take up such meditations as may most stir up our hearts with reverence and cheerfulness to serve the Lord the whole day after. Wherein, first, we are to consider the great benefit of the Lord's sabbath, and so cheer up our hearts in the expectation to enjoy the same; and secondly, to covenant with the Lord, more religiously to sanctify the whole day after. And rising as early for the Lord's service, as we do for our own businesses, and bestowing no more time nor care about our apparel, and such like, than needs must: we may then occupy our mind about such matters as be most fit for that time; which ordinarily may be these two. 1. To think upon God's goodness in giving us such apparel, and other necessaries, which many others want: so that we may judge all things we have rather too good for us, than be discontented with any thing we enjoy. 2. Considering how well our bodies be apparelled, and provided for, to seek more to have our souls better apparelled with Christ Jesus.

Of the evening preparation.

The first duties of the morning.

Being up and ready, we must set ourselves to morning sacrifice, either alone, or with others, if it may be: some short prayer for our preparation being used. And we must here enter into two especial meditations; the one for that which is past, the other for that which is to come. For the former we are to cast our weeks' account at least, how God hath dealt with us in benefits and chastisements; and how we have dealt with him in keeping or breaking his commandments: that by both we may find matter to comfort and humble us, to move us to thankfulness for mercies received, and to earnest suit and labour for pardon of our trespasses, and supply of all necessities. For that which followeth, we are to prepare ourselves for the public ministry, and as it were to apparel ourselves, and make ourselves fit to go to the court of the Lord of Hosts, with his children, and

Digitized by Google

before his angels. Whereunto is necessary, 1. A due regard whither we go, before whom, what to do, and to what ends, wherewith to honour God, and to receive grace from him. 2. An earnest hunger so to use the means to God's honour and our good. 3. True faith, that we shall enjoy our desire. 4. Joy and thankfulness in the hope of such blessings. 5. Humility, in regard of our unworthiness. 6. Unfeigned purpose of amendment of life.

To such meditations, fervent prayer must be joined, and reading, for our furtherance in God's service: and such as conveniently can, are to join together as a Christian family, to read, pray, and confer; and governors to instruct their families in such matters as are then befitting. Having thus spent the time privately, we are to go to church in all comely sort, before the public ministry is begun, and then with all diligence to attend, and to give consent thereunto; and so take to heart whatsoever shall be brought unto us, that by all the holy exercises we may be edified in all needful graces.

Of the public duties of the sabbath.

What is to be done after the public ministry.

The public ministry ended, we are to occupy our minds on that we have heard, and when we come to place and time convenient, to set ourselves more especially to make use of it to ourselves and others pertaining to us; and to water it with our prayers, that it may grow and bring forth fruit. With respect to our diet, and refreshing of our nature on this day, care should be had, that it be such as every way may make us fitter for holy duties. And to this end, we are to season it with meditation and speeches of holy things. Then again, 1. The time before the evening sacrifice we are to bestow, either alone or with others, in such exercises as may best quicken in us God's spirit. 2. For the evening sacrifice, in all respects to behave ourselves as in the morning, and to continue to the end. 3. The public ministry fully ended, to keep our minds (in like sort as before) on that we have heard; and so being come home, either alone or with others to enter into examination of ourselves for the whole day. We are, lastly, to end the day, 1. With thanks for God's blessing on our labours. 2. Humble suit for pardon of all our faults escaped. 3. Earnest desire of grace, to profit by all; that we may persevere unto the end, and be saved. And we should lay ourselves down to rest in great quietness that night,

Digitized by Google

upon the sense and feeling of the former exercises: so that our sleep should be the more quiet, by how much the former exercises of that day have been more holy: otherwise we should declare, that we have not kept the whole day so holy to the Lord as we ought.

Sins to be condemned in respect of the second part of this commandment.

The sins condemned in the second part of this commandment, are generally, the omission of any of the former duties, and in particular, 1. Idleness: which is a sin every day, but much more on the Lord's day. 2. Profane absence from, or unfaithful presence at God's ordinances. 3. Neglect of calling ourselves to a reckoning after holy exercises. 4. Being weary of the duties of the sabbath, thinking it long till they be ended. (Amos viii. 5. Mal. i. 13.) With respect to the helps or hindrances to the keeping of this commandment, 1. We must add to the forementioned duty of remembrance, an ardent endeavour to taste the sweetness of holy exercises: (Ps. xxiv. 2, 3; lxxxiv. 1, &c.) that so we may come to make the sabbath our delight. 2. We must avoid and abhor all profane opinions, either questioning the necessity of the Sabbath, or equalling any other day to it; together with such meetings and companies, exercises and occasions, whereby we shall be in danger of being drawn to the unhallowing of the Sabbath-day. (Ezek. xxii. 26.)

Of the reasons enforcing obedience to this commandment. 1. Reason.

So much of the commandment. There are four reasons used to enforce the same, of which the first is taken from equity, by a secret reason of comparison of the less. That forasmuch as God hath allowed us six days in seven for our affairs, (to do our own business in, whether it be labour or honest recreation) and reserved but one for himself; whereas he might most justly have given us but one of seven, and have taken six to himself: we ought not to think it much, to spend the whole seventh day in his service. Whence we learn the unequal and wretched dealing of most men with God, who by the grant of this commandment urge usually at their servants' hands the work of a whole day in every of the six days, yet upon the Lord's day think it enough, both for themselves and those under them, to measure out unto the Lord three or four hours only for his service: using one measure to mete the service due unto themselves, and another to mete the service due unto God: which is a thing abominable before God, (Prov. xi. 1.) and so much the more as the things

Digitized by Google

are greater, and of more value, which they mete with lesser
2. Reason. measure. The second reason is taken from God's own right; who made the Sabbath, and is Lord of it. *For the seventh day is the Sabbath of the Lord thy God.* This day is his, and not
3. Reason. ours. The third is taken from the example of God; that as God, having made all things in the six days, rested the seventh day from creating any more; so should we rest from all our works. God himself ceasing from his work of creation on that day and sanctifying it; with what joy ought we to imitate our God herein? (Gen. ii. 2, 3. Exod. xxxi. 17.) Not that God did cease from all works on the seventh day, for he did then, and still continueth to do a great work, in preserving the things created, (John v. 17.) whence we learn, 1. That we be not idle on the Lord's day, seeing God's example is to the contrary; but attend upon the Lord's service. 2. That as the Lord preserved on the Sabbath-day things created in the six days before, but created none other new; so by his example we may save things on that day, which otherwise would be lost; but we may not get or gain more.

4. Reason. The fourth and last reason is drawn from hope of blessing. Because God ordained not the Sabbath for any good it can do to Him, but for the good of unthankful man: and therefore he blessed and sanctified it, not only as a day of service to himself, but also as a time and means to bestow increase of grace upon such as do continually observe the same. (Exod. xxxi. 13. Isa. lvi. 6, 7.) By *sanctifying* it, is meant, the setting it apart from worldly businesses to the service of God, and by *blessing*, not that this day in itself is more blessed than other days; but as the acceptable time of the gospel is put for the persons that receive the gospel in that time, so by blessing this day, he meaneth that those that keep it shall be blessed; and that in setting it apart and separating it by this commandment from other days, to be kept holy by public exercises of his holy worship and service, God hath made it an essential means of *blessing* to them that shall sanctify it as they ought. They shall be blessed, 1. In all holy exercises of the sabbath: which shall serve for their further increase, both of the knowledge and fear of God, and all other spiritual and heavenly graces accompanying salvation. 2. In matters of this life, we shall not only not be hindered

Digitized by Google

by keeping the Sabbath, but more blessed than if we did work on that day; as on the other side, the gain on the Lord's day shall (by the curse of God) melt and vanish away, what show of profit soever it have; and bring some curse or other upon our labours in the week-days, which in themselves are lawful and honest.

Digitized by Google

CHAPTER XXVI.

THE FIFTH COMMANDMENT, OF THE DUTIES WE OWE ONE UNTO ANOTHER, IN REGARD OF OUR PARTICULAR RELATION UNTO SUCH AS ARE OUR SUPERIORS, INFERIORS, AND EQUALS.

The second table.

So much of the first table, concerning our duties to God, the due performance whereof is called piety: wherein God (as a king or as a father of an household) doth teach his subjects or family their duties towards himself. In the second table are taught our duties to ourselves and our neighbours, the performance whereof is commonly called justice or righteousness; wherein God teacheth his subjects and family their duties one towards another. The sum of the commandments of the second table is, *Thou shalt love thy neighbour as thyself*, (Lev. xix. 18. Matt. xxii. 39.) Or, " As you would that men should do unto you, do you unto them likewise." (Matt. vii. 12. Luke vi. 31.) The general things that we observe belonging to this table, are, 1. That it is like unto the first, (Matt. xxii. 39.) and therefore that according to the measure of our profiting in the first table, we profit also in this. In which respect the prophets and apostles do commonly try the sincerity and uprightness of profiting under the first table, by the forwardness in the second. 2. That the works thereof are in higher or lower degree of good or evil, as they are kept or broken towards one of the household of faith, rather than towards a neighbour simply, (1 Cor. vi. 8: x. 32. Gal. vi. 10. Deut. xxii. 2, 3.) 3. That out of our bond to our neighbour, we draw all our duties to all men: (1 Thess. iii. 12; v. 15.) reaching them even to the wicked, so far forth as we hinder not God's glory, nor some great duty to others, especially the household of faith. For sometime it may so fall out, that that which men require (and that otherwise of right) may not be given. As Rahab, though subject to the king of Jericho, might not reveal the spies, but should have failed in her duty, if she

Digitized by Google

had betrayed them at the king's commandment: and therefore in this case she did well, in preferring the obedience she owed to God, before the duty she owed to man. (Joshua ii. 3.) In like case also Jonathan, revealing his father's counsel unto David, and preferring the greater duty before the lesser, did well. (1 Sam. xix. 3.) So we, owing a greater duty to our country, than to our natural kindred, must rather refuse to relieve them, if they be traitors, than suffer any hurt to come unto our country. And if two have need of that which we can give but to one only, we must then prefer those that be of the household of faith before others: (Gal. vi. 10.) and my kinsmen, and those that I am tied unto by a special bond, before strangers, (John i. 41. Acts x. 24.) We are specially forbidden by the commandments of the second table to do any thing that may hinder our neighbour's dignity, in the fifth; life, in the sixth; chastity, in the seventh; wealth, in the eighth; or good name, in the ninth; though it be but in the secret motions and thoughts of the heart, unto which we give no liking nor consent: for unto that also the last commandment doth reach.

Division of the second table.

These six commandments of the second table are divided into such as forbid all practice or advised consent to any hurt of our neighbours: and such as forbid all thoughts and motions of evil towards our neighbours, though they never come to advised consent of the will. The first five commandments do concern such things as come unto consent, and further; the last, such as come not unto consent at all. The five commandments of the first sort are divided into those that concern special duties to special persons: and those that concern general duties to all. Those duties which concern special persons are commanded in the first: those that generally concern all men, either in their life, chastity, goods or good name, are enjoined in the four commandments following. Whence we gather that we are to distinguish between duties and duties, and sin and sin, done towards men: and that to offend principal persons, and such unto whom we are in special manner obliged, is a greater sin: because God hath singled out this one commandment for these persons.

The words of this commandment, which is the fifth in order, are these: "Honour thy Father and thy Mother, that thy days

Digitized by Google

may be long upon the land which the Lord thy God giveth thee." (Exod. xx. 12.) In these words is to be considered, 1. The commandment; and, 2. The reason. The meaning and scope of the commandment is, that the quality of men's persons and places, in whatsoever estate, natural, civil, or ecclesiastical, and with whatsoever relation to us, be duly acknowledged and respected. For it requireth the performance of all such duties as one man oweth unto another, by some particular bond: in regard of special callings and differences, which God hath made between special persons, who are either *unequals*, as superiors and inferiors, or *equals*. For this commandment enjoineth all due carriage of inferiors to their superiors; and by consequent also of superiors to their inferiors: and likewise by analogy of equals among themselves: under the sweet relation betwixt parents and children, or betwixt brethren of the same family, and the general duty of honour. By equals, we mean such as are equal in gifts, either of nature or industry: as brethren in a family, citizens in a commonwealth, pastors in a church, &c. of whom it is required, that they live equally amongst themselves; loving one another, and affording due respect to each other. (Rom. xii. 10.) That they live together sociably and comfortably; preferring each other before themselves, and striving to go one before another in giving honour. (1 Peter ii. 17; v. 5. Eph. v. 21. Phil. ii. 3.) That they be faithful and friends one to another. Herein is forbidden want of love, incivility, strife and vain-glory, whereby they seek to advance themselves one above another, and to exalt themselves above their fellows. (Matt. xxiii. 6.)

The meaning and scope of the fifth commandment.

The duty of equals.

Who are superiors.

Superiors are such as by God's ordinance have any preeminence, preferment or excellency above others: and here are termed by the name of parents, (2 Kings ii. 12; v. 13; vi. 21; xiii. 14. 1 Cor. iv. 15. Col. iii. 22.) to whom the first and principal duties required in this commandment do appertain, (Eph. vi. 1, 2.) All superiors are called here by the name of parents, 1. For that the name of parents being a most sweet and loving name, men might thereby be allured the rather to the duties they owe: whether they be duties that are to be performed to them, or which they should perform to their inferiors. 2. For that at the first, and in the beginning of the world,

Digitized by Google

parents were also magistrates, pastors, school-masters, &c. And though our Lord commandeth, (Matt. xxiii. 7—9.) that we should call no man father or master upon earth, he meaneth only to restrain the ambitious titles of the Pharisees in those days; who desired not only so to be called, but that men should rest in their authority alone, for matters concerning the soul.

Inferiors, comprehended here under the name of children, are such as (by the ordinance of God) are any way under superiors; and who are principally and in the first place, to perform the duties required in this commandment, which is conceived in the name of inferiors, because their duties are hardest obeyed in all estates. By the word *honour*, is intended, not only cap and knee; but every particular duty, according to their particular estates, (Mal. i. 6.) which duties are comprehended under this word because it adds an ornament and dignity unto them. And the honour that all inferiors owe to all superiors in general, is, 1. Reverence in heart, word, and behaviour, (Lev. xix. 3. Eph. vi. 1, 2.) For the reverence of the mind is to be declared by some civil behaviour, or outward submission; as of rising before them, and of giving them the honour of speaking first, &c. (Lev. xix. 32. Job xxix. 8; xxxii. 6, 7.) 2. Obedience to their counsels. 3. Prayer to God for them, with giving of thanks. (1 Tim. ii. 1, 2.) 4. Imitation of their virtues and graces. (2 Tim. i. 5. Phil. iv. 9.) The contrary sins here forbidden, are, 1. Want of reverence, inward or outward. 2. Despising of superiors. (Jude 8—10. Prov. xxx. 11.) 3. Neglect of prayer, and other duties.

Who are inferiors.

What it is to honour.

The duty of all superiors towards their inferiors, is, that they answerably afford unto them love, blessing according to the power they receive from God, (Heb. vii. 7; xi. 20. Gen. ix. 25—27.) good example for their imitation, (Titus ii. 7.) and that they so carry themselves, as that they may be worthy the honour that is given them; (Eph. vi. 4, 9, &c.) the contrary vices to which are want of love, failing in prayer, and in giving good example; dishonouring their places, by unseemly and indiscreet carriage. (Titus ii. 15. 1 Sam. ii. 23.)

Duties of superiors.

There are two sorts of superiors, namely, without authority and with authority. Superiors without authority, are such as God hath by age only, or by some supereminent gifts, lifted

The divers sorts of superiors.

Digitized by Google

above others: whether they be of the body, as strength and beauty; or of the mind, as wit and learning, (which are most to be honoured,) or of outward state, as wealth, (1 Sam. xxv. 8.) and nobility. In which respect although brethren be equal, yet by age the elder is superior to the younger: and the man in regard of sex is above the woman: and he that is skilful, before him that hath no skill. The inferiors to such are those who are younger and of meaner gifts, whether of nature or of grace, or of such as are gotten by exercise. Our duty towards such superiors, is to acknowledge the things wherein God hath preferred them before us, and to respect and regard them according to their graces and gifts; and the duty of those who are superiors in years is, that by grave, wise, and godly carriage of themselves, they procure reverence unto themselves; on the one side avoiding lightness, and variableness, on the other, too much severeness and austerity. The duties to be performed towards aged persons are, to rise up before the hoary head, and honour the person of the aged; (Lev. xix. 32.) to give them the way, &c. in that their age is honourable. Yet men that have a place of pre-eminency given them of the Lord, may keep their places. The contrary sin forbidden is, despising or disregarding the aged. The duty of such as are superiors in knowledge, and other graces, is, to use their skill and other graces so, as others may be benefited by them. (1 Peter iv. 10.) And our duty towards them is, to give them the due approbation; to wait for their words, and give ear unto their speeches, (Job xxxii. 11, 16.) as being wiser than ourselves: to profit by their gifts, and to make our benefit of their good graces, so far as our calling will suffer; the contrary sin to which is the not acknowledging or reverencing, nor imitating the graces of their superiors. Superiors in authority are such as by special office and calling have charge over others, namely, such as are committed unto their charge; and the general duty between the superiors and inferiors of this sort, is, to pray more especially one for another. (1 Tim. ii. 1. Gen. xxiv. 12. Ps. iii. 8; xxv. 22; xxviii. 9.) Besides thankfulness and fidelity, (Tit. ii. 10.) there is specially required of inferiors subjection and obedience; the former of which consists in an humble and ready mind to submit themselves to their government who are set over them;

The duties of aged persons. *Duties of the younger unto them.* *Superiors in knowledge.* *Superiors in authority.* *Duties of inferiors to those that are in authority.*

Digitized by Google

in acknowledging the necessity of their power in governing them. (Rom. xiii. 1. Tit. iii. 1. 1 Tim. vi. 1.) The latter is a voluntary and hearty doing of that which the superiors command; (Eph. vi. 1, 5—7. Col. iii. 20. Heb. xiii. 7.) or patient suffering of that they shall inflict upon them; albeit it should be either without just cause, or somewhat more excessive than the cause requireth. (Heb. xii. 9, 10. 1 Peter ii. 19, 20.) And of this obedience there is no restraint, saving that which we owe unto God; in regard whereof, our obedience to them must be *in the Lord*, that is, only in lawful things: otherwise we are with reverence to refuse, and allege our duty unto God for our warrant. (Eph. v. 24; vi. 1. 1 Sam. xxii. 17.) The contrary sins here condemned are disobedience, and neglect of humble submission to our superior's commandments and corrections. (Rom. i. 30. Judges viii. 6, 8, 9.)

Duties of superiors in authority.

The duty of superiors in authority towards their inferiors is, to protect and support such as are committed unto them: (Eph. v. 23. Rom. xiii. 4.) to provide good things for the body and the soul; (Matt. vii. 9, 10.) to command things that are good and profitable for the inferiors; governing them prudently, and after a holy manner, not as tyrants, but as those which have a Governor above them, to whom they shall give an account, (Eph. vi. 9.) and as those who rule over such as have a title unto, and shall be partakers of the same glory, which themselves look for. (1 Peter iii. 7.) This government consisteth in two things, namely, direction, and recompence or reward; the former whereof consisteth, in word, and in deed; by the first of which they must instruct and command them in the things which pertain to God, and to their special callings. (Eph. vi. 4. Gen. xviii. 19.) For every superior in authority must be careful for the instruction of those that be under him, in the things of God; and herein God hath declared his singular care of the everlasting good of men, who hath therefore commended the care of religion to so many, to the end they might be so much the more assuredly kept in the fear of God. The direction by deed is good example; whereby in their life, conversation and experience, they are to go before their inferiors, that thereby they may be provoked to follow them. Recompence is either a cheerful reward for well-doing, or a just chastisement for evil,

Digitized by Google

both which should be answerable in proportion to the deed done; and the sin contrary hereunto, is abuse of this authority, through too much lenity, (1 Sam. ii. 23, &c.) or severity. (Eph. vi. 4, 9.)

Kinds of superiors in authority.

There are two kinds of superiors with authority, private and public; and consequently, so many inferiors. Private superiors and inferiors are either in the family, or in the schools. The duty of superiors in the family is, 1. To provide for the household the things belonging to their soul, by a familiar catechizing and examination, and to go before them in prayer accordingly; the householder being therein to be the mouth of his family. 2. To provide the necessaries belonging to this present life; as food and raiment, both sufficient and agreeable to every one's place and estate: (Gen. xviii. 6—8. Prov. xxvii. 23—25; xxxi. 15. 1 Tim. v. 8,) with convenient government. The duty of inferiors in a family is to submit themselves to the order of the house, and, according to their places and gifts, to perform that which is commanded by the governors thereof, for the good of the household. (Gen. xxxix. 2—4.) The differences of superiors and inferiors in a family, are either natural, as husband and wife, parents and children: or otherwise, as masters and servants. The common duties of the husband and wife are mutual and conjugal love one towards another: yet so, as the word presseth love at the husband's hands more than at the wife's, because men are commonly more short of that duty. (Eph. v. 25.) And this conjugal love must be declared, 1. By mutual help. (Gen. ii. 18.) 2. By due benevolence; (1 Cor. vii. 3.) except by consent for a time, that they may give themselves to fasting and prayer. (1 Cor. vii. 5. 2 Sam. xi. 11.) The sins common to the husband and wife are, 1. Want of love. 2. Betraying one another's infirmities. 3. Discovering each other's secrets. 4. Jealousy. 5. Contention. The duty of the husband towards his wife is, 1. An entire love unto her, to cherish her, as he would cherish his own flesh, and as Christ doth his Church. (Eph. v. 25.) 2. To provide for her that which is meet and comely during his life: and then also that she may be provided for after his death, if it so fall out. 3. To protect her, and defend her from all evil. 4. To dwell with her as one of knowledge. (1 Peter iii. 7.) 5. To give honour to her as the weaker vessel; that is, to bear with her infirmi-

Superiors in the family, and their duties.

Inferiors in the family, and their duties.

Duties of husbands and wives.

Duties of the husband.

Digitized by Google

ties. 6. To govern and direct her. The special sins of the husband are, 1. Not dwelling with his wife. 2. Neglect of edifying her by instruction and example. 3. Denying her comfortable maintenance and employment.

Duties of the wife.

The duty of the wife to the husband is, 1. Subjection, in a gentle and moderate kind and manner. (Eph. v. 22.) For albeit it be made heavier than it was from the beginning, through the transgression: yet that yoke is easier than any other domestic subjection. 2. Obedience: wherein wives are oft short, as husbands in love. (Eph. v. 33. 1 Pet. iii. 1—6.) 3. She must represent (in all godly and commendable matters,) his image in her behaviour: that in her a man may see the wisdom and uprightness of her husband. (1 Cor. xi. 7.) 4. She must be an helper unto him, (Gen. ii. 18.) as otherwise, so by saving that which he bringeth in. (Prov. xxxi. 11, 12. 1 Tim. iii. 11.) Finally, she must recompence her husband's care over her in providing things necessary for her household; and do good for her husband all the days of her life, (Prov. xxxi. 12.) that so he may be unto her as it were a vail and covering before her eyes. (Gen. xx. 16.) The sins of the wife in respect of her husband, are, 1. Failing in reverence: which appeareth in froward looks, speeches, or behaviour. 2. Disobedience in the smallest matters. 3. Disregard of her husband's profit.

Duties of parents.

The duties that come in the next place to be considered are those of natural parents, who are specially mentioned in this commandment; whereunto also are to be reduced all in the right line ascending, and their collaterals; as also fathers-in-law, and mothers-in-law. The duties of natural parents towards their children are either common to both parents, or in particular to either of them. Those common to both do either respect the things of this life, or of that which is to come. To fit their children for the life to come, they are, 1. To make them members of the visible church by baptism. 2. To catechise and instruct them in religion, as they are able to receive it: and to bring them up in nurture and the fear of God. (Ephes. vi. 4.) 3. To pray to God to bless them, and guide them in his fear. It is required of them for the things of this life, 1. To mark the wits and inclinations of their children; and as far as their own ability will reach, to apply them accordingly in due time, to

Digitized by Google

some good, honest, and godly calling: that so being trained up in such a trade as they are fittest for, they may not afterwards live idly without any calling. (Gen. iv. 2. Prov. xx. 11. xxii. 6.) 2. To provide for them a godly marriage (if it please God) in time convenient. (1 Cor. vii. 36.) 3. Not only to maintain them, during their abiding in the house; but also to lay up and provide somewhat for them, that they may live honestly afterward. And therefore are they to distribute their goods among their children; and what they have received from their ancestors, to leave the same (where it may be done lawfully) to their posterity. (2 Cor. xii. 14. 2 Chron. xxi. 3. Prov. xix. 14.) And this special regard is here to be had by parents to the eldest son, that since God hath honoured him with that dignity, as to be their strength, (Gen. xlix. 3, 4.) he should also be honoured by them (at the least) with a double portion, (Deut. xxi. 17.) as by the rest of the brethren with honour; yet so, as he fall not from his honour by some horrible sin. (Gen. xlix. 4.) The common sins of parents are, 1. Negligence in not instructing their children betime. 2. Not correcting them till it be too late, or doing it with bitterness; without compassion, instruction, and prayer. 3. Giving them ill example. 4. Neglect of bringing them up in some lawful calling. 5. Not bestowing them timely, and religiously, in marriage. 6. Light behaviour before them, and too much familiarity with them; whereby they become vile in their eyes. 7. Loving beauty, or any outward parts, more than God's image in them. It is required of the father in particular, to give the name unto the child. (Gen. xxxv. 18. Luke i. 62, 63.) For notwithstanding the mothers have sometimes given the name, yet that hath been by the father's permission. And it is a special duty laid upon the mother, to nurse the child if she be able. (Gen. xxi. 7. 1 Sam. i. 23. Lam. iv. 3, 4. 1 Thess. ii. 7, 8. 1 Tim. ii. 15; v. 10.)

Duties of children towards their parents.

So much of the duty of parents to their children; we now come to the duty of children to their parents, which is either general or special, viz. in the case of marriage. The general duties are, 1. To reverence them; and to perform careful obedience to them in all things that they command; by the example of our Saviour who was subject to his parents. (Luke ii. 51.) 2. To pray for them. 3. So to carry themselves, while they are under their

Digitized by Google

parent's tuition, and after they are departed from them, as they may cause their parents (in their good bringing up) to be commended. (Prov. x. 1; xvii. 25; xxxi. 28.) 4. To be an aid unto them, as well as they be able, and to help them with their bodies, when they are in distress. (Ruth i. 16; ii. 17, 18.) 5. To repay their parent's care over them, by being ready to relieve them, if they stand in need of relief, and want any thing wherewith God hath blessed them. (1 Tim. v. 4. Gen. xlv. 11; xlvii. 12.) The contrary sins of children, in respect of parents, are, 1. Disobedience. 2. Murmuring at their parent's chastisements. 3. Contemning them for any default of body or mind. 4. Unthankfulness, in not relieving them, not standing for their deserved credit, &c.

The special duty of children to their parents, in case of marriage is, that they ought not so much as to attempt to bestow themselves in marriage, without their parent's direction and consent; especially daughters. (Gen. xxi. 21; xxvii. 46; xxviii. 9. Judg. xiv. 2. 1 Cor. vii. 36—38.) For seeing their parents have taken such great pains and travail in bringing them up, they should reap some fruits of their labours in bestowing of them. Besides, they should give them this honour, to esteem them better able, and more wise to provide for their comfortable marriage, than themselves are. And this duty is not only required of children to their natural parents that begat them, but is also in some degree required of children to their uncles and aunts; or to any other under whom they are, and that be in stead of parents unto them, when their parents are dead. (Esther ii. 10, 20. Ruth ii. 18, 23.)

Duties of masters towards their servants.

The duty of masters towards their servants is, 1. To deal honestly and justly with them, leaving off threatening; remembering they have a master in heaven. (Col. iv. 1. Eph. vi. 9.) 2. To have a care to instruct and catechise them, and to teach them the fear of the Lord. 3. To teach them their trades and occupations, that they may be bettered for being in their family. 4. To allow them that fit wages which they have covenanted with them for, that they may live honestly; for the labourer must have his hire. 5. To reward them plentifully, and to recompence their service when they part from them, according as the Lord hath blessed them by their labour. (Deut.

Digitized by Google

xv. 13, 14; xxiv. 14, 15.) The sins of masters are, 1. Unadvised entertainment of sinful servants. 2. Negligence in not instructing them in the fear of God, and in some lawful calling: and not using religious exercises with them. 3. Not admonishing nor correcting them, or doing it in an ill manner; grieving more when they fail in their business, than when they are slack in God's service. 4. Giving them ill example, and using light behaviour before them. 5. Detaining their wages from them; and not recompencing their labours, by giving them a due reward, when they are with them, and when they part from them. 6. Neglect of them in sickness; unjust stopping of their wages for that time. 7. Not relieving them (if they be able) in their age, who have spent their youth in their service.

Duties of servants towards their masters.

The duty of servants to their masters is, 1, To reverence and obey them in all things agreeable to the word. 2. To pray for them that God would guide their hearts. 3. To learn all good things from them. 4. To be faithful and not prodigal in spending their goods. 5. With care and faithfulness (as in the presence of God) to bestow themselves wholly (at the times appointed) in their master's business: doing their work not only faithfully and with a single eye, but also diligently. (Gen. xxiv. 10, 11; Ephes. vi. 5—7.) The sins of servants in respect of their governors are, 1. Contempt and disobedience. 2. Murmuring at their corrections, though justly deserved. 3. Idleness in their calling. 4. Unthriftiness and unfaithfulness in dealing with their master's goods and affairs. 5. Stealing, and privy defrauding of them. 6. Eye-service. (Ephes. vi. 6.) Lastly, in the schools, tutors and school-masters are the superiors, pupils and scholars the inferiors, and their duties are to be gathered by proportion out of those of fathers and children, masters and servants, in the family.

Public superiors, and their duties.

Hitherto of superiors and inferiors which are more private: The public are such as govern and are governed in church and commonwealth. And herein, the duty of superiors is to procure the common good of those of whom they have received the charge; forgetting (to that end) themselves, and their own private good, so oft as need shall require. (Exod. xviii. 13. 2 Sam. xxiv. 17. Matt. xi. 2. 1 Thess. ii. 7, 8, 11.) The duty of inferiors to their public superiors is, to minister charges, and other things necessary

Digitized by Google

for the execution of their offices, and to their power to defend them in the same. (Rom. xiii. 6, 7. Gal. vi. 6. 1 Tim. v. 17, 18. 1 Cor. ix. 4—13.) There are two sorts of public superiors, namely, ecclesiastical and civil; the former whereof are (as it were) divine, the other are called human creatures. (2 Kings ii. 3. 1 Tim. ii. 2. 1 Peter ii. 13, 14.) We call the ministers of the church divine creatures, because they are precisely in their kinds, number, and order, set down in the word of God. And we call the others human creatures, because, notwithstanding they are appointed of God, and such as without them, neither church nor commonwealth can stand; yet are not their kinds, and number, and order so appointed of God, but that men may make more or fewer, of greater authority or less; according as the occasion of places, times, or the dispositions of people do require.

The sorts of public superiors.

The superiors in the church are ecclesiastical governors, and ministers of the word especially, (1 Tim. v. 17.) under whose government are all Christians and professors of religion. The minister's duty to the people is, 1. To be faithful and painful in dispensing to them the will of God, (and not their own fancies, or the inventions of men;) instructing them sincerely in the way of salvation, and breaking unto them the daily bread of life. (2 Tim. iv. 1, 2. Acts xx. 26.) 2. To comfort and strengthen the weak. 3. To be an example unto all in life and conversation. (1 Tim. iv. 12.) The sins of ministers are, 1. Slackness in preaching. 2. Unprofitable or hurtful teaching. 3. Giving ill example. The duty of the people to their ministers is, 1. To hear them willingly. (Matt. x. 14.) 2. To submit themselves to all that they shall plainly and directly teach them out of the word of God. (Heb. xiii. 7, 17.) 3. Frankly and freely to make provision for them, that there be no want. (Gal. vi. 6. 1 Tim. v. 17, 18. 1 Cor. ix. 4, 5, &c.) Lastly, the sins of the people in regard of their ministers, are, 1, Disobeying and opposing against their doctrine. 2. Denying them competent maintenance. 3. Not standing for them when they are wronged.

Superiors in the church and their duties.

The people's duty to their ministers.

Superiors in the commonwealth are all civil magistrates, whether they be supreme, as emperors and kings, or inferior governors under them. (1 Peter ii. 13, 14.) Whereunto are to be referred,

Superiors in the commonwealth.

Digitized by Google

the general in the field, the captain in war: as also in courts, advocates are fathers to their clients. Those under the government of the civil magistrates, are all persons and subjects in the realm, city, or state, where they are governors. (Rom. xiii. 1.) The duties of kings and inferior magistrates in the commonwealth are twofold.

1. In respect of God's matters, and, 2. In regard of civil affairs; (1 Tim. ii. 1, 2.) the former whereof regardeth the good of the souls, the latter of the bodies of their subjects. With respect to God's matters, and the souls of the subjects, it is the duty of the civil magistrate, 1. To pray for them, that God would make their hearts obedient unto him. 2. To see that God be honoured in his dominions: that abuses in religion be reformed, and truth promoted and maintained, after the example of David, Solomon, Hezekiah, Josiah, and other good kings. (2 Chron. xiv. 3, 4; xv. 12—15; xvii. 6—9.) 3. To plant the sincere preaching of the word among his subjects, that so they may be more obedient unto him, and take care that the good things already taught and established may be done as God hath appointed. He is not to make new laws of his own for religion, but to see those ordinances of religion which are grounded upon the word of God, duly established and practised; that so God may be truly served and glorified, and the churches within his realms, and under his government, may lead *a quiet and peaceable life, in all godliness and honesty.* (1 Tim. ii. 2.) For he who neglecteth this duty to God, shall never perform his duty to men, how politic soever he seem to be. In respect of civil affairs, 1. He must look to the peace of the commonwealth over which he is set, defending his subjects from their enemies, and preserving their lives in war and peace; by suppressing murderers, robbers, and all outrageous persons. 2. He must not only maintain peace, but also honesty, that by him we may not only lead a peaceable life, but also an honest; where specially he is to provide that all uncleanness be removed. 3. He must see that justice be duly executed, and that the ministers thereof give judgment speedily in matters belonging to their judgment. 4. He must take order that every man may enjoy his own. 5. He must cherish the good, and discountenance the bad: and take order that malefactors may be pun-

The magistrate's duty in civil affairs.

Digitized by Google

ished, and well-doers may be encouraged. (Ps. lxxii. 4, 7. Rom. xiii. 3, 4.) The sin of magistrates consists in carelessness in performing those former duties.

The duty of subjects to their magistrates, is, 1. To pray for them, that God would rule their hearts by his Holy Spirit, that under them we may lead a quiet and peaceable life in all godliness and honesty. 2. To help them with our goods: paying willingly all customs, taxes, and tribute due to them, (Matt. xxii. 17, 21. Rom. xiii. 6, 7.) which condemneth the popish clergy that detract this tribute. 3. To adventure our lives for them, in war and peace. (2 Sam. xxi. 16, 17; xxiii. 15, 16.) 4. When they do us wrong, not to rebel, but endure it patiently; for it is better to suffer for well doing, than for evil. 5. To be obedient and dutiful unto them, and to obey their laws in the Lord. For as far as their laws are agreeable to the laws of God, they do bind the conscience, but otherwise they do not. For there is but one lawgiver, who is able to save and to destroy. (James iv. 12.) Whence we learn, that drunkards, thieves, murderers, &c. break both this commandment, and that other under which those sins are principally contained; as also that the papists are to be condemned, who hold that the pope's laws do bind the conscience. The sins of subjects, as such, are, 1. Disobedience and rebellion; and 2. Refusing and repining to pay dues. The duties of subjects towards their magistrates.

The helps of the obedience of this commandment are either common to all, or proper to inferiors and superiors. In regard to those common to all, there must be an endeavour to nourish and increase natural affection, (Rom. xii. 10.) humility, (Rom. xii. 16.) and wisdom to discern what is fitting for our own and others' places. (Rom. xiii. 7.) It is proper to the inferior, that he see God in the place and authority of his superiors, (Rom. xiii. 1, 2,) setting before his eyes the dreadful threatenings and examples of God's vengeance on the seditious and disobedient. (Eccl. x. 8, 20. Prov. xxiv. 21, 22.) And it is proper to the superior, that he be the same to his inferior, that he would have Christ to be unto himself; (Eph. vi. 9.) remembering the tragical ends of tyrants and usurpers. The hindrances of these duties are, 1. Self-love, which maketh men unfit, either to rule or to obey. (2 Tim. iii. 2—4.) 2. Partial inquiry into the duties of others towards us, joined for the most part, with the neglect Of the helps and means enabling us to keep this fifth commandment. Hindrances to the duties here commanded.

Digitized by Google

of our own. (Eccles. vii. 23, 24.) 3. The fury of the Anabaptists. 4. The company of seditious persons, and despisers of government, (Prov. xxiv. 21, 22.)

Of the reason annexed to the fifth commandment.

The reason annexed to this commandment is, *That thy days may be prolonged, and that it may go well with thee in the land which the Lord thy God giveth thee.* (Deut. v. 16.) Wherein is taught that God moveth the hearts of superiors to promote the good estate of inferiors, for so also do the words sound, (Exod. xx. 12.) *that they may prolong thy days:* besides the providence of God to the obedient, which is far above all experience of men's provision. The sum of this promise is the blessing of long life and prosperity, to such as by keeping this commandment, shall shew that they regard the image and ordinance of God. (Ephes. vi. 1—3. Rom. xiii. 1, 2.) The other commandments have not this promise, at least expressly, which sheweth, that a more plentiful blessing in this kind followeth from the obedience of this commandment, than of the others that follow. Hence it is called by the apostle, *the first commandment with promise,* (Eph. vi. 2.) it being the first in order of the second table, and the only commandment of that table that hath an *express* promise; and the only commandment of the ten, that hath a *particular* promise. And this promise is truly performed, although some wicked men live long, and the godly are taken away in the midst of their time; for, 1. The Lord performeth all temporal promises, so far forth as it is good for us: and therefore, the godly are sure to live so long as it shall serve for God's glory, and for their own good; but the wicked live to their further condemnation. (Isa. lxv. 20.) 2. It is enough that the promises of this life be performed for the most part. 3. What loseth the obedient child, and what injury is done unto him, who being taken out of this life, is recompensed with a better? or what breach of promise is in him, that promiseth silver, and payeth with gold, and that in greater weight and quantity? As for the wicked, they gain nothing by their long life, receiving (by means thereof) greater judgment in hell. We find, too, that the Lord oftentime revengeth the breach of this commandment, even in this life; 1. Upon the parents, unto whom having been ungracious themselves, he giveth ungracious and disobedient children. 2. Upon the children themselves, who are sometimes

Of the promise of long life, and how performed.

Digitized by Google

immediately stricken from heaven, and sometimes punished by the hand of the magistrate.

So much of the fifth commandment concerning all special duties to special persons. The general duties in the commandments following, are either such as concern the person itself of our neighbour in the sixth, or such as concern the things that belong to his person ; as his chastity in the seventh, his goods in the eighth, and his good name in the ninth commandment.

Digitized by Google

CHAPTER XXVII.

THE SIXTH COMMANDMENT, OF THE PRESERVATION OF THE SAFETY OF MEN'S PERSONS, AND THEREIN OF PEACE AND MEEKNESS.

The sum and meaning of the sixth commandment.

THE words of the sixth commandment are these, "Thou shalt not murder." (Exod. xx. 13.) The sum and meaning of which is, that the life and person of man (as bearing the image of God) be by man not impeached, but preserved, (Gen. ix. 5.) and therefore that we are not to hurt our own persons, or the person of our neighbour, but to procure the safety thereof, and to do those things that lie in us, for the preservation of his and our life and health. (1 Tim. v. 23.) There is then *forbidden* in this commandment, all kinds of evil tending to the impeachment of the safety and health of man's person; with every hurt done, threatened, or intended, to the soul or body, either of ourselves, or of our neighbour; while there is *required* in this commandment all kind of good tending to the preservation of the welfare of man's person; that we love and cherish both the soul and body of our neighbour, as we would and ought to do our own. (Heb. iii. 13. James i. 27. Phil. ii. 12. Eph. v. 29.) For some of the duties here enjoined concern our own persons, some the person of our neighbour.

The duties respecting our own persons.

Those duties that do concern our own persons, are either such as ought to be performed by us in our own lifetime, or when we are ready to depart out of this world; the former of which respect either the welfare of our souls, or of our bodies.

Duties respecting our souls.

The duties that respect the welfare of our souls, are, 1. To use the means of grace. (1 Peter ii. 2.) 2. With diligence to work out our salvation, (Phil. ii. 12.) and to make our election sure, by the fruits of faith. (2 Peter. i. 10.) 3. To reject evil counsel, and approve that which is good. (Psalm i. 1. Prov. i. 10—15.) 4. To imi-

Digitized by Google

tate the example of good men, and not to take scandals given by others. 5. To follow our vocation diligently. The contrary vices forbidden, are, cruelty to our own souls, by, 1. Rejecting the food of spiritual life, by not hearing, (Prov. xxviii. 9.) or not obeying the word. (James i. 22.) 2. Corrupting or perverting it, by itching ears, (2 Tim. iv. 3.) or unstable minds. (2 Pet. iii. 16.) 3. Want of knowledge, (Prov. iv. 13; viii. 35, 36. Hosea iv. 6.) especially when people have had the ordinary means appointed of God for obtaining the same, either of their own, or of others, which they might have been partakers of. 4. Sin, especially gross sins, (Prov. vi. 32; viii. 36.) and obstinacy in sinning. (Rom. ii. 5. Titus iii. 11.) 5. Following of evil counsel, and evil examples, and taking of scandals. 6. Neglecting of our vocation. The things that respect the welfare of our bodies, are, 1. Sober and wholesome diet. (1 Tim. v. 23.) 2. Help of physic, when need is: so that it be after we have first sought unto God. (2 Chron. xvi. 12.) 3. Using honest recreation, whereby health may be maintained. (Judges xiv. 12.) 4. Preventing unnecessary dangers. 5. Giving place to the fury of another, as Jacob did to Esau, by his mother's counsel. (Gen. xxvii. 43, 44.) The contrary sins forbidden, are, 1. Immoderate worldly sorrow, which (as the apostle saith,) worketh death. (2 Cor. vii. 10.) 2. Malice and envy, which maketh a man a murderer of himself, as well as of his neighbours. For (as the wise man noteth,) *Envy is the rottenness of the bones.* (Prov. xiv. 30.) 3. Neglect either of wholesome diet, or of exercise or honest recreation, or of physic to preserve or recover health. For we must not think, that there are no more ways to kill a man's self, but with a knife, &c. 4. Drunkenness and surfeiting, eating and drinking out of time: (Prov. xxv. 16. Eccles. x. 16, 17.) or spending one's self by unchaste behaviour. (Prov. v. 11; vi. 26; vii. 22, 23.) All which are enemies to the health and life of man. 5. Lancing or whipping our own flesh, (1 Kings xviii. 28. Col. ii. 23. Eph. v. 29.) as idolaters use to do: or otherwise wounding ourselves. 6. Capital crimes. (1 Kings ii. 23.) 7. Unnecessary dangers. 8. Not giving place to the fury of another. 9. Refusing the means of life. 10. Self-murder. (1 Sam. xxxi. 4. 2 Sam. xvii. 23. Matt. xxvii. 5. Acts xvi. 27, 28.) At the time of our departure out of this life, we must, 1.

The contrary vices forbidden.

Duties respecting our bodies.

The contrary vices forbidden.

Duties respecting the time of our departure.

Digitized by Google

Receive with willingness the sentence of death when God shall utter it. (2 Cor. i. 9.) 2. Resign our charge in church, commonwealth, or family, into the hands of faithful men. (Numb. xxvii. 10. 1 Chron. xxviii. 1—9.) 3. Resign our soul to God in Christ, (Psalm xxxi. 5) with confidence of his love, though he kill us, (Job xiii. 15.) of the remission of our sins, and our resurrection unto immortality. (Job xix. 25, &c.) 4. Leave our body to the earth as a pledge, in time to be resumed: giving order for the comely and Christian burial thereof. (Gen. xlix. 29. 1 Kings xiii. 31.)

Duties respecting our neighbour while he liveth. Inward duties respecting our affections.

Hitherto of the duties that concern our own persons. Those that do respect our neighbour are likewise to be performed unto him, either while he is alive, or after his death. While he liveth, they are partly inward, partly outward, the former of which consist in loving our neighbour as ourselves; in thinking well of him, in being charitably affected towards him, and studying to do him good: in respect that we are all the creatures of one God, and the natural children of Adam. For which end we are to cherish all good affections in our hearts, such as, 1. Humility and kindness, proceeding from a loving heart to man as he is man, (Rom. xii. 10. Eph. iv. 32.) 2. A contentment to see our brother pass and exceed us in any outward or inward gifts or graces: with giving of thanks to God for endowing him with such gifts. 3. Compassion and fellow-feeling of his good and evil, (Rom. xii. 15, 16. Heb. xiii. 3. 2 Cor. xi. 29.) 4. Humility. 5. Meekness. 6. Patience, long-suffering and slowness to anger. (Eph. iv. 26. 1 Thess. v. 14.) 7. Easiness to be reconciled, and to forgive the wrong done unto us. (Eph. iv. 32.) 8. A peaceable mind, careful to preserve and make peace, (Rom. xii. 18. 1 Thess. v. 13. Matt. v. 9.) There is required for preservation of peace, 1. Care of avoiding offences. 2. Construing things in the best sense, (1 Cor. xiii. 7.) 3. Parting sometime with our own right, (Gen. xiii. 8, 9.) 4. Passing by offences, and patiently suffering of injuries, lest they break out into greater mischiefs. The inward vices here condemned are the consenting in heart to do our neighbour harm; with all passions of the mind which are contrary to the love we owe him, such as 1. Anger, either rash or without cause; or passing measure, when the cause is just, (Matt. v. 21, 22. Eph. iv. 26, 31.)

Duties respecting the preservation of peace.

Evil passions opposite to these duties.

Digitized by Google

2. Hatred, and malice: which is a murder in the mind, (1 John iii. 15.) 3. Envy: whereby one hateth his brother, as Cain the murderer did, for some good that was in him, (James iii. 14. Prov. xiv. 30. 1 John iii. 12.) 4. Grudging and repining against our brother: which is a branch of envy, (1 Tim. ii. 8.) 5. Unmercifulness, and want of compassion, (Rom. i. 31. Amos vi. 6.) 6. Desire of revenge, (Rom. xii. 19.) 7. Cruelty, (Psalm v. 6. Gen. xlix. 5, 7.) 8. Pride; which is the mother of all contention, (Prov. xiii. 10.) 9. Uncharitable suspicions, (1 Cor. xiii. 5, 7. 1 Sam. i. 13, 14.) yet godly jealousy over another is good, if it be for a good cause. 10. Frowardness, and uneasiness to be intreated, (Rom. i. 31.) We should kill such affections at the first rising; and pray to God against them.

Outward duties respecting the souls of our neighbours.

As to the outward duties towards our neighbour, they respect either the soul principally; or the whole man, and the body more especially. Those required of us for preservation of the souls of our neighbours consist in, 1. The ministering of the food of spiritual life, (Isa. lxii. 6. 1 Peter v. 2. Acts xx. 28.) 2. Giving good counsel, and encouraging unto well-doing, (Heb. x. 24, 25.) 3. Walking without offence: which the magistrate ought to be careful of in the commonwealth, the minister in the church, and every one in his calling. For the rule of the apostle reacheth to all; " Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God," (1 Cor. x. 32.) 4. Giving good example, and thereby provoking one another to love and to good works, (Matt. v. 16. 2 Cor. ix. 2. Heb. x. 24.) 5. Reproving our brother's sins, by seasonable admonition, (Lev. xix. 17. 1 Thess. v. 14. Psalm cxli. 5.) 6. Comforting the feeble-minded, and supporting the weak, (1 Thess. iv. 18; v. 14.) The contrary vices here condemned are, 1. When the food of spiritual life is withholden, (Prov. xxix. 18. Amos vii. 13.) which charge especially lieth upon such ministers, as are either ignorant shepherds, and cannot, or idle, and will not feed the flock committed to their charge; or for the most part neglect their own, and busy themselves elsewhere, without necessary and lawful calling, (Ezek. iii. 18; xiii. 19. Jer. xlviii. 10. Isa. lvi. 10. Acts xx. 26—28.) 2. When the word is corrupted by erroneous, or vain and curious expositions, (1 Tim. i. 4.) 3. When magistrates pro-

The contrary vices to the former duties.

Digitized by Google

cure not, so much as in them lieth, that the people under their government do frequent the hearing of the word read and preached, and receiving of the sacraments, in the appointed times. 4. When men command, or tempt others to things unlawful, (1 Kings xii. 28.) 5. When men give offence, either by evil example of life (Prov. xxix. 12.) or by unseasonable use of Christian liberty, (1 Cor. viii. 10, 11.) 6. When we rebuke not our neighbour, being in fault; but suffer him to sin, (Lev. xix. 17.) 7. When the blind lead the blind, (Matt. xv. 14.) and those that be seduced, seduce others, (Matt. xxiii. 15. 2 Tim. iii. 13.)

Duties respecting the whole person of our neighbours. Gestures.

So much of that which concerneth the soul of our neighbour principally. That, which respecteth his whole person, and his body more especially, consisteth in gestures, words, and deeds. In our gestures is required a friendly countenance, (that we look cheerfully upon our neighbours) and an amiable behaviour, (Phil. iv. 8. James iii. 13.) Wherein are forbidden all such gestures as declare the scornfulness, anger or hatred of the heart; with all froward and churlish behaviour, (1 Sam. xxv. 17.) So that here is condemned, 1. A scornful look; and any disdainful sign, expressed by the gestures of the head, nose, tongue, finger, or any other member of our body: as nodding the head, putting out the tongue, pointing with the finger, and all manner of deriding of our neighbour, (Matt. xxvii. 39. Gen. xxi. 9, compared with Gal. iv. 29.) 2. A lowering countenance, (such as was in Cain, (Gen. iv. 5, 6.) snuffing, (Psalm x. 5.) frowning, &c. which, as sparks, come from the fire of wrath and hatred.

Duties required in words.

This teacheth us that we are to look to our very countenance, that it bewray not the filthiness of our hearts; for God hath so adorned the countenance and face of man, that in it may be seen the very affections of the heart, (1 Cor. xi. 7.) It is required in our words that we salute our neighbour gently, speak kindly, and use courteous and amiable speeches unto him, which (according to the Hebrew phrase) is called a speaking to the heart one of another, (Eph. iv. 32. Ruth ii. 13.) The contrary vices here forbidden are, 1. Evil-speaking of a brother, although the matter be not false in itself; when it is not done either to a right end, or in due time, or in a right manner. 2 Disdainful speaking, when words are contemptuously uttered, whether they

The opposite vices.

Digitized by Google

carry with them any further signification or no. As to say, Tush; or to call our brother Raca, (Matt. v. 22.) and such like. 3. Bitter and angry words, or speeches wrathfully uttered, by any evil or vile terms, as fool and such-like, (Matt. v. 22.) 4. Mockings, for some want of the body, (Lev. xix. 14.) especially for piety, (Gen. xxi. 9. 2 Sam. vi. 20.) instead whereof they ought to be an eye to the blind, and a foot to the lame. (Job xxix. 15.) yet God's children may sometimes use mocking in a godly manner, as Elijah did to the priests of Baal, (1 Kings xviii. 27.) 5. Grudges and complaints one of another, (James v. 9.) 6. Brawling, threatening, and provoking of others, (Titus iii. 2.) 7. Crying: which is an unseemly lifting up of the voice, (Eph. iv. 31.) 8. Despiteful words, reviling, and cursed speaking, (Prov. xii. 18.) Yet men in authority may use such terms as the sin of those with whom they deal doth deserve.*

The use. The use we are to make of all this is, that according to the counsel of St. Paul, we see that *no corrupt communication proceed out of our mouth, but that which is good, to the use of edifying, that it may minister grace unto the hearers*, (Eph. iv. 29.) *that our speech be always with grace seasoned with salt, that we may know how we ought to answer every man*, (Col. iv. 6.) For as flesh in the summer, if it be not powdered with salt, will smell; so it will be with them that have not their hearts seasoned with the word of truth. And thence for want of care, proceed anger, wrathful, and loathsome speeches against our brother: which are in the scripture compared to juniper coals, which burn most fiercely; (Psa. cxx. 4.) or to the pricking of a sword, or a razor, which cutteth most sharply, (Prov. xii. 18. Psalm lii. 2.) Whereupon the tongue is by Saint James said to be an unruly evil, set on fire of hell, (James iii. 6, 8.) We ought therefore to govern our tongues by the word of God, and take heed of vile speeches.

Duties required in our deeds. So much of our gestures and words. It is required in our deeds, 1. That we do good unto our neighbour, so far as our power and calling will suffer. 2. That we visit and comfort him in sickness and affliction, (Matt. xxv. 36. James i. 27.) 3. That

* May it not be doubted whether this concession is consistent with the injunctions immediately following the passage next quoted; namely, to let all *bitterness*, and wrath, and anger, be put away from us? (Eph. iv. 29—31.)—Ed.

Digitized by Google

we give meat, drink, and clothes, to the poor and needy. 4. That we give relief to the distressed, and succour to the oppressed, (Job xxix. 15, &c.) 5. That we foresee and prevent mischiefs before they come. 6. That we rescue our neighbour from danger, and defend him with our hands if we can, if we may.

The contrary vices to the former duties.

The contrary sins forbidden, are, 1. Oppression and cruelty, in withdrawing the means of life: (James v. 4.) as by usury, and by letting out land so that men cannot live by it, &c. 2. Not looking unto the sick, and those that be in distress. 3. Neglect of hospitality; especially to the poor, which by the commandment of God must be provided for. 4. Not preventing mischiefs, and turning away strokes from our neighbour, so much as in us lieth. 5. Extremity and cruelty in punishing: when the correction is excessive, (Deut. xxv. 3. 2 Cor. ii. 24.) or is not inflicted in love of justice, (Deut. xvi. 19, 20.) 6. All angry and despiteful striking, how little soever it be. 7. Fighting, smiting, wounding, or maiming of the body of our brother or neighbour, (James iv. 1. Lev. xxiv. 19, 20.) 8. The endangering or taking away of his life, which may be done either directly or indirectly.

How we do indirectly endanger our neighbours life.

Indirectly, 1. When one defendeth himself with injury, or purpose of revenge, or to hurt his adversary, and not only to save himself, (Rom. xii. 21. Exod. xxii. 2, 3.) 2. When women with child, either by misdiet, or strained by reaching, violent exercise, riding by coach, or otherwise, and much more by dancing, either hurt the fruit of their womb, or altogether miscarry. 3. When children begotten in fornication or adultery, are committed to them to keep which have no care for them. 4. When those to whom it appertaineth, do not punish the breach of this commandment, (Numb. xxxv. 31, 32. Prov. xvii. 15.) 5. Keeping of harmful beasts, (Exod. xxi. 29.) 6. All dangerous pastimes, &c. 7. When things are so made, that men may take harm by them; or such care is not had of them as ought to be. As when the highways and bridges are not mended: or when stairs are so made, that they are like to hurt either children, servants or others; or when wells or ditches (or any such like dangerous places) are not covered, or fenced, (Exod. xxi. 33) whereunto belongeth that the Lord commanded the Israelites to have battlements upon their houses, (Deut. xxii. 8.)

How we do directly take away our neighbour's life.

Our neighbour's life is taken away directly, when a man

(without a calling) doth actually take away the life of his brother; (Gen. ix. 6.) otherwise than in case of public justice, (Joshua vii. 19.) just war, (Deut. xx. 12, 13.) or necessary defence, (Exod. xxii. 2.) Of this direct killing there are three sorts, (1.) Chance-medley. (2.) Manslaughter. (3.) Wilful murder. That which we call chance-medley is when it is simply against our will, and we think nothing of it: as he which felleth a tree, and his axe-head falleth, and hurteth, and killeth a man; (Deut. xix. 4, 5.) which is the least sin of the three, and by man's law deserveth not death, and therefore by the law of Moses, in this case the benefit of sanctuary was granted, (Exod. xxi. 13.) It nevertheless appeareth to be a sin, 1. Because by the law of Moses the party that committed this fact, was to lose his liberty until the death of the high priest, to signify that he could not be freed from the guilt thereof, but by the death of Jesus Christ the great high priest. 2. Because it is a fruit of the sin of our first parents: who if they had stood in that integrity wherein God created them, such an act as this should never have happened. 3. Because there is some imprudence in him that doth it, and want of consideration. And this should teach us to take heed of all occasions, that make us guilty of this sin. Manslaughter is, when one killeth another in his own defence. Whereunto also may be referred; if one should kill a man at unawares, in hurling stones to no use; or if a drunkard in reeling should fell another, whereof he should die. For this is different from that which cometh by chance-medley, when a man is employed in a good and lawful work. As to killing one another in quarrelling, and challenges to the field, it deserveth death by the law of God and man. Wilful murder is when a man advisedly, wittingly, and maliciously, doth slay or poison his neighbour; which is a sin of a high nature, and at no hand by the magistrate to be pardoned, because thereby the land is defiled, (Gen. ix. 5, 6. Hosea iv. 2, 3. Numb. xxxv. 31—34. Deut. xxi. 2, 7—9.) These reasons may set out the detestation of this sin. 1. If a man deface the image of a prince, he is severely punished: how much more if he deface the image of God? (Gen. ix. 6.) 2. By the law of Moses, if a beast (an unreasonable creature) hath killed a man, it should he slain, and the flesh of it (although otherwise clean) was not to be

Chance-medley, and how proved to be a sin.

Of manslaughter.

Of duels.

eaten, (Exod. xxi. 28.) 3. By the same law, if this sin go unpunished, God will require it at the place where it was committed, and at the magistrate's hands, (Numb. xxxv. 33.)

Hitherto of the duties of this Commandment belonging to the person of our neighbour while he is alive; those after his death do either concern himself, or those that pertain to him. The duties that concern himself are, that 1. Friends and neighbours should see that his body be honestly buried, and funeral decently performed. (Gen. xxiii. 4, 19; xxv. 9. 1 Sam. xxv. 1. Psalm lxxix. 3.) 2. Moderate mourning is to be used for him. (Ecc. xii. 7. 1 Thess. iv. 13.) 3. We are to report well of him, as he hath deserved. 4. We are to judge the best of him. The duty which concerneth those that belong unto him, is to provide for his wife, children, and posterity, that he may live in them. (Ruth ii. 20. 2 Sam. ix. 7.)

Duties to be performed to our neighbour after his death.

So much of the respect which we do owe unto our neighbours. It is required also, that we should shew mercifulness unto our beasts; for a righteous man is to regard the life of his beast. (Prov. xii. 10.) And all hard usage of the creatures of God is forbidden, (Deut. xxii. 6, 7; xxv. 4.) yet not so much in regard of them, (1 Cor. ix. 9, 10.) as that thereby the Lord would train us forward to shew mercy to our neighbour. For it being unlawful to use the dumb creatures cruelly, it is much more unlawful to use men so. And the Apostle James teacheth what the breakers of this Commandment are to expect, when he saith, *He shall have judgment without mercy, that hath shewed no mercy.* (James ii. 13,) Which judgments either concern this life or that which is to come. Those that concern this life are 1. Severe punishments (by the law) to be inflicted on the body; as limb for limb, eye for eye, hand for hand, tooth for tooth, wound for wound, blood for blood, life for life, (Exod. xxi. 23. Judges i. 5—7.) although it were a beast, if it were known to be a striker. (Exod. xxi. 28.) 2. Short life. (Ps. lv. 23.) Blood-thirsty men live not out half their days. 3. Magistrates, that should punish murderers, if they spare them, their lives are in danger to go for the offenders; as Ahab's did for Benhadad's. (1 Kings xx. 42.) And David was exceedingly punished for sparing blood-thirsty men (such as was his son Absalom) and not punishing them, (2 Sam. xiii. 28, 29; xiv. 33; xvi. 11.) 4. God threat-

Duties respecting beasts.

Of punishments due to the breakers of this Commandment.

Digitized by Google

eneth that he will not only revenge the blood of the slain upon the murderer himself, but also upon his issue and posterity, in incurable diseases. (2 Sam. iii. 29.) The punishment that concerneth the life to come is 1. That their prayers are not heard. (Isa. i. 15. 1 Tim. ii. 8.) 2 Everlasting death both of body and soul, in the bottomless pit of hell; and as the degrees of sin are, so shall the punishment be.

Means furthering us in the obedience of this Commandment.

For the furthering us to the obedience of this Commandment it behoveth us to consider, that first, all men are made in the image of God, (Gen. ix. 6.) and of one blood with us; (Acts xvii. 26.) and all Christians in the image of Christ also, in whom we are all one body. (1 Cor. xii. 27.) Secondly, that God hath appointed the magistrate to punish proportionably every offender in his kind: (Gen. ix. 6. Lev. xxiv. 20, 21.) yea, himself also extraordinarily bringing murders to light and punishment. (Gen. iv. 9. Prov. xxviii. 17. Acts xxviii. 4.) We must avoid as hindrances to the obedience to this Commandment, 1. The false opinion of the world, placing manhood in revenge and bloodshed. (Gen. iv. 23, 24.) 2. The company of furious and unmerciful men. (Prov. xxii. 24, 25.) 3. Greedy desire of gain. (Prov. i. 19. Mic. iii. 3.) 4. Pride. (Prov. xiii. 10.) 5. Riot and drunkenness. (Prov. xxiii. 29.)

Hindrances of our obedience to this Commandment.

Digitized by Google

CHAPTER XXVIII.

THE SEVENTH COMMANDMENT, OF THE PRESERVATION OF CHASTITY, AND THEREIN OF TEMPERANCE AND MARRIAGE.

HITHERTO of the general duties that belong to the person of man, contained in the sixth Commandment. Those which follow, are the duties which we owe to man in regard of the things which belong unto him; the first whereof concerneth those that be most dear unto him, namely, his family and his wife especially, who is nearest unto him, and as himself; being one flesh with him. In respect whereof temperance and chastity is required in the next Commandment, the words of which are these: "Thou shalt not commit adultery." (Exod. xx. 14.) All sins of that sort, committed either in the body or in the mind of persons, whether married or unmarried, are comprehended under this name of adultery, to shew the vileness of the breach of this Commandment; the meaning and scope of which is, that all uncleanness and impurity be avoided, and chastity by all means preserved. (2 Cor. vii. 1. 1 Thess. iv. 3—5.) So that all impurity and uncleanness, together with all means and provocations to lust, is here forbidden, and all purity, honest behaviour, continent and chaste usage, towards ourselves and towards our neighbour is required. (1 Thess. ii. 3; v. 23. 1 Cor. vii. 34.)

The meaning and scope of the seventh Commandment.

Of inward impurity, and the branches of it.

The special breaches of this Commandment are either inward or outward; the first denoting the unchastity and dishonesty of the mind, with all filthy imaginations, and inordinate lusts. (Matt. v. 28. Col. iii. 5.) And the special branches of this inward impurity are, 1. The desire of strange flesh, with resolution to have it if he could. (Col. iii. 5. 1 Thess. iv. 5.) For a lust after a strange woman, with consent of heart, is forbidden in this: (Matt. v. 28.) as lust without consent is in the last

Digitized by Google

commandment. Not that the bare affection is of itself a sin, being rightly directed to a true and good object; but the abuse of the affection, the right subject, manner and measure being not observed. 2. Inward boiling and burning in affection: whereby godly motions, as with a fire, are burnt up, and a man's mind is so carried away, that he is hindered in all other things belonging to his calling. This is a high degree of corruption, which if it be not restrained, will break forth into further mischief, (James i. 15.) and therefore we are earnestly to pray to God against it; and if we can no otherwise prevail, we must use the remedy of marriage prescribed by God himself; for it is better to marry than to burn. (1 Cor. vii. 9.) 3. Evil thoughts and cogitations in the mind, arising from foolish and vain talk; but first and principally from our own concupiscence, when a man suffers, as it were, his soul to be trampled under foot with impure imaginations. (James i. 14, 15.) 4. Jealousy in the mind, betwixt two persons, upon no just occasion or good ground: which is contrary to that entire love and affection which a man should have towards his wife. The inward virtue here commanded is, the virginity and continence of the mind; and the chastity and purity of the heart. (1 Cor. vii. 34. 1 Thess. iv. 3, 4; v. 23.) The outward breach of this commandment consists in such uncleanness, as being once seated in the mind, after sheweth itself outwardly; that is, either in things that belong to the body, or else in the body itself. And first, in the abuse either of apparel, or of meat and drink. This commandment is broken in the abuse of apparel, and the ornaments of the body, 1. By excess, when it is above our estate or ability. (Matt. xi. 8. Isa. iii. 16.) 2. By lightness, when it is wanton and lascivious. Whence some apparel is called by the Holy Ghost, whorish; (Prov. vii. 10.) which is a great occasion of lust and uncleanness. 3. By immodesty, and wearing of such attire as doth disfigure the body. 4. By new-fangledness: when it is not according to the custom of the country, city, or town where we dwell. (2 Sam. xiii. 4, 18.) 5. When it is otherwise than belongeth to the sex, as if a man put on woman's apparel, or a woman a man's, which is abominable to God. (Deut. xxii. 5.) And the reasons thereof are these; 1. God would have each sex hereby maintained;

Digitized by Google

that the man should not become effeminate, nor the woman manlike. 2. To avoid a most notorious occasion of sin. 3. It is a dishonour for a man to belie his sex, and to spoil himself of the dignity God hath given him; and presumption for a woman to desire the reputation of a better sex than God hath set her in. Moreover, women in their apparel must so submit themselves to please their husbands, as to seek to please them by lawful means; and therefore by clothing themselves in decent apparel with sobriety; and for their success, to put their trust in God, who is able by modesty in apparel, without any such indirect means, to maintain their husband's love towards them. (1 Pet. iii. 5.) We are then to use such apparel as cometh under the rule of the Apostle; namely, such as may witness our godliness and modesty, (1 Tim. ii. 9. Tit. ii. 3.) and therefore although some (exceeding this measure) say they do it not to allure any, yet if others be allured by it, it is a sin in them; although not so grievous and great as in the other, who propound to themselves (by their wanton apparel) to allure.

This commandment is broken in the abuse of meat and drink, either in regard of the quality, or of the quantity thereof, as, 1. When we seek after too much daintiness. (Deut. xiv. 21. Luke xvi. 19.) 2. When we seek such kinds of meat and drink, which provoke this sin. And in regard of the quantity, by excess and intemperance in diet: when we feed to fulness, and give ourselves to surfeiting and drunkenness. (Ezek. xvi. 49.) The contrary duties here commanded, are, 1. Temperance in using a sober and moderate diet; (Eccl. x. 16.) according to our ability, and the use of the country where we be. 2. Convenient abstinence. (1 Cor. ix. 27.)

Having spoken so much of the breach of this commandment in the abuse of those things which belong to the body, we proceed to declare wherein consisteth the abuse of the body itself; namely, partly in the gestures and carriage of the body; partly in speech and words; partly in act and deed. The wantonness of the heart is manifested by the countenance, gestures, and carriage of the body, 1. By impudency or lightness in countenance, gesture, or behaviour. (Prov. vi. 13; vii. 10.) 2. By wanton looks; when the eye (which is the seat of adultery, or of chastity,) is suffered to wander without regard; and

Digitized by Google

either giveth occasion to others to commit adultery, or is so fixed to behold the beauty of another, or else lascivious and wicked pictures, (wherein many set their delight) and the like things, that the heart is inflamed to lust, and allured to filthiness thereby. (2 Pet. ii. 14. Matt. v. 28. Gen. xxxix. 7. Job xxxi. 1. Ezek. xxiii. 14.) 3. By indecency of apparel, whereunto may be referred the apostle's commandment for women to be covered: (1 Cor. xi. 6.) and the example of Rebecca, who for modesty put a veil upon her face. (Gen. xxiv. 65.) 4. By painting the face, and counterfeiting the complexion, as wicked Jezebel did, who was afterwards (by the just judgment of God) eaten up of dogs. 5. By wanton dancing of men and women together, (which is a great enticement to this lust,) and all other lascivious motions. (Isa. iii. 16. Mark vi. 22.) 6. By any actions that may provoke others to lust and wantonness.

Chastity in the eyes, &c.

The contrary virtues here commanded, are chastity, modesty, and gravity in behaviour: (Titus ii. 3.) that we make a covenant with our eyes; (Job xxxi. 1.) and pray that the Lord would turn them away from seeing vanity; (Psalm cxix. 37.) finally, that we so carry and direct all the members of the body, as that they be not *instruments of unrighteousness unto sin.* (Rom. vi. 13, 19. Again, this commandment is broken by evil words, 1. By vain and wanton speeches, corrupt and rotten communication, whereby not only the speaker's heart, but also the hearts of the hearers are inflamed. (Eph. iv. 29; v. 3, 4. 1 Cor. xv. 33.) 2. By giving ear to filthy words, and taking delight in hearing of unhonest things; although (for our credit) we will not speak them. (1 Cor. xv. 33.) 3. By writing love epistles, amorous books, lewd songs, ballads, and such like. 4. By reading or hearing of wanton poems, naughty songs, and books; and much more by learning of them, whereby the memory is cloyed, and so better things kept out.

Wanton speeches.

Chastity in the tongue and ears.

The contrary to this is chastity in tongue and ears; speech savouring of sobriety and grace, (1 Thess. v. 23.) modest and chaste talk. Wherein we are to follow the example of the Holy Ghost, who speaking (by necessity) of matters unseemly to be spoken plainly of, useth chaste speech, as, He knew her, He covered his feet, &c. (Judges iii. 24. 1 Sam. i. 19.) And we may here note, of interludes and stage-plays, that they offend

Stage plays.

Digitized by Google

against many branches of this commandment together, both in the abuse of apparel, tongue, eyes, countenance, gestures, and all parts almost of the body. For besides the wantonness therein used, both in attire, speech, and action, the man * putteth on the apparel of the woman, which is forbidden, as a thing abominable: (Deut. xxii. 5.) much filthiness is presented to the beholder, and foolish talking, and jesting, which are not convenient. Lastly, fornication and all uncleanness, (which ought not to be once named amongst Christians) is made a spectacle of joy and laughter. (Eph. v. 3, 4.) Therefore they that go to see such sights, and hear such words, shew their neglect of Christian duty, and carelessness in sinning, when so they willingly commit themselves to the snare of the Devil. (1 Cor. xv. 33.) There remaineth now the breach of this commandment in act and deed, namely, in those impurities, of which the unlawful vows of continency are nurses, (Heb. xiii. 4. 1 Tim. iv. 1, 3.) the contrary virtue to which is, *the possessing of our vessels in sanctification and honour;* (1 Thess. iv. 4.) for the preservation of which purity, holy wedlock is commanded to such as have not the gift of continency. (1 Cor. vii. 9.) In which state it is required, 1. That the persons to be joined in wedlock, meditate of the ends of matrimony: that it is ordained for procreation' sake, and for their own mutual comfort and preservation; not for fulfilling of lust only. 2. That they use prayer for a blessing upon them. 3. That they look to the degrees of consanguinity and affinity prescribed. 4. That they look that both of them be free from any former contract. 5. That they be of the same religion. 6. That they have consent of parents, and those which have charge over them: for parents have as great interest in their children, as in any of their goods. 7. That there be due consent likewise betwixt themselves; when parents must have a care to marry them, when they have understanding and discretion. 8. That due respect be had to the age of the parties. 9. That there be espousals before marriage, and that the parties espoused join not themselves together before the marriage be confirmed by the prayers of the

* At the time this was written, all female parts were performed by men, no actress being ever seen on the public stage before the civil wars.—Ed.

Digitized by Google

congregation. According to the example of Joseph and Mary. (Matt. i. 18.)

The contrary abuses are, 1. When meditation and prayer are neglected. 2. When nearness of blood and kindred is not respected. 3. When either of the parties is formally married, or contracted to some other. (Mal. ii. 15.) 4. When they are of a diverse religion. (Gen. vi. 2.) 5. When there wanteth consent of parents: (Exod. xxii. 16, 17.) For the stealing away of men's daughters cometh within the compass of adultery, and is condemned in this commandment. 6. When there is not due consent between the parties themselves; (Gen. xxix. 23.) Whence untimely marriages come to be condemned, which are the causes of many discords, and so great dissention between husbands and wives, when they are come to discretion and age. 7. When there is great disparity of age in the parties contracted. 8. When espousals are neglected, or the parties espoused come together before the consummation of the marriage. Both which are breaches of God's ordinance.

What is required in the holy use of marriage.

In the holy use of marriage, there is required, 1. An holy and Christian conversation together, during the whole term of their life; that there be mutual delight, (Prov. v. 19.) fidelity, (Rom. vii. 2.) and confidence each in the other. (Prov. xxxi. 11.) 2. The sober use of the marriage bed. (1 Cor. vii. 3—5.) For as a man may commit a fault in excess of wine, although it be his own, so may he sin also in this respect.

Unlawful separation.

We have spoken hitherto of the unlawful *conjunction*; unlawful *separation* consisteth either in the utter abjuration of marriage, or in the breach of conjugal society. The former sin is committed by the unlawful vows of continence; for we must abhor the doctrine of devils, depraving and denying holy marriage. (1 Tim. iv. 1, 3.) The latter is committed either when due benevolence is not yielded, although there be aptness thereunto, and no hindrance by consent, in respect of extraordinary prayer; (1 Cor. vii. 3, 4.) or when the party withdraweth himself, in mislike, or loathsomeness; or else by long and unnecessary journeys of travelling, of merchandise, wars, &c. or maketh a desertion for hatred of religion, (1 Cor. vii. 12, 13, 15.) Also when separation hath been made by the magistrate, without lawful cause; for though adultery is a lawful cause of

Digitized by Google

separation, yet is not contention, or discord, or any thing beside. (Matt. v. 32.)

The punishments of the breach of this commandment.

So much of the commandment. The punishments of the breach of it are, that, 1. When many other sins are hid, this is most commonly discovered. (Numb. v. 13. John iv. 16. Prov. v. 11.) 2. The sin is a judgment of itself. (Prov. xxii. 14. Eccles. vii. 27, 28. Rom. i. 24.) 3. God judgeth them oftentimes in this world, always in the world to come. (Heb. xiii. 4. 1 Cor. vi. 9, 10. Numb. xxv. 8. Gen. xii. 17. 1 Cor. x. 8. Gen. xxxiv. 25. Judg. xix. 29. Prov. vii. 23, 26, 27. Job xxxi. 9—12. 2 Sam. xiii. 14, 28.) 4. More particularly, whipping for fornication, and death for adultery, and other unlawful mixtures. (Lev. xx. 10.) 5. It spendeth the goods. (Prov. v. 10; vi. 26.) 6. It hurteth, wasteth, and consumeth the body. (Prov. v. 11.) 7. It bereaveth a man of his understanding and judgment. (Hosea iv. 11.) 8. It not only reacheth to the offenders themselves, but also to their children, who are the children of adultery. And by Moses' law, the bastard (to the tenth generation) might not enter into the sanctuary. Deut. xxiii. 2.) 9. He sinneth against his wife and lawful children, whilst thereby he oftentimes maketh a stews of his house: as David did by the adultery he committed with the wife of Uriah. (2 Sam. xvi. 21.) 10. Barrenness in his wife. (Lev. xx. 20.) Unto the fore-mentioned helps to the obedience of this commandment, there must be added, 1. Care to keep a good conscience. (Eccl. vii. 28.) 2. Labour in our vocations. 3. Watchfulness over our own spirit. (Mal. ii. 16.) 4. A covenant with our eyes. (Job xxxi. 1.) 5. Love of God, and of his wisdom. (Prov. ii. 10, &c.) 6. Prayer. (Psalm cxix. 37.) 7. Holy meditations. And beside the unlawful vows of continency, and other provocations unto this kind of sin before noted, we must beware of, 1. Idleness in ceasing from doing any profitable thing. (Ezek. xvi. 49. 2 Sam. xi. 12. 1 Tim. v. 11, 13. Gen. xxxiv. 1, &c.) 2. The breach of peace with God. (Prov. xxii. 14.) 3. Running on in sin, (Eccles. vii. 28.) especially superstition and idolatry, (Rom. i. 25, 23.) in which cases God giveth men over to vile lusts. 4. Lewd company. (Prov. v. 20, vii. 25.) 5. Idle and unwarrantable exercises. (Gen. xxxiv. 1, &c.)

Hindrances of obedience.

Digitized by Google

CHAPTER XXIX.

THE EIGHTH COMMANDMENT, OF THE PRESERVATION OF OUR OWN AND OUR NEIGHBOUR'S GOODS; AND THEREIN OF THE MAINTAINING OF JUSTICE IN OUR DEALING ONE WITH ANOTHER.

So much of the seventh commandment, where chastity is commanded. Next follow the general duties which we do owe to man in other things appertaining unto him, and which either regard the preservation of his goods, as the eighth; or his good name, as the ninth commandment.

The eighth commandment.

The words of the eighth commandment are, Thou shalt not steal. (Exod. xx. 15.) This containeth a charge of our own and our neighbour's goods; that we show love and faithfulness therein, and not only not impeach or hinder, but by all means preserve and further the same. And we may specially learn from hence the gross error of the anabaptists, that hold community of goods; which by the whole drift and scope of this commandment is manifestly overthrown. In this commandment is forbidden whatsoever is prejudicial to our own or our neighbour's wealth; that we no way hinder, diminish, or abuse the same. And there is required herein whatsoever may further and prosper our own or our neighbour's wealth: that we give to every one that which is his, and do our best (as far as our callings and means will suffer) to preserve his goods, and (as occasion serveth) help to increase them, by all lawful courses, (Eph. iv. 28.) and honest dealing. (Tit. ii. 10.) The end of this commandment is divers. 1. In respect of God; and the goods which he hath bestowed on us should be conserved and employed to those uses for which he hath entrusted them unto us; and principally to the setting forth of his glory who gave them. 2. In respect of the church. For whatsoever is given unto any member thereof, whether it be either spiritual or external good, it is given for the common

The end of the eighth commandment.

Digitized by Google

benefit of the whole body. And therefore he that taketh away the goods of any member, or refuseth to employ for the common profit what he hath, he neglecteth this communion; and consequently sinneth against this commandment. 3. In respect of the commonwealth; for the preservation whereof justice is required in giving unto every one that which is his own; which being neglected, great kingdoms are great thieveries. Lastly, in respect of every singular person: that every man may freely and quietly enjoy those goods which God hath given him. The occasion of this commandment was that covetousness which naturally adhereth unto us: whereof it cometh to pass, that we are not contented with our estate and means, but lust and long after other men's, and use all our endeavours to compass them, whether it be by right or wrong. And from hence arise injuries, oppression, thefts, and robberies: by which means what is gotten, doth naturally more delight and please us, than that we get in our lawful callings. (Prov. ix. 17; xx. 17.) And hence is forbidden theft in all the kinds thereof, which is the fraudulent embezzling or taking away of those goods which belong to another man, without the knowledge or against the will of the owner: or the unjust detaining of it from him, when we know that in right it belongeth unto him. Two things are chiefly to be here considered. 1. The objects, about which it is chiefly exercised: and, 2. The virtues and vices commanded and forbidden. The objects are our own and our neighbour's goods; or as they commonly speak, *meum et tuum*, mine and thine. For whereas he forbiddeth theft, and commandeth beneficence, he implieth and requireth, that there should be distinct properties and possessions: for otherwise there could be no theft, nor exercise of bounty and beneficence. For a man cannot steal but that which is another's, nor give but that which is his own. The apostle hath comprised the virtues commanded, and the vices forbidden in this commandment in a brief sum, (Eph. iv. 28.) *Let him that stole steal no more, but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.* Of which the apostle propoundeth himself for an example. (Acts xx. 33, 35.) The parts then of this commandment are two, first, the negative, forbidding all theft; secondly, the affirmative, enjoining the just getting, and

The occasion of this commandment.

Theft.

The parts of the eighth commandment.

Digitized by Google

the just and liberal use of our goods. By stealing or theft we understand all vices of the same nature and kind, whereby we in any way hinder or hurt ourselves, or our neighbours, in our goods. And as theft itself is here forbidden, so also is the cause and root of it, which is covetousness; together with the means and signs of it, and the procuring of it in others. The contrary virtues hereunto are also required; in the handling of which we must proceed from the generals to the more special. The degrees of the general duties are three, 1. To abstain from all injuries and injustice, whereby we hurt or hinder ourselves or our neighbour, in our own or his goods. 2. That we use our best endeavour to preserve by all lawful means, both our own and his. 3. That we cheerfully communicate our goods to the relieving of our neighbour's necessities. The vices opposite hereunto are also three, 1. Injuriously to hurt or hinder ourselves or neighbours in our goods. 2. To be wanting in any means whereby they may justly be preserved. 3. To be wanting to our neighbours in relieving them when their necessities require our help. For we are not absolute owners of the things which we possess, but God's stewards, who are enjoined to employ his talents to such uses as he requireth; and particularly to the benefit of our fellow-servants. (Luke xvi. 2. Matt. xxv. 14, 15, 19.) The second general duty respecting our own and our neighbour's goods is, that we use our best endeavour to preserve them; and first, our own. For though we may not set our hearts upon them, (Psalm lxii. 10.) yet seeing they are God's gifts, and are to be employed for his glory and our own and neighbour's good, if we should wilfully or negligently suffer them to perish, we should be worse than the unprofitable servant, who kept the talent committed unto him, though he did not increase it. (Matt. xxv. 25.) Secondly, we must do our best to conserve our neighbour's goods; seeing they have not by chance come unto them, but by the wise disposition of God's providence: whose wise dispensation we resist, if by our best endeavour we do not preserve them for their use. And to this end that law concerning our neighbour's cattle tendeth. (Deut. xxii. 1—3. Exod. xxiii. 4, 5.) The special duties here required are of two sorts: the first respect the just getting and possessing; the other the right use and employing of our goods. The duties

General duties commanded.

Opposite vices.

Special duties here required.

Digitized by Google

which are referred to the former are either internal or external, the internal being chiefly four. 1. Little or no love and desire of money. 2. Self-contentedness. 3. A lawful measure of our appetite; or moderate concupiscence and desires. 4. Lawful providence without taking care; or a laudable study and endeavour in getting goods. By little or no love of money, we mean, when we do not set our hearts upon riches and worldly wealth: (Psalm lxii. 10.) but first seek the kingdom of God and his righteousness. (Matt. vi. 33.) Hereunto is opposite the love of money, that is, when we set our hearts upon riches and worldly things, which should be devoted unto, and fixed upon God. We may be dissuaded from this vice by divers arguments, especially these that follow. 1. Because it is a foolish vice; seeing riches to those that immoderately love them, are not only vain, but also hurtful and pernicious. (Hab. ii. 6. 1 Tim. vi. 9.) 2. Because it is unseemly; for we are pilgrims in this world, and citizens of heaven: and therefore we should not set our hearts and affections on earthly, but on heavenly things. (Phil. iii. 20. Col. iii. 1, 2.) 3. Because it is impious; for, 1. He that loveth the world loveth not God, (1 John ii. 15. James iv. 4.) neither can we serve God and mammon. (Matt. vi. 24.) 2. Because a lover of money is an idolater; (Eph. v. 5.) for that is our God on which we set our hearts. 4. Because it is pernicious; for, *he that soweth unto the flesh, shall of the flesh reap corruption,* (Gal. vi. 8.) *and their end is destruction who mind earthly things.* (Phil. iii. 19. 1 Tim. vi. 6.) 5. Because the love of money is the root of all evil, and exposeth men to all temptations.

Arguments dissuading from the love of money and earthly things.

Self-contentedness.

The second special virtue here commanded is self-contentedness: when a man is contented with that estate and condition which God in his wise providence hath allotted unto him; and doth not covet either that which is another man's, or that which is unnecessary and superfluous. (Phil. iv. 11, 12.) And this springeth partly from the neglect of money and contempt of worldly things, and partly from our affiance in God, resting itself upon his promises, providence, and all-sufficiency. The following motives may induce us to embrace this virtue. 1. The consideration of the vanity of worldly things, and the profit which ariseth from piety and the love of divine excellences. (1 Tim. vi.

Motives persuading to self-contentedness.

Digitized by Google

6, 8.) *Godliness with contentment is great gain.* For this abundantly supplieth all our wants. (1 Tim. iv. 8. Psalm xxxiv. 10. xxxvii. 16. Matt. vi. 33. Prov. xv. 16.) *Better is a little with the fear of the Lord, than great treasures and trouble therewith.* 2. The consideration of God's providence; who is our provident and loving father. And therefore seeing we are his sons, we ought to be content with our portion which our gracious father hath allotted unto us; and to say with David, (Psalm xvi. 6.) *The lines are fallen unto me in pleasant places.* For he best knoweth what we stand in need of, (Matt. vi. 32.) therefore let us submit ourselves unto his will and providence. 3. Let us meditate on God's promises. (Heb. xiii. 5, 6.) *Be content with such things as ye have; for he hath said, I will never leave thee nor forsake thee.* And therefore let us *cast our care upon God, for he careth for us.* (1 Pet. v. 7.) *Cast thy burden upon the Lord, and he shall sustain thee.* (Psalm lv. 22.) The vice opposite to this virtue is, not to be content with our present state and condition, but immoderately to desire more and greater things; and to afflict ourselves with distracting and carking cares, in getting and compassing them. Those are most addicted to this vice who will not live according to the proportion of their means which God hath given them. For these wanting more than is needful, their ordinary comings in and lawful means do not suffice them, but they desire and seek things superfluous by unlawful means; as food and raiment above their state and ability. Howbeit, our affiance in God, and self-contentedness, do not hinder us from using all lawful means to better our condition, nor make us slothful in our callings; so that our desires be moderate, and the means we use be lawful, we in the mean time resting upon God's just and wise providence with contentment. The third and internal duty respecting the lawful getting and possessing of earthly things, is the lawful measuring of our appetite, and the moderating of our concupiscence. For *all* appetite and desire is not unlawful, but that only which is inordinate and immoderate; for that desire which tendeth to the necessary sustentation of ourselves and others is commendable. Two things are here to be considered, 1. What is necessary, and, 2. When the appetite is lawful. Concerning the former, things are said to be necessary, in respect of the neces-

Lawful measuring of our appetite.

Digitized by Google

sity, either of ourselves or others. In respect of ourselves, there may be a three-fold necessity; in respect of nature, person, or estate. As regards nature, those things are necessary which are required to the sustaining of nature, as we are men; that is, food and raiment. (1 Tim. vi. 8.) In respect of person, when we have sufficient for ourselves, and those that belong unto us; (1 Tim. v. 8.) and in respect of state, when we have that which is sufficient to maintain us according to our rank, place, and calling; whether it be magistrates, ministers, or ordinary men. The things necessary in respect of others are either private or public. That necessity which respecteth the private is, when we have wherewith to relieve the necessities of private men: after which ability all ought to labour. *For it is more blessed to give than to receive.* (Acts xx. 35.) That which is necessary in respect of the public, either concerneth the church or commonwealth: unto both which we must be serviceable, as being born not only for ourselves, but also for them. Therefore we may justly desire and labour after such abilities, as that we may not be wanting in either of them, when their necessities require our help. The appetite is lawful when it is ordinate and moderate; by the former of which we mean when it is subordinate to our study and desire of God's glory and our own salvation; (Matt. vi. 33.) and contrariwise it is inordinate and preposterous, when earthly things are more affected and desired than heavenly. And those persons do sin in this kind who seek worldly things by sinful and unlawful means, to the hazard of their souls, and their eternal salvation. Such are more foolish than Esau, who sold his birth-right for a mess of pottage. (Mark viii. 36. Heb. xii. 16.) That is a moderate appetite or desire, when we desire only things necessary; and these also so, as that we can be content though we cannot get them. An example whereof we have in Paul, (Phil. iv. 11, 12.) and in Agur. (Prov. xxx. 8.) And Christ hath taught us to pray, Give us this day our daily bread, that is, food convenient and necessary. The extremes opposed hereunto are two, 1. A voluntary affectation of poverty; as in the begging friars among the papists; commending that for a virtue and a degree of perfection, which the Spirit of God hath taught us to pray against, (Prov. xxx. 8.) and hath enjoined us not to beg, but to labour with our hands, that we may be help-

Affected poverty.

ful unto others. (Eph. iv. 28.) 2. The immoderate affectation of riches and honours, and that in a greater measure than is needful for us: the former we call covetousness, the other, ambition. Covetousness is an immoderate desire of riches: in which these vices concur, 1. An excessive love of riches, and the fixing of our hearts upon them. 2. A resolution to become rich, either by lawful or unlawful means. (1 Tim. vi. 9.) 3. Too much haste in gathering riches, joined with impatience of any delay. (Prov. xxviii. 20, 22.; xx. 21.) 4. An insatiable appetite which can never be satisfied: but when they have too much, they still desire more, and have never enough, (Eccl. iv. 8.) like the horse-leech, (Prov. xxx. 15.) the dropsy, and hell itself. (Prov. xxvii. 20.) 5. Miser-like tenacity: whereby they refuse to communicate their goods either for the use of others or themselves. 6. Cruelty, (Prov. i. 18, 19.) exercised both in their unmercifulness and oppression of the poor.

Covetousness.

We think of this vice that it is a most heinous sin; for it is idolatry, and the root of all evil, (Col. iii. 5.) a pernicious thorn that stifleth all grace, and choketh the seed of the word, (Matt. xiii. 22.) and pierceth men through with many sorrows, and drowneth them in destruction and perdition, (1 Tim. vi. 10.) Ambition is an immoderate love and desire of honours: which is a vice compounded of covetousness and pride; in which concur all those vices in covetousness before spoken of; such as an immoderate love of honours, a resolution to aspire unto them, either by lawful or unlawful means, too much haste in aspiring unto them, not waiting upon God for preferment in the use of lawful means, unsatiableness in aspiring higher and higher, and enlarging of the ambitious man's desire like unto hell, (Hab. ii. 5.) Unto which may be added arrogance, whereby he coveteth to be preferred before all others; and envy, whereby he disdaineth that any should be preferred before him. The fourth and last vice here forbidden is an immoderate and carking care in the pursuing of these earthly things, riches and honours. As contrariwise, moderate appetite and desire of having, and moderate care of procuring them, is approved and required; that we may not be burthensome, but rather helpful unto others, (2 Cor. xii. 13. Eph. iv. 28.) The extremes opposed to the former virtue are two, the first of which is carelessness and neglect of our

Ambition.

Carking care.

Carelessness.

Digitized by Google

goods and estate. For as he is commended, who gathereth in seasonable times: so he is condemned, who neglecteth those opportunities, (Prov. x. 5; vi. 6.) and is censured by the apostle as worse than an infidel, (1 Tim. v. 8.) The other extreme

Solicitous and distracting cares.

is anxious and solicitous care, which distracteth the mind that it cannot be wholly intent on God's service; and this doth partly arise from covetousness, and partly from diffidence in God's promises and providence. The reasons that may dissuade from this vice are chiefly two, first, because it is impious; and secondly, because it is foolish. I. It is impious, 1. Because it chargeth God either with ignorance, that he knoweth not our wants, (contrary to that, Matt. vi. 32.) or of carelessness, that he neglecteth us; or of impotency, that he is not able to supply our wants. Whereas he is omniscient, and knoweth our necessities; omnipotent and able to relieve us; (Eph. iii. 20.) and our most gracious Father, and therefore willing and ready to help us in time of need. 2. Because it divideth the heart betwixt God and Mammon; and we cannot at once serve these masters, (Matt. vi. 24. 1 John ii. 15. James iv. 4.) 3. Because it is heathenish, (Matt. vi. 32.) II. It is foolish, because it is both superfluous and vain; superfluous, because God hath undertaken to provide for us, and therefore in the use of lawful means we must cast all our care upon him; (1 Peter v. 7. Psalm lv. 22.) and vain, because it is God's blessing only that maketh rich: (Prov. x. 22. Deut. viii. 18.) and by our own care we can no more add to that stint of state which he hath allotted unto us, than we can thereby add one cubit to our stature, (Matt. vi. 27.)

We have now spoken generally of the internal duties: those that are externally and more especially required respect either the just acquisition and getting of our goods, or the just retention and possessing of them; unto which is opposed the unjust getting and keeping of them, which are here forbidden under the

What required in just getting.

name of theft. It is required to just getting, that we get them by just and lawful means. For riches are thorns, which are not to be hastily catched, but to be handled warily and with much caution; that they do not pierce the soul, and wound the conscience. It may move us hereunto when we consider, 1. That a little justly gotten is better than abundance gotten unjustly, (Prov. xvi. 8. Psalm xxxvii. 16.) 2. That what is

Digitized by Google

justly gotten is the gift of God, and a pledge of his love; but that which is gotten unjustly, is given in his wrath, and is a snare of the devil to our destruction. 3. That as goods justly gotten are God's gifts, which he blesseth unto us; (Prov. x. 22.) so that which is ill-gotten, is liable to his curse, (Prov. xiii. 11. Hab. ii. 9.) Goods are lawfully gotten two ways. 1. Without contract, and 2. By contract. Out of contract, either such as are gotten by ourselves, or received from others; and by ourselves either ordinarily, or extraordinarily. Ordinary getting is by the sweat of our brows in our lawful callings; so that here two things are required, 1. A lawful calling; and 2. That we labour in it, (Eph. iv. 28.) A lawful calling is the setting apart of singular men unto some lawful labour and employment, according to the variety of their gifts and inclinations, whether they be public or private. It is required of all men that they diligently labour in their lawful calling, (2 Thess. iii. 10.) and that variously, according to every man's condition, and the variety of their several callings. For if Adam was not to be idle in the state of innocence, (Gen. ii. 15.) much less we after the fall, (Gen. iii. 19.) We call extraordinary getting that which is acquired by the law of nature, or the law of nations: as that which is gotten by the law of arms, or that which is casually found, being lost of another; unto which men have right, when as by diligent enquiry, the owner cannot be known. Goods are justly gotten as they are retained from others, when as by a civil right we retain them from others, who are the true and lawful owners, and that either by free gift, or by succession and inheritance; whether they be given to us by the testator's will, or by law and right do fall unto us. The vices opposite to the former virtues are all means and kinds of unjust getting, opposite to just acquisition; whether ordinary, or extraordinary. The opposite to ordinary just getting is inordinate walking, (2 Thess. iii. 6, 7, 11.) which is opposed either to a lawful calling, or to labour required in it. By the first we mean either no calling at all, or such a calling as is unlawful. They who have no calling, are unprofitable burdens to the commonwealth, and like pernicious humours in the body. Such are, 1. Sturdy beggars and rogues, who can work and will not, but live upon other men's labours: which kind of people are not to be suffered in a common-

Lawful calling and labours.

Extraordinary getting.

What is opposite to a lawful calling.

Digitized by Google

wealth. For though we shall have the poor always, (Deut. xv. 11. Matt. xxvi. 11.) yet there ought to be no beggars, and inordinate walkers, who eat and labour not, (2 Thess. iii. 10, 12.) 2. Idle and superfluous gentlemen; who having no calling, spend all their time in pleasure, hunting, hawking, revelling, gaming, &c. 3. Such as thrust themselves into such callings for which they are altogether unfit; and so steal the rewards and profits of it, to which they have no right. Unlawful callings are those that have no warrant out of God's word, or the laws of the land: as those that live by unlawful arts; as whores, bawds, (Deut. xxiii. 17, 18.) witches, wizards, (Deut. xviii. 11, 12.) stage-players, bearwards, gamesters, and the like. To lawful labour in our callings is opposed an idle life, which as it is condemned in the seventh commandment, as being a cause and incentive of lust; so here, as a companion and cause of theft, (Eph. iv. 28. Prov. xviii. 9.) For sloth causeth beggary; and this, stealing, (Prov. vi. 11; xxviii. 19; xxx. 9.)

Unjust avoiding of contract.

Theft.

The kinds of unjust getting out of contract are two; 1. Theft, and 2. Rapine or robbery; (Lev. xix. 13.) both which men may commit either as principals or accessaries. Theft is the fraudulent taking of another man's goods, against the knowledge or the will of the owner: which is the sin that is chiefly forbidden in this commandment, and comprehendeth under it all the rest; and is a great sin, strictly forbidden by God, (Lev. xix. 11.) and severely punished, (Zech. v. 3, 4. 1 Cor. vi. 10.) and by our laws also made capital. The kinds of theft are either domestic, and in the family; or out of the family. Thefts in the family, are either of the wife, or children, or of servants. The theft of the wife is when she purloineth her husband's goods, either without his knowledge, or against his will. For howsoever she has a right unto them in respect of use; yet the property belongeth only to the husband. The theft of the children is, when they take away their parents' goods, either without their privity, or against their will. For howsoever children take this to be no theft, yet Solomon saith otherwise. (Prov. xxviii. 24.) *Whoso robbeth his father or his mother, and saith it is no transgression, the same is the companion of a destroyer.* The theft of servants is when they are unfaithful, or wasteful. Unfaithful, when they purloin their master's goods, (Job xii.

Digitized by Google

6. Tit. ii. 10.) or are idle and negligent in their service; or run away from them, as did Onesimus, (Philem. 12.) or give away their goods without their knowledge and consent, though it be to good uses. Wasteful,* when they wastefully and riotously consume their master's substance. Theft that is committed out of the family is distinguished as it is either of goods or of persons, of goods, either common or sacred: and those either private or public. Private, are such goods as belong to private men; whether it be cattle, money, or any thing that is money's worth. The theft of public things is, when things are stolen which belong to the public state or body of the commonwealth: which is more heinous and capital than that which is committed against a private man; and in this kind (illegal) enclosures of commons are reputed as theft. (Prov. xxiii. 10, 11.) The theft of sacred things is, when things consecrated to an holy and sacred use are purloined and embezzled; which we usually call sacrilege; as when the utensils and instruments of divine worship are stolen; when the lands or tithes devoted unto God for the maintenance of his ministers are imbased, withheld, or taken away. (Mal. iii. 8.) In which kind, the chief offenders are corrupt patrons, who having only the right of presentation of fit persons, do encroach upon part of the tithes, or sell church livings for money; and also proprietaries, who seize upon church livings devoted to the maintenance of the ministry, and convert them to their own proper and private use: and finally, the court harpies, who seize upon the revenues of the church, by preferring of unworthy, idle, and ambitious men. We think of this sin that it is most heinous, seeing such as commit it, rob God himself, (Mal. iii. 8.) and thereby bring his heavy curse upon them; as we see in the example of Achan, Nebuchadnezzar, Belshazzar, Ananias, Sapphira, and the rest. The theft of persons is an heinous sin punished by the law of God with death, (Exod. xxi. 16. Deut. xxiv. 7.) being so much worse than the theft of goods, as the persons of men are better than they. (Matt. vi. 25.) And this is committed by such as steal men or children, to sell them for slaves; and by lustful or covetous wooers, who steal men's daughters to make them their wives. We have spoken of theft properly so called. The other kind, which is more improper, is rapine, which is a violent taking away of another man's goods.

Theft committed out of the family.

Sacrilege.

Theft of persons.

Rapine.

Digitized by Google

And this is done, either under the pretext of authority and legal power, or else without it. The former are public thieves, of which Solomon speaketh, (Prov. xii. 7.) which are worse than common thieves, and shall be more severely punished, (Wisd. vi. 6.) because their sin is aggravated by the abusing of their authority; and because commonly violence and cruelty is joined with it. (Zeph. iii. 3. Ezek. xxii. 27. Mic. iii. 2, 3. Isa. iii. 14, 15.) This theft is called oppression, and extortion: when a man spoileth his neighbour under colour of law; as Ahab and Jezebel did Naboth. (1 Kings xxi.) That rapine which is committed without any pretext of authority, is either in war, or in peace. In war, either by land, when soldiers being not content with their pay, do spoil and plunder, not only their enemies, but also their friends, (Deut. ii. 5, 6. Luke iii. 14.) or by sea, when as pirates they rob and spoil all they meet with and can master. That rapine which is exercised on the land, is either robbery by the highway, (Luke x. 30. John xviii. 40.) or burglary, when they break open houses that they may rob the inhabitants. And not only are those to be esteemed thieves who act theft themselves, but these also who are accessaries, (Psalm l. 18.) and do consent to the theft of others; and these thefts are either common to all, or proper to superiors. A man is an accessary before the theft, when he counselleth or provoketh another unto it: as Jezebel did Ahab; (1 Kings xxi.) in the theft, either when he aideth the thief, or doth not hinder him when it is in his power; and after the theft, 1. When he receiveth, and concealeth what is stolen; or hideth, or keepeth the thief from being apprehended; and, 2. When he partaketh with him in the stolen goods. (Prov. xxix. 24.) And this is done, 1. When he taketh the goods from the thief, that he may keep them to himself. 2. When he knowingly buyeth stolen goods, which ought to be restored to the owners. 3. When by silence he concealeth the thief. The superiors are accessary when they do any ways encourage, or do not punish them: especially when they do acquit them for a bribe.

Oppression.

Accessaries to theft.

Acquisition by lawful contract.

So much of that acquisition, and getting of goods which is out of contract. We will now shew that which is in or by contract. And first, a contract is an agreement between parties, by mutual consent, about the alienation of goods from one to

Digitized by Google

another, upon some just and honest conditions. And this either respecteth the things themselves, or their use for a time. It is required in a lawful contract, that it be done in simplicity and integrity, without guile and deceit. Unto which three things are required; 1. Truth in our words. 2. Fidelity in our promises. 3. Justice in our deeds. (Psalm xv. 4. Zech. viii. 16.) Hereunto is opposed, 1. All collusion and deceit, whereby one seeketh to circumvent another, (1 Thess. iv. 6.) which is a vice odious unto God, (Ezek. xxii. 12.) and severely punished. (Psalm v. 6.; lv. 23. Mic. vii. 2.) 2. Lies in contracting the bargain; (Prov. xxi. 6.) and most of all when they are confirmed by oaths. 3. Perfidiousness in promises, when covenants are not kept; and, lastly, injustice in contracts, when equality is not observed.

Acquisition by liberal alienation.

The sorts of the things gotten by contract are either of things alienated, or committed to trust: and the former is either liberal or illiberal. Liberal alienation is either for ever, or only for a certain time; for ever, as when things are given absolutely, or upon certain conditions; for a time, when things are lent for a time, either to be restored in the same, or in the like kind; as money, corn, and such like. Hereunto is opposed, when the borrower being able doth not pay all, or at the appointed time; or doth not do his best endeavour to pay it. (Psalm xxxvii. 21.) That acquisition which we call illiberal alienation is, that which is made by way of recompense, or exchange: which is either of the thing itself, or the use of it, or of labour and industry. In which the general rule to be observed is, that there be an equal and just proportion in the recompense or exchange, between the things exchanged: as between the price, and the thing prized, the industry, labour, and reward. Hereunto is opposite, when this just proportion is not observed. The kinds of the alienation of the thing itself are two: either that which is for ever, or that which is only for a certain time. We call alienation for ever merchandise; which consisteth in buying and selling: and it is a commutation either of money for ware, which is buying; or of ware for money, which is selling. And we hold that merchandize is a lawful calling, but liable to much danger of sin in the managing of it. (Hos. xii. 7. Matt. xxi. 12, 13.) Selling is a contract about the alienation of goods for ever at a certain price agreed upon between

Acquisition by illiberal alienation.

Merchandise.

Of selling.

Digitized by Google

the seller and the buyer, without any fraud or guile. And it is required to just selling, 1. In respect of the person: that he be the just owner, or by him appointed to sell in his right. 2. In respect of the goods: that they be saleable, and neither sophisticated by mixture, nor base and corrupt in respect of the substance. 3. In respect of use; that it be profitable for necessity of life, or for ornament and delight. 4. In respect of the manner of selling: that it be without any deceit. 5. That it be sold at a just and equal price, according to the worth: respect being had both to the use of the thing itself, and also to the necessary pains and danger which the seller hath been at in getting of it. It is moreover required to the manner of lawful selling, that it be done with simplicity and integrity; and that we do not in bargaining defraud and over-reach one another. (1 Thess. iv. 6. Lev. xxv. 14.) The vices and corruptions in selling, opposite hereunto are many; and concern either the seller himself, the ware or things sold, the price or the manner of selling. The vices which respect the person of the seller are, 1. When as he selleth that which is not his own; and, 2. When as he selleth that which is not vendible. As, 1. When it is defective and faulty, or not useful. 2. When it is such a thing as ought not to be sold; as Gehazi (2 Kings v. 20.) did with the miracle of healing, wrought by divine power; and when magistrates for bribes sell justice. (Amos ii. 6. Isa. v. 23.; i. 23.) 3. When men by lying and false-witness-bearing sell the truth; in which rank lawyers are chiefly to be numbered, who wittingly for fees plead ill causes. The seller doth offend in respect of the price, when as he observeth not a just and equal proportion between the price, and the worth of the thing sold. And this is the vice either of private men, or of whole societies. Private men who thus offend, are those whom we call regraters, monopolists, hoarders up of corn, and other commodities, to raise the market by making a dearth and scarcity. (Prov. xi. 26.) Whole societies in this kind offend, first, when as they of the same trade and craft agree together to sell their wares at an unequal rate above the true worth: secondly, not to finish the work which another hath begun, though he dealeth deceitfully and unjustly with his work-master. The sins committed by the seller in respect of the manner, may be referred to two heads; either his

Vices and corruptions in selling.

Digitized by Google

words or deeds. He offendeth in *words*, first, when he immoderately praiseth his wares above their true worth; and concealeth the faults and defects in them which he well knoweth. Secondly, when as he asketh much above the worth, and protesteth that he cannot afford it lower. And he doth offend in his *deeds*, either in respect of the kind, quality, or quantity of his wares. In respect of the kind, when as he selleth one thing for another, or one colour for another; presuming on the ignorance of the buyer. In respect of the quality, when as he deceitfully selleth old for new, that which is corrupt and sophisticated, for that which is pure and simple, and bad for good. To which end he useth many arts, and false lights, and shewing coarse and bad wares, to commend those for the best which he showeth after, though they be but a little better. Lastly, he offendeth in respect of the quantity, when he detracteth from the just and equal proportions, by using false weights and measures not agreeable to the standard; using less and lighter when they sell, and larger and heavier when they buy: which God forbiddeth as abominable. (Lev. xxix. 35, 36. Deut. xxv. 14, 15. Prov. xi. 1.; xx. 10, 23. Hos. xii. 7. Amos viii. 5, 6. Mic. vi. 10, 11.)

Of buying, and what is required unto it.

Having spoken of selling, we now come to that alienation which is by buying, which is a contract, whereby money or a just price is alienated and parted with for wares of proportionable worth. There are required in buying, things answerable to those before spoken of in selling: and which respect, 1. The person buying. 2. The thing bought. 3. The price given; and, 4. The manner of buying. It is required in respect of the person buying, that he buy only of him whom he thinketh to be the right owner of the thing sold. For he that buyeth known stolen goods, communicateth in the theft. In respect of the thing it is required, that he buy that only which he knoweth may be lawfully bought and sold. And men do sin in this respect, 1. When as they offer to buy, with Simon Magus, spiritual gifts and graces, or things consecrated to divine worship, that they may alienate them from their right use; pardons, and indulgences, sacred ordinances, benefices and the like. 2. They which buy justice, and much more injustice, by bribery. 3. They that buy lies and false testimonies to prevent justice. It is

Digitized by Google

required of the buyer in respect of the price, that according to his knowledge and judgment he give a just, equal, and proportionable price, according to the true value of the things sold and bought. Especially when he buyeth of the poor, who are by present necessity forced to sell, whether it be wares or labour: upon which if any take advantage to beat down the just price, they grievously oppress the poor. (Amos viii. 6.; ii. 6. Mic. ii. 2, 3.)

It is required of buyers in respect of the manner, that they use all simplicity, and upright dealing; and shun all injustice and deceit, both in their words and deeds. In words, 1. That they do not offer much under the true value of the wares they buy, according to their knowledge and judgment. 2. That they do not undeservedly dispraise it, and without cause, to beat down the price; yea, even when they inwardly like and approve it. (Prov. xx. 14.) Buyers deceive in deeds, when they do not pay at all, or less than the price that was agreed upon. And this deceit respecteth either the quality, when as they put off in payment base and adulterous money; or in quantity, when as they pass for payment clipt money, (Gen. xxiii. 16.) or such as is defective in weight or number. And to these private thefts in buying, we may add one that is more public; when as the buyer buyeth up and engrosseth a whole commodity, that having all in his own hand, he may raise the market, and sell at what rate he listeth.

Of pawning and what is required unto it.

Hitherto of that illiberal alienation which is for ever, that which is only for a time is called pawning, which is a contract whereby the dominion and right of a man's goods is alienated from the owner to another man, only for a time, upon some condition agreed upon between the parties: which condition being not observed, the right of the thing belongeth to the receiver, at least so long till it be performed. And this pawning is either of moveables, and is called properly pawning; or of immoveables, and is called mortgaging.

His duty who layeth a thing to pawn is, 1. To provide that the thing pawned be at least of equal worth to that for which it is pawned, and, 2. That he redeem it at the appointed time. His duty that receiveth a pawn is, 1. That if the party be poor, and the thing pawned necessary to the preservation of life; that either he do not receive it, or that he do restore it to the owner when

Digitized by Google

his necessity requireth it. (Deut. xxiv. 6—15; Exod. xxii. 26.) 2. That if the borrower be not able to restore it at the appointed time, he do not use extremity, nor take advantage upon his necessity, to make him forfeit the thing pawned; but at the most, provide only for his own indemnity. (Ezek. xviii. 7, 12; xxxiii. 15.) So much of the illiberal alienation of the thing itself. The illiberal alienation only of the use, is either location and letting, which is the alienation of the thing for hire; or hiring and conduction, which is the alienation of the hire for the use of the thing. Location or letting is a contract, whereby only the use of a thing, and not the interest and dominion, is alienated from the owner to another, for hire and wages agreed upon, and that only for a certain time; and therefore, by this contract, the same individual thing is to be returned. His duty that letteth is, 1. That he require an equal and proportionable price for the thing he letteth. 2. That he letteth only such things as are useful to him that hireth them. 3. That he do not exact any recompense for any hurt which happeneth to the thing hired, which cometh not by the fault or negligence of him that hireth it. (Exod. xxii. 11, 15.)

Of location and letting.

Conduction or hiring is a contract, whereby a man getteth the use of a thing for a certain time, for a just price or reward. His duty that thus hireth any thing is, 1. That he use the thing hired only for that end and purpose to which he hired it. 2. That he use it no worse than if it were his own. 3. That he restore it to the owner at the time agreed upon; and, lastly, That he restore whole and sound the thing hired; or if through his fault or negligence it have received any hurt, that he give to the owner a valuable recompense. (Exod. xx. 12.)

Of conduction and hiring.

Usury is a lending in expectation of certain gain; and if we speak of that properly, which the Scriptures forbid and condemn, it is a wicked and unlawful contract, into which as a common sink, the filth of many other sins and unlawful contracts do run: a fruitful womb, in which many vices and corruptions are bred; and by which, if we live and die in it without repentance, we are excluded out of the kingdom of heaven. (Psalm xv. 5; Ezek. xviii. 8; xxii. 13.) But since there is much question what this usury is, which the Scripture condemneth, it shall be our wisdom in matters concerning our salvation,

Of usury.

Digitized by Google

to take the surest and safest course, and that is wholly to forbear it, and not to put our souls, which are of more value than the whole world, upon nice disputes and subtile distinctions. (Mark viii. 36.)

We have spoken of that alienation which is in illiberal contracts, in respect of the things themselves, or the use of them. We now come to alienation which is for recompense of care, labour, and industry; and these contracts are either public or private. The private are either in the commonwealth, between the magistrate and people: or in the church, between the ministers and people. The contract between the magistrate and people is, that the magistrate should receive from them their stipends, tribute, and maintenance; and the people from them, and by them, protection, direction, and peaceable government. The magistrate's duty then to the people is, that he faithfully bestow all his labour and industry, his care and diligence, that he may in the Lord govern the people committed to his charge; and direct, correct, and protect them for the common good. (Rom. xiii. 4. Psalm lxxviii. 71, 72.) And if they have their reward and neglect their duty, they are guilty of theft, and sin against this commandment. (Ezek. xxxiv. 2, 3.) The people's duty to them is, that they faithfully pay unto them their tribute and due, as an honourable reward of their pains and care. (Matt. xxii. 21. Rom. xiii. 7.)

Of contracts between magistrates and people.

Of contracts between ministers and people.

The public contract between ministers and people is, that the ministers, receiving their portion and maintenance from the people, or rather from God himself, feed the people committed to their charge with the bread of life; faithfully preaching the word, and administering the Sacraments, and shining before them by an holy example, and the light of a godly life, seeking rather them than theirs. (2 Tim. iv. 1, 2. 2 Cor. xii. 14. A minister then commits theft, 1. When he receiveth his reward, and neglecteth his duty. As when he presseth into his calling, uncalled, by the window, and not by the door, (Job x. 1.) being neither qualified with gifts, nor willing to employ those he hath for the good of the people. 2. When he feedeth himself and not the people; eating the milk and clothing himself with the wool, but neglecting the flock. (Ezek. xxxiv. 2, 3. Zech. xi. 15, 17.) 3. When for gain he either preacheth false doc-

Digitized by Google

trine, or concealeth the truth. (Micah iii. 11.) The duty of the people is, that receiving spiritual things from their ministers, they communicate and impart unto them their carnal things. (1 Cor. ix. 10.) And their theft is, when receiving these spiritual things, they defraud them of their dues, and withhold from them the means and maintenance which the laws of God and man do allot unto them, which is not only theft, but even sacrilege, and the robbing of God himself. (Mal. iii. 8.) That alienation which is in private contracts, is, when men employ others to do their work upon promise of reward, or any ways to use their gifts and abilities, their care, industry and labour, for a just recompense. It is required of such as thus employ others, 1. That they give an equal and proportionable recompense to those whom they thus hire. (1 Tim. v. 18.) 2. That they pay it without delay, especially to the poor, who are not able, nor willing to forbear it. (Deut. xxiv. 14, 15. Lev. xix. 13.) Their theft then is, when either they give not an equal and just recompense, or delay to pay it to the poor who are unable to forbear it. (James v. 4.) The duty of the mercenary or hireling, is, 1. That he require no more than such wages as may be equal and proportionable to his skill, care, and labour. 2. That he do his work that hireth him, faithfully and diligently.

Of work-masters and hirelings, and their duties to one another.

Having spoken of such contracts as respect alienation and change, we proceed to those which are of things committed to trust, and which are either of things committed to others only for safe custody, or such as are committed to feoffees of trust for uses appointed, or such as by last will are intrusted to executors. In which cases neither the dominion and right, nor the use of the thing is alienated, but only the safe custody is committed to a man, whose duty is, that he safely keep that which is committed to his trust, and willingly restore it to the owner when he calleth for it. And his theft is, 1. When he converteth the thing committed to his keeping unto his own use. 2. When he will not restore it to the owner when he desireth to have it. And even if the things deposited be stolen, or become worse, if it be by his default that had the keeping of them, he is to make it good: but if by oath he can clear himself of all unfaithfulness and negligence, the owner and not he must bear the loss. (Exod. xxii. 7, 8.) The duty of fiduciaries and executors is,

Of things deposited, and committed to trust.

The duty of executors.

Digitized by Google

that they faithfully discharge their trust, and do their will and not their own, who have reposed confidence in them. And they offend, when they fail in their trust, and aim more at their own profit, than at the performing of their will who have entrusted them, or the faithful discharge of their duty. These are duties which respect *things* committed to trust: the *persons* thus entrusted are pupils, and children in their nonage, who being unable to govern, direct, protect, and order themselves, are by the laws of God and man, committed to the care and tuition of others. And it is the duty of their tutors and guardians, that they carry themselves towards them faithfully, according to the trust reposed in them; and like parents, aim chiefly at the good of their pupils and wards, and not their own gain and profit, (Esther ii. 7.) remembering that they shall one day be called to give an account of these persons committed to their charge and trust, and of all the goods belonging unto them.

Of persons committed to trust.

So much of just getting of goods. Now in the order propounded we are come to the just possession and retention of them. And there are required unto this just possession two things; 1. The keeping of our own goods; and, 2. The restitution of that which justly belongeth to others. This commandment requireth of us in the former respect, that we be not wanting to the just preservation, not only of our neighbours, but also of our own goods; and this, because our goods are God's talents committed unto us, of which we must give an account to our great Lord and Master. And therefore if through our own fault and negligence we suffer them to be lost, or to be taken unjustly from us; we rob ourselves, and the poor also, who have right unto that which we can well spare from our own uses. Again, this commandment requireth concerning restitution of other men's goods, that we readily restore those goods, which either we have unjustly gotten from the right owners, or which we cannot justly retain. And we prove that goods unjustly gotten ought to be restored, both by God's precepts, the example of the godly, and necessary reasons. For the first, God strictly requireth, that if any thing be unjustly gotten, as either by violence, or by fraud and deceit, or any other ways, restitution be made to the true owner. (Lev. vi. 2—5. Num. v. 6—8.) We prove it too, before the law, by the example of Jacob and his sons; (Gen. xliii. 12, 21.)

Of just possession of goods, and what is required unto it.

Of restitution, and what is to be considered in it.

Digitized by Google

under the law, by the profession of Samuel, (1 Sam. xii. 4.) and the practice of Micah, (Judg. xvii. 2.) who, though an idolater, made conscience of it; and of the Jews. (Neh. v. 11, 12.) And under the Gospel we have the example of Zaccheus. (Luke xix. 8.) Yea, Judas himself being convinced of his sin, maketh restitution: so that they herein are worse than Judas who refuse to do it; and for this reason, because it is a duty necessarily to be performed for all that hope for salvation. For without restitution we can neither have any true faith to persuade us that our sin of theft is remitted, nor any sincere repentance. For God pardons no sin which we will pertinaciously retain and live in. (Prov. xxviii. 13.) But he that restoreth not ill-gotten goods, liveth still in his theft, and repenteth not of it; seeing restitution is an inseparable fruit of repentance. (Ezek. xxxiii. 15.) And in this restitution are to be considered four things, 1. Who is to make it; namely, every man who hath gotten any thing unjustly, either by force or fraud, by contract, or out of contract, by calumny, and false accusation, by lying, oppression, or any other evil course. (Luke xix. 8. Num. v. 6. Lev. vi. 23.) 2. To whom restitution is to be made; namely, to him who is wronged, defrauded, or oppressed, (Lev. vi. 5.) or to his kindred if he be dead, or if none such can be found, to pious uses. 3. How much ought to be restored; to wit, the whole that is unjustly gotten, if he be able, or at least so much to the uttermost as he is able. Yea, the law of God required, that to the principal a fifth part should be added; (Lev. vi. 5. Numb. v. 7.) and even equity itself requireth, that beside the principal itself, so much more should be added as the party is damnified by this unjust detention of his goods. 4. When this restitution ought to be made; namely, not at the end of our lives, or after our death; but as soon as we repent, and desire at God's hands that our sin should be forgiven. We must confess, bewail, and forsake our sin, that God may be reconciled unto us; and then we must make satisfaction to our wronged neighbour. (Matt. v. 23, 24.)

The things, which though they be justly gotten, yet are unjustly detained, are, such things as others having lost, we have found. For such things come unto us by the disposing of God's providence, and we may justly keep them till we can find out the true owners: so that we make diligent inquiry after them,

Digitized by Google

with a resolution to restore what we have thus found, when we know to whom they belong. (Deut. xxii. 3. Exod. xxiii. 4.) Hitherto of the duties which belong to just getting and possessing of goods. There are required to the right use of them two things; fruition, in respect of ourselves, and communication, in respect of others. (Prov. v. 15, 16.) It is required to the former, that we thankfully and comfortably enjoy God's blessings, which he hath bestowed on us, (Eccles. v. 18.) and this must be done by exercising two virtues; of which the first is parsimony or thriftiness, whereby we honestly keep and preserve our goods, that they be not vainly and unprofitably misspent. (John vi. 12. Prov. xxvii. 23—28.) The second is frugality: whereby we dispose of our goods justly and honestly gotten, to fit and necessary uses, in a sober and moderate manner. These four virtues then must here concur in the right use of our goods, 1. Justice in getting them. 2. Thriftiness in keeping them. 3. Frugality in enjoying them. 4. Liberality in communicating them. For without justice, parsimony degenerateth into covetousness; frugality without liberality, into sordid miserliness; liberality without parsimony and frugality, into prodigality. The vices that are opposed to these virtues are two; 1. Tenacity, or sordid gripingness, and, 2. Profusion and wastefulness. Tenacity is a kind of covetousness which restraineth men, both from communicating their goods to others, and from enjoying them themselves. (Eccles. vi. 2.; v. 10, 11.) Such do offend by committing a double theft. 1. Against their neighbours: seeing God hath not made them absolute owners of their riches, but stewards, who must dispose of them also for the good of others; which if they do not, they rob them of their right. (James. v. 1—3.) 2. Against themselves: in defrauding their own souls of the use of those blessings which God hath allowed them, (Eccl. iv. 8.) And we think of such misers, 1. That none are more wicked; seeing that they are neither good for themselves nor others. (Eccles. iv. 8; v. 12—14.) 2. None poorer; seeing though they possess much, yet they enjoy nothing, and want as well what they have, as what they have not. 3. None more foolish; seeing they want for fear of wanting, and live poor that they may die rich. 4. None more wretched; seeing they deprive themselves both of the comforts of this life, and the joys of the life to come. The

Of the right use and fruition of goods.

Of parsimony and frugality.

Of tenacity and miserliness.

Digitized by Google

other extreme is profusion and wastefulness. And this is twofold: either in spending above their means in unnecessary expenses; whereby they either ruin their estates, or expose themselves to the devil's temptations, in using unlawful means to recover that which they have wastefully mispent; or secondly, in wasting their goods in dishonest and riotous courses, tending to luxury and riot; whereby they necessitate themselves to use all unlawful means to get so much more wealth as may serve to maintain their riotous expenses. And so luxury becometh the mother of covetousness, and covetousness the nurse of luxuriousness. The use of our goods respecting others, is by communication or liberal alienation of them for the use and benefit of others. Hereunto are required two virtues, liberality and justice; liberality, whereby we communicate our goods with a ready and cheerful mind. Justice; whereby we thus communicate that only which is our own. And these must go hand in hand: and are therefore conjoined by Solomon. (Prov. xxi. 21.) The kinds of liberal alienation are two; for it is for a certain time only, or for ever. That which is only for a certain time, is either a liberal alienation of the use only of a thing for a certain time, or of the dominion also, and that freely, without any expectation of recompense. For both these ought to be liberal, respecting only the profit of the receiver: and, secondly, just; to which is required that that which is lent be his own who lendeth it, and fit for his use who borroweth it. And this duty is commended, (Psalm cxii. 5.) and commanded, (Deut. xv. 7, 8. Matt. v. 42. Luke vi. 35.) That alienation which is for ever, is free-giving: when goods are alienated from the true owner unto another liberally, and without expectation of any recompense. (2 Cor. ix. 7. Acts xx. 35.) To which it is further required, 1. That it be not only free, but also just; giving that only which is a man's own and not another's, which were no better than theft. As when a man by lavish giving defraudeth his children of their inheritance, or giveth his goods or lands from his daughters to strangers, or remote kindred of his name, because he hath no sons to continue it. 2. That we make good choice of those upon whom we confer benefits, either for their worth or indigence; but especially we must give and do good to those who are of the household of faith. (Gal. vi. 10.) The uses

Profusion and prodigality.

Of liberality

Of lending.

Of free-giving.

Digitized by Google

unto which we must freely contribute, are either public or private: and the public are either civil or ecclesiastical; the civil, when as we freely give our goods for the service, preservation, and benefit of the commonwealth, both in the time of peace and war. To which uses we must give freely, to the uttermost of our ability; yea, even above it, when the necessity of the state requireth it; seeing the good of the whole body must be preferred before the good of any particular member. (2 Sam. xvii. 27—29.) The ecclesiastical are, when as we give freely for the maintenance of the ministry, and means of God's worship, tending to the salvation of our souls. To which uses we must give so much the more cheerfully, as the soul is to be preferred before the body, or outward estate. (Luke x. 42. Prov. iii. 9.) An example whereof we have in the Israelites; (Exod. xxxvi. 5, 6. 1 Chron. xxix. 9.) and if they were so free and liberal in giving towards the building of the tabernacle and temple: how much more should we towards the building of God's spiritual houses and temples for the Holy Ghost? The private uses are, for the benefit and relief of private men, whose necessity doth require it of us according to our abilities. And these are those alms-deeds, and other works of mercy, unto which the apostle exhorteth, (Heb. xiii. 16.) and are partly fruits of mercy, and partly of brotherly love, and Christian charity.

Digitized by Google

CHAPTER XXX.

THE NINTH COMMANDMENT, OF THE PRESERVATION OF OUR OWN AND OUR NEIGHBOURS' GOOD NAME, AND THE MAINTAINING OF TRUTH IN OUR TESTIMONY.

The ninth commandment.

HITHERTO we have spoken of the duties respecting our own and our neighbour's person, both in regard of life in the sixth, and of chastity in the seventh: as also our own and their goods in the eighth. The ninth commandment is, Thou shalt not bear false witness against thy neighbour; (Exod. xx. 16.) and the main scope and end, at which God aimeth in this commandment is, the conservation of truth amongst men, and of our own and our neighbour's fame and good name. God regardeth truth, because it is most dear unto him, for he is the God of truth, (Deut. xxxii. 4. Psalm xxxi. 5.) yea, truth itself. (John xiv. 6.) Therefore Christ came into the world, that he might bear witness unto the truth, (John xviii. 37.) and by speaking the truth God is glorified. (Josh. vii. 19.) And he doth respect so much our fame and good name, because it is his own good gift; and therefore he taketh care to preserve that unto us, which himself hath given. The occasion of this commandment was, 1. Our natural corruption; which maketh us prone to lying, (Psal. lviii. 3. Rom. iii. 4.) as appeareth hereby, in that we no sooner speak than lie, and not only for advantage, but without any cause, out of mere vanity. 2. Out of a natural disposition men are ready to trespass against the fame and good name of others; and this ariseth out of mere envy and pride, which maketh us ready to abase others, to advance ourselves. The thing that is here chiefly forbidden is, that we should not in legal proceedings and courts of justice give a false testimony concerning our neighbours: as appeareth by the words expressly used, thou shalt not answer a false testimony concerning thy neighbour; which imply a precedent question or examination. Unless we

The occasion of this commandment.

The chief sin here forbidden.

Digitized by Google

will say that answering is here used for speaking or saying, as it is oftentimes; (Matt. xi. 25. Luke xiv. 3, 5. Matt. xxviii. 5.) and then the meaning is, that we must not give a false testimony of our neighbour either publicly or privately, whether it be with or against him. Or if we had rather take it of legal testimonies in courts of justice, then by a synecdoche we must under this one kind understand all other kinds of false testimonies: but this is here named as the chief, and of all the rest most hurtful and pernicious, to comprehend under it all the rest, as it is in the other commandments.

The negative part.

The negative part then of this commandment generally forbiddeth all false, vain, and offensive speeches concerning our neighbour; whether it be for or against him, whether in judgment or out of judgment; although principally here are forbidden all false testimonies which tend to the prejudice of the fame or state of our neighbours; or more briefly, it forbiddeth all falsity and untruth, especially that which is prejudicial to our neighbour in any respect, or to ourselves.

The affirmative part.

The affirmative part doth require two things; the conversation of the truth, and of our own and neighbours' good name; with all duties of the tongue of the same nature and kind, together with all helps and means tending hereunto. For great care is to be had of our speech, seeing it is an excellent faculty peculiar to man; and being a special gift of God, it must not be abused to God's dishonour, and our destruction. Neither are words slightly to be regarded, seeing we must give an account of every idle word; and by our words we shall be justified or condemned. (Matt. xii. 37.) And the wise man telleth us, *that death and life are in the power of the tongue,* (Prov. xviii. 21.) and that a wholesome tongue is a tree of life, whereas an evil tongue *is an unruly evil, and full of deadly poison,* (James iii. 8.) which if we do not subdue and rule, whatsoever profession we make of religion, it is all in vain. (James i. 26.)

The sum of the duties here required.

The sum of the duties of the tongue here required is, that our speeches be both true and charitable: for these must inseparably go together. For charity rejoiceth in the truth, (1 Cor. xiii. 6.) and the truth must be spoken in love, (Eph. iv. 15.) For truth without love savoureth of malice; and charity without truth is false, vain, and foolish. These duties then of the tongue, required in this commandment, are to be referred unto two heads, 1. The conservation of truth amongst

Digitized by Google

Of truth.

men. 2. The conservation of our own and our neighbour's fame and good name. Concerning truth we have to say two things; first, what this truth is, and, secondly, the means of conserving it. There are to be considered in truth itself three things, (1.) What it is; (2.) Whether it be to be professed; (3.) After what manner. Truth or veracity is an habit of speaking that which is true from our hearts. (Psalm xv. 2.) Whereunto are required two things; first, that our speech be agreeable to our minds; and, secondly, that our minds be agreeable to the thing. For though we speak that which is true, yet if we think it false, we are liars; because our tongue agreeth not with our minds: and if that we speak be false, and yet we think it true, we do not speak truly. For though truth be in our hearts, yet a lie is in our mouths: and though we cannot be called liars, because we speak as we think; yet may we be said to tell a lie, because that we say is false. And of this truth there is very great necessity, for if speech be necessary, (as all confess) then also speaking truth; without which there would be no use of speech. For take away truth, and it were better that we were dumb, than that we should be endued with this faculty of speaking. There are also other motives to embrace it, namely, because it is both commended and commanded in the Scripture. It is commended as a virtue which God greatly loveth, as a note of a citizen of heaven, (Psalm xv. 2.) and of one who shall be established for ever; (Prov. xii. 19.) and it is commanded, (Eph. iv. 25. Zach. viii. 16, 19.) But it is not only sufficient to know the truth and believe it, for we must also upon all fit occasions profess it with our mouths. (Rom. x. 9, 10. Matt. x. 32, 33.) And this must be done freely and simply; the former, when as we profess it willingly and undauntedly, so far forth as the matter, place, and time do require; (Dan. iii. 16—18. Acts iv. 8, 10, 13.); the latter, when as it is done without guile and dissimulation, shifts, or shuffles.

Truth must be professed and how.

Opposites to truth. Lying.

The vices opposite to truth, are two; first, falsity and lying; and secondly, vanity, or an habit of lying. Lying is two-fold: first, when we speak that which is false, and secondly, when we speak that which is true, falsely, and with a mind to deceive. We speak that which is false, when we do not speak as the thing is, whether we think it true or no; and

Digitized by Google

falsely, when we do not speak as we think; whether the thing be true or false. The reasons which may dissuade from lying, are these: 1. Because God is true, and the author of truth: and the devil a liar, and the father of lies: and as truth maketh us like unto God, so lies make us like unto the devil. 2. Because it is strictly forbidden in the Scriptures. (Exod. xxiii. 7. Col. iii. 9. Eph. iv. 25.) 3. Because the liar sinneth grievously, not only against his neighbour, but also against God himself. (Lev. vi. 2.) 4. Because the Scriptures condemn lying as the spawn of the old Serpent, (John viii. 44.) and as a thing abominable and odious unto God. (Prov. xii. 22; vi. 17.) 5. Because it perverteth the use of speech, taketh away all credit and faith between man and man, and quite overthroweth all human society; which cannot stand without contracts and commerce, nor they without truth. Lastly, because God severely punisheth lies, (Prov. xix. 5, 9. Psalm v. 6. Acts v. 1—3. &c.) and that both in this life with infamy and disgrace; for it maketh a man esteemed base, and of no credit, so that the usual liar is not believed when he speaketh truth; (Ecclus. xxxiv. 4.) and in the life to come. For it excludeth out of heaven, (Rev. xxii. 15.) and casteth men into that lake which burneth with fire and brimstone. (Rev. xxi. 8.)

Reasons to dissuade from lying.

Three sorts of lies.

Lies are usually distinguished into three sorts; merry, officious, and pernicious. Merry lies are such as are spoken only to delight the hearers, and make sport, and as such are to be condemned as sinful, though they do no man hurt. For, 1. The Scriptures condemn not only false, but also all vain speeches. (Matt. xii. 36.) 2. Because they are against truth; and cannot be spoken without impeaching of it. 3. Lies must not be spoken to delight princes, who have most cause of care and trouble. (Hos. vii. 3.) 4. Lies must not be spoken for our profit; and therefore much less for delight. Officious lies are such as are spoken either for our own or our neighbour's profit, and do not hurt any man; such are unlawful likewise, and upon the same grounds. For though we may buy the truth at a dear purchase, yet we must not sell it at any rate. (Prov. xxiii. 23.) And if it be unlawful to lie in the cause of God, because it hath no need to be supported by our lies, (Job xiii. 7, 8.) much less for our own or our neighbour's profit. Vanity in lying is when

Digitized by Google

men by a corrupt custom are so habituated to lying, that they will lie for every cause; yea, even for no cause, and when they might attain their ends as well and easily by speaking truth. The vices opposite to freedom and liberty in speaking the truth, are either in the excess, or in the defect. Those in the excess, are unseasonable and indiscreet profession of the truth, with the danger or loss of ourselves or others: when neither the glory of God, nor our own or our neighbour's good doth require it. And in such cases our Saviour himself would not profess the truth, though he were pressed unto it by his malicious enemies: (John xviii. 20, 21.) because he should thereby have but cast pearls before swine, contrary to his own doctrine. (Matt. vii. 6.) The vices opposite in defect are, when either out of a cowardly fear, or some other sinister respect, we deny the truth in our words, or betray it by our silence. Of the former we have an example in Peter, (Matt. xxvi. 70.) of the other in those weak Christians, (2 Tim. iv. 16.) It is however sometimes lawful to conceal the truth, when neither the glory of God, nor our own or our neighbour's good do require the profession of it; but yet with this caution, that we do not speak any untruth to conceal it. (1 Sam. xvi. 2, 5.) The opposite to simplicity in speaking the truth is simulation or double dealing, which is two-fold, either in our words, or deeds; that in our words being, when we speak one thing, and think another; or speak with an hypocritical heart in the Scripture phrase. (Psa. xii. 2.) This is called a deceitful tongue and mouth, (Zeph. iii. 13.) and a tongue that frameth deceit, (Psalm l. 19.) as it is described. (Jer. ix. 8, 9.) The which is to be avoided, (Ps. xxxiv. 13.) and Christ's example to be imitated. (1 Pet. ii. 22.) Simulation in our deeds is when as one thing is pretended, and another thing is intended. So Joab killed Abner and Amasa, under pretence of friendship; but however this is esteemed policy with men, yet it is odious to God. (Ps. v. 6.) and punished with immature death. (Ps. lv. 23.)

Vices opposite to freedom of speech.

Opposites to simplicity in speaking truth.

The means of truth are of two sorts, 1. That it may be amongst men. 2. That it may have a profitable being. To the being of it are required two things. 1. That it may be known. 2. That being known it may be preserved. To the knowing of it are also required two things. 1. A love of the truth. 2.

Means of preserving truth.

Digitized by Google

Teachableness. The love of the truth is, 1. When as men are so affected towards the truth, that they study with all their endeavour to get it, but will not sell it at any price; (Prov. xxiii. 23.); and when as they are willing to defend it upon all occasions. (Eccles. iv. 33.) Hereunto is opposite, 1. Love of lies, which excludeth out of heaven, (Rev. xxii. 15.) and, 2. Voluntary ignorance. (2 Pet. iii. 5.) Teachableness is a fruit of the love of truth, when as men are ready and willing to admit the truth, and to give place to better reasons; (Acts xvii. 11.) and it is further required to the preserving of truth, that we be constant, and not carried away with every wind of doctrine. (Eph. iv. 14.) And these two virtues must concur, for teachableness without constancy degenerateth into levity and vain credulity; and constancy without teachableness into pertinacy. The means of the profitable being of truth amongst men, are profitable speech, which is accompanied and furthered with courtesy and civility, and remedied with silence.

Profitable speech.

Our speech is profitable, First, when it advanceth God's glory, either in respect of the matter of it, or the end; the matter, when as we praise God, and celebrate his glory, (Ps. l. 23. Eph. v. 4. James v. 13.) and God's glory is the end of our speech, when as it is chiefly referred thereunto. Our speech tendeth to our neighbour's profit, 1. and chiefly, When it tendeth to his spiritual good and edification; as instructing the ignorant, counselling them that need counsel, comforting the afflicted, strengthening the weak, exhorting the sluggish, admonishing them that err, and rebuking them that wilfully offend. 2. When it tendeth to his temporal profit: either for his honest delight, in a witty and facetious way, called urbanity (which may be called the sauce that seasoneth truth,) (2 Cor xii. 15.) or for his profit, when it hath some necessary use for the good of his body or state.

Courtesy and affability.

The means of furthering this profitable truth in our speeches, is courtesy and affability: which is a virtue whereby we are easily drawn to communicate with others, by talking with them in a humane and courteous manner, with expressions of love and good-will. An example whereof we have in Christ, (John iv. 7, 10.) who for this cause was said to be a friend to publicans and sinners.

Seasonable silence.

The remedy against the contrary vice, is taciturnity, or seasonable silence: which is a

Digitized by Google

virtue that keepeth counsel, and restraineth us from uttering secrets, or any unprofitable, unnecessary, and unseasonable speeches; which in the Scriptures is made a note of a wise man, (Prov. xvii. 28: x. 19. James i. 19.) and is commended to all, especially to women, (1 Tim. ii. 11, 12.) and young men in the presence of their elders and betters, (Eccles. xxxii. 9.) And these two virtues, taciturnity and affability, must go together; for affability without seasonable silence degenerateth into vain babbling, and silence without affability, into cynical sullenness, and sour churlishness. The opposites to these virtues, and namely to profitable speech, are two; first, speech unprofitable, and secondly, that which is hurtful. Unprofitable and vain speech is that which is not referred either to God's glory, or our own or our neighbour's good. Which is condemned in the Scripture, (Ps. xii. 2. Deut. v. 20. Titus iii. 9. Prov. xxx. 8.) and accountable at the day of judgment. (Matt. xii. 36.) Hurtful speech is, first, that which tendeth to God's dishonour; as imprecations, blasphemies, rash and false oaths. Secondly, that which tendeth to our own and our neighbour's hurt, and is opposed either to edification, or the temporal good of his person, name, or state. Speech opposite to edification, is rotten and unsavoury speech, (Eph. iv. 29.) which is called rotten, because it springeth from a rotten and poisonous fountain, and is also apt to infect and poison the hearers. (1 Cor. xv. 33.) The kinds of this are many: as by our words to mislead men, to give evil counsel, grieve the afflicted, to encourage men to run on in sin, to praise men in their evil courses, and the like. The vices opposed to urbanity are divers; some in the excess, as witty speeches wantonly wicked, scurrility, talkativeness, and vain babbling; in the defect, such speeches as are foolish and unsavoury. The vices opposite to affability are in the excess, (1) Counterfeit compliments. (2 Sam. xv. 5.) and (2) lightness, and idle talk; and in the defect, morosity, and churlish speeches. The vices opposed to seasonable silence are, (1.) Prating and immoderate and unseasonable multiplying of words. (Prov. x. 19. Psalm cxl. 11.) (2.) Futility; when men can hold in no secrets, but unseasonably vent out all that is in their minds. (Prov. xv. 28.; xii. 23.; xxix. 11.) (3.) Unseasonable suppressing of truth with silence. We have spoken of conserv-

Opposites to profitable speech.

Digitized by Google

Fame and good name. ing of truth: we will now speak of our fame and good name; which we ought to have a singular care of preserving, both of our own and our neighbours; because it is no less dear to a good man than his life. (Eccles. vii. 2. Prov. xv. 30.; xxi. 1.) There is required to the conserving of our neighbour's good name, an internal disposition, care, and study of preserving it: which we shall show by these fruits: First, when we are glad of it, and rejoice in it; (Rom. i. 8. Col. i. 3, 4.) and are grieved when it is blackened and blemished. The other fruits of it respect either our hearing, judgment, or reports. Our hearing; 1. When as we shut our ears to whisperers and slanderers, for their detractions and slander cannot hurt our neighbour's good name, if we will not hear and believe them. (Prov. xxv. 23.) And this is a note of a citizen of heaven. (Psalm xv. 3.) 2. When as we willingly and cheerfully hear the praises of our neighbours: which is a sign of an honest heart, that is free from self-love and envy. There is required in the judgment a candid and ingenuous disposition to preserve our neighbour's fame, and in all things doubtful to judge the best of his words and deeds; the fruits whereof are, 1. Not to nourish hard conceits of him; but when they arise, to suppress them, if the grounds of them are not probable. 2. Not to believe rashly any evil of our neighbour. 3. To take and construe all things well done and spoken by him in the best sense. 4. To interpret and take things doubtful in the better part. The fruits respecting reports are silence and secrecy. For it is a Christian duty to keep secret our neighbour's fault, which proceeds from infirmity and human frailty: unless it be to amend him by admonition or seasonable reproof, (Lev. xix. 17. Matt. xviii. 15, 16. Gen. xxxvii. 2. 1 Cor. i. 11.) or to give warning to the hearer, that he may prevent some evil that is intended against him, (Jer. xl. 14. Acts xxv. 16.) or to preserve him that he be not infected with the contagion of his sin, with whom he converseth: or finally, when himself is necessitated to discover another's faults and crimes, lest by silence he become accessary unto them; as in the case of felony, murder, or treason. (Eccles. xix. 8.) To the care of preserving our neighbour's name is opposed, 1. Carelessness, as if it did not concern us: which argueth defect of love. 2. A study and desire to detract from his fame, and to lessen his credit and estimation: which is a fruit

Digitized by Google

of hatred and envy. (Matt. xxi. 15.) The vices opposite to those virtues which respect the means, are referred either to hearing, the judgment, or report. These which respect hearing are, 1. To have itching ears after such rumours as tend to our neighbour's infamy and disgrace, (forbidden Exod. xxiii. 1. Prov. xvii. 4.) which was Saul's sin, (1 Sam. xxiv. 10.) 2. To have our ears open to hear calumnies and reproaches, and shut to our neighbour's praises; which is a fruit of envy and self-love. The vices which respect the judgment, are those opposite to candour and ingenuousness. As, 1. Suspiciousness: when we suspect evil of our neighbour without just cause and upon every slight occasion, (1 Tim. vi. 4.) which is a false testimony of the heart. 2. To believe rashly rumours reported from others, tending to the disgrace of our neighbours, which have no sure ground: which was Potiphar's fault, (Gen. xxxix. 19.) and David's, (2 Sam. xvi. 3, 4.) 3. Hard and uncharitable censures: either in respect of their sayings and doings, sinisterly interpreting things well spoken or done, or taking things doubtful in the worst sense; or in respect of their persons, censuring and condemning them rashly, when as we have no just cause. (1 Sam. i. 13. Acts ii. 13. Luke vii. 39.; xiii. 1. Acts xxviii. 4.) The vice respecting report is, 1. When as men raise false reports against their neighbours; and, 2. When as they discover uncharitably their secret faults; especially arising from infirmity, and human frailty. (Prov. x. 18.) The vices opposite to the external profession of the truth, concerning our neighbour, which ought to be charitable, are, 1. A malicious testimony, though true, which ariseth from malice and envy, and tendeth to a sinister and evil end. (1 Sam. xxii. 9. Psalm lii. 3, 4.) 2. A false testimony; which is either simply false, as that, 1 Kings xxi. 13. Acts vi. 13. or true in the letter of the words, but false in the sense; as that against Christ. (Matt. xxvi. 60, 61. John ii. 19.) The testimonies spoken of in this commandment are either public or private: and the public, either in the courts of justice, or out of them. And the commandment principally speaketh of public and legal testimony: which is to be regarded above others, because it is the judgment of God rather than man, (Deut. i. 17. 2 Chron. xix. 6.) and therefore he that perverteth this judgment, maketh God himself, as much as in him is, guilty of his sin of

Public testimonies.

Digitized by Google

injustice. The kinds of legal testimonies are, either of the judge, or of the notary, or the parties suing, contending, and pleading, or of the witness. The testimony of the judge is, the sentence which he giveth in the cause tried before him; wherein it is required of him, 1. That before he give sentence, he thoroughly examine and find out the truth and equity of the cause, (Deut. xiii. 14.; xvii. 4.; xix. 18.) according to God's own example. (Gen. iii. 9, 10.; xviii. 21.) 2. That in passing sentence, he judge according to truth, justice, and equity. For judges must be, 1. Men of truth. (Exod. xviii. 21.) 2. Just and righteous; (Deut. i. 16.; xvi. 20. Lev. xix. 15.) and, 3. Not just in a rigid and extreme way, according to the letter of the law, but so as when there is just occasion, he must moderate the rigour of the law with equity; which is the true sense and life of the law. And though the judge is ordinarily to give sentence according to things legally alleged and proved, yet if he undoubtedly, upon his own certain knowledge find that things are otherwise than they seem to be by testimonies, pleadings, and reasons alleged; he must judge according to known truth, and defend the cause, being just, which is oppressed by false evidences and reasons: or otherwise he shall sin against his own knowledge and conscience. (Prov. xxxi. 8, 9.)

Rash judgment.

The vices opposite hereunto are two; namely, rash and perverse judgment; the former of which is done divers ways: 1. When as the judges pronounce sentence before the cause be sufficiently examined and known, (Prov. xviii. 13.) 2. When as they condemn any man before they have heard his cause, (Acts xxv. 15, 16.) 3. When as they pronounce sentence, having heard one part only, as David, (2 Sam. xvi. 4.) Let such remember that of Solomon, (Prov. xviii. 17.) 4. When as they in matters concerning life and death give sentence upon the single testimony of one witness, (Deut. xvii. 6.)

Perverse judgment.

Perverse judgment is when as truth is oppressed, and justice and right is perverted; whereby the wicked is acquitted, and the just condemned, (Prov. xvii. 15.) which for the most part happeneth, because the judge is corrupted with bribes, or accepteth persons: both which are forbidden and condemned, (Deut. xvi. 19. Exod. xxiii. 8. Prov. xxiv. 23, 24; xxviii. 21. Lev. xix. 15. Deut. i. 16, 17.) To avoid this, judges must ever remember that in the seat of jus-

Digitized by Google

tice they represent God himself, and in that regard are called gods, (Exod. xxii. 28. Psalm lxxxii. 1, 2.) and therefore they must judge as God would if he were present, (2 Chron. xix. 6.) which if they do not, they must expect that woe threatened, (Isaiah v. 23.) Neither must they protract suits, but put as speedy an end unto them, as the cause will permit, (Exod. xviii. 17, 23.) The duty of the notary is to commit things truly to writing, conserve them truly, and truly recite them. The persons suing and contending in law are either the principal or less principal. The principal are the plaintiff and defendant: to both which these common duties do belong; 1. That they do not contend in law, unless in their consciences they are persuaded that their cause is good and just; yea, and necessary also. 2. That in pursuing of it they do not say or do any thing that is false and unjust. The opposites hereunto are 1. To commence suits out of a love and desire of contention; and 2. To produce false instruments, writings, proofs, seals, and suborn false witnesses. The special corruptions of the plaintiff are, 1. To calumniate upon a false or uncertain ground, (Deut. xix. 16. Esther iii. 8. Acts xxv. 7.) 2. When prevaricating and trifling in the cause, they concea and let pass weighty matters and heinous crimes: and insist upon those which are light, feigned, and impertinent; so as they may seem to dally and trifle with their adversary, rather than to contend in a legal manner. 3. When as they fall off, and hang back from a just accusation once undertaken.

The duties of the plaintiff and the vices opposite hereunto.

The special sins of the defendant are, to defend himself in a false way: which is done in a various manner. 1. By false speaking; in denying the fault whereof he is accused, and pleading not guilty, as it is usual amongst us: whereas we should give glory unto God by confessing our sin, (Joshua vii. 19. Job xxxi. 33.) and not by denying the truth, to add sin unto sin. 2. By concealing and hiding the truth, which he ought to confess. 3. By answering indirectly; and so waving a just accusation, as Adam, (Gen. iii. 12.) We may also offend, (1.) By making an unjust appeal to protract the suit. (2.) By resisting a just sentence: which is to resist God's ordinance in a lawful power instituted by him, and so to make himself liable to damnation, (Rom. xiii. 2.) The persons that are less principal are the lawyers,

The vices of the defendant.

Digitized by Google

The duties of lawyers; and the opposite vices.

who plead the cause of the parties and principals; and their duties are, (1.) To undertake the defence of such causes only as in their judgment appear to be good and just; and, (2.) To defend them in a true and just manner. The corruptions opposite hereunto, are, wittingly to undertake the defence of ill and unjust causes: wherein they sin; first, against God, whilst they labour to overturn truth and judgment, (Eccl. v. 7.) secondly, against their neighbour: as, 1. Against the judge; in seeking to corrupt his judgment, that he may pass an unjust sentence. 2. Against their client; by encouraging him in a sinful course, if they prevail; or defrauding him of his money if they do not. 3. Against their adversary; whom they wound, either in his body, goods, or fame, (Prov. xxv. 18.) They sin, thirdly, against their own souls. 1. Ina sinful defence of an unjust cause, (Ex. xxiii. 1. 2 Chr. xix. 2. Rom. i. 30, 32.) 2. By setting their tongue to sale to speak lies for fees, (Prov. xxi. 6.) and with their tongue their souls also. Lawyers also handle their causes in an evil manner, (1.) By lying either for their client, or against their adversary: in both which they are guilty of a false testimony. (2.) By prevarication, in betraying the cause of their client, whilst they seem to defend it: and this is the worst kind of cosenage and theft.

The duty of witnesses.

There are required unto the testimony of the witness, which this commandment specially respecteth, two things, (1.) That he be ready and willing to give his testimony when need requireth, which is either when lawful authority calleth for it, or when thereby he can do his neighbour good, (Psalm xxiv. 11; lxxxii. 4. Prov. xiv. 25.) (2.) That he do give a true testimony. The vices opposite hereunto are, 1. To detract and withhold a true testimony, and 2. To give a false testimony. We think of this sin that, 1. It is odious and abominable to God, (Prov. vi. 18.) and therefore God made choice of this sin as most heinous, to comprehend under it all sins of the like kind; as in the other commandments, forbidding murder, adultery, theft. 2. The false witness addeth perjury to his false testimony. 3. He sinneth against the judge, whom he laboureth to pervert; against the plaintiff and the defendant; (Prov. xxv. 18.) and most of all against his own soul; as before, (Prov. xix. 5, 9; xxi. 18. Deut. xix. 16, 19. Rev. xxii. 15; xxi. 8.)

Digitized by Google

We have spoken of public testimonies in courts of justice. Those which are given out of courts are either open and manifest, or else hid and secret. Those open and manifest are either in the public ministry of the word, or in public writings, or in elections. In the public ministry he giveth a false testimony, who preacheth false doctrine, which is repugnant to God's glory, or hindereth man's salvation; which God hath appointed to be punished with death, (Zach. xiii. 3.) And the same is to be said of those who in their public writings broach errors, or oppose the truth. False testimony is given in elections, when those are not preferred that are worthy, but those that are unworthy: for in elections men testify their excellency that are chosen before others. The false testimonies that are hidden and in secret, are either infamous libels, which by the civil law disable a man from giving any testimony; or the spreading of false rumours and scandalous reports, tending to the disgrace of our neighbours, (Exod. xxiii. 1.)

False testimony in the public ministry of the word.

We have hitherto spoken of public testimonies. Private testimony, or the private profession of the truth with charity, respects either the virtues or vices of our neighbours. The duty which respects the virtues of our neighbour, is willingly to acknowledge, and ingenuously to commend, the virtues and good parts of our neighbour, both absent and present; to the glory of God that gave them, and the increase of virtue in him that hath received it, (1 Cor. xi. 2.) That duty which respecteth the vices of our neighbour, is freely to admonish and reprove him being present, (Matt. xviii. 15. Lev. xix. 17. Prov. xxvii. 5, 6. Psalm cxli. 5.) and in his absence to cover his faults, as far as will stand with justice and charity, (1 Peter iv. 8.) The opposite vices are two, flattery and evil-speaking: the former of which is fair and fawning speech, whereby a man is falsely and unworthily praised; and the flatterer doth offend, 1. In respect of the object; when he commendeth another either for a thing doubtful and uncertain, whether it be good or evil; or for a known evil, (Prov. xxviii. 4; xxiv. 24, 25.) 2. In respect of the manner: and that either in dissimulation, (Prov. xxvii. 24.) or above measure, (Acts xii. 22.) 3. In respect of the end: and that either for their own profit, as parasites do; or for his hurt and ruin whom they flatter, (Prov. xxix. 5. Jer. ix. 8. Matt.

Flattery.

Digitized by Google

Evil speaking. xxii. 16.) The second opposite vice is evil-speaking. And this is either against one present, by railing and reproachful words tending to his discredit and disgrace; (Matt. v. 22. 1 Cor. vi. 10.) and by scoffing and mocking, which is a kind of persecution: (Gen. xxi. 9. Gal. iv. 29.) or else against one absent, which is whispering, or obtrectation, or detraction. Whisperers defame their neighbours, by discovering their faults and failings; dissolve all friendship between man and man, (Prov. xvi. 28.) and sow dissentions between them, (Prov. xxvi. 20.) Secondly, they spoil their neighbours of their good name, which is better than riches, (Prov. xxii. 1.) and more sweet than a precious ointment, (Eccl. vii. 1.) and also of their friends, by sowing discord amongst them, (Prov. vi. 19.) Obtrectation is the blackening and branding of our neighbour's good name by secret and malicious words: and that either by detracting from his virtues, or by malicious discovering of his vices. And this is a grievous sin: for it deeply woundeth our neighbour in his life, goods, and fame. In which regard it is compared to bows and arrows that shoot in secret, (Jer. ix. 3, 8. Psalm lxiv. 3, 4.) to coals of juniper, (Psalm cxx. 4.) to a sword, (Psalm lxiv. 3. Prov. xii. 18.) to a razor, (Psalm lii. 2.) to the tongue of a serpent. (Psalm cxl. 3. Eccles. x. 11.) We should keep ourselves from it, being naturally addicted to it, (1.) By considering that the Scriptures forbid it, (Lev. xix. 16. James iv. 11.) and condemn it as an heinous sin. (Psalm l. 20. Ezek. xxii. 9. Rom. i. 30.) (2.) Because it is a sign of a hypocrite; who will declaim against the sins of others, that himself may be thought religious. (James i. 26.) (3.) Because above other sins it maketh them like unto the devil; who hath his name from slandering, being a slanderer from the beginning. (2 Tim. ii. 3. Tit. ii. 3.) (4.) Because God's heavy judgments and punishments are denounced against it. (Psalm l. 20, 21. Ezek. xxii. 9. Psalm lii. 5.; xv. 3.)

Whispering.

Obtrectation.

There are few detracters and back-biters who speak truly of their neighbour's faults; but either devise calumnies of things that are not, or add something that is untrue of their own. But though a man speak truth, yet if it be maliciously to do hurt, or out of a vain custom to keep his tongue in use; he is a slanderer, and offendeth, if not against truth, yet against charity. The chief cause of detraction is, to be curious in prying into

Digitized by Google

other men's lives and manners, and negligent in looking into our own and judging ourselves. We have spoken concerning our neighbour's fame, to the conserving of our own there are required two things; 1. That every one have a care of preserving his own good name, and, 2. That every one give a true testimony of himself. In the former are to be considered three things. 1. What this good fame is. 2. How highly to be esteemed: that hereby we may be moved to the care of preserving it. 3. By what means it may be attained unto and kept. Good fame is a good opinion and esteem which men conceive of others for their virtues and deeds well done. And this is highly to be valued, (Prov. xxii. 1. Eccles. vii. 1.) as being not only profitable to ourselves, but also unto others, who are refreshed with the smell of this fragrant ointment, and studiously to be sought after. (Phil. iv. 8.) The care of conserving our good name consisteth, 1. In prosecuting, and using the means of getting it; and, 2. In avoiding the means of both vain glory, and also infamy. The means of getting and conserving our fame and good name are, 1. And above all things, to seek God's glory, his kingdom, and righteousness; and to glorify him by our serious study, to walk before him in holiness of life, and the exercise of all good works. (Matt. vi. 33. v. 16. Psalm cxii. 6. 1 Sam. ii. 30. Prov. x. 7.) 2. We must avoid the means of vain glory: whereby men seek more the praise of men than of God. (John xii. 43.; v. 44.) 3. To prefer the testimony of a good conscience before the applause of men. (2 Cor. i. 12.) 4. To look more to the inward than the outward man, and take more care to *be* good than to *seem* good, and to approve our hearts unto God, than our outward actions unto men. (Rom. ii. 29.) 5. To avoid hypocrisy and dissimulation: which though for a time it may gain the praise of men, yet at length God will put off this false vizard, and expose the hypocrite to shame and contempt. 6. To shun that glory which men seek to gain by vanity and vice; (2 Sam. xviii. 18.) which were to glory in our shame. 7. To abhor flatterers, and parasites; and to love those who faithfully admonish us when we err, and reprove us when we offend. (1 Kings xxii. 18.) 8. To be severe in judging ourselves, and charitable in censuring others. (Matt. vii. 1, 2.) For if we think well of others, they likewise willl think well of us. 9. Not to

Conserving of our own good name.

The means of getting a good name.

Digitized by Google

undertake great matters above our strength, to gain an opinion of our great parts and abilities; but to be lowly in our own eyes. (Psalm cxxxi. 1. Luke xiv. 28, 29.)

Again, we may not principally, and in the first place, aim at the praise of men in performing our duties; but rather God's glory, and the adorning of the Gospel which we profess. Yet if God cast upon us this blessing of a good name and praise of well-doing, as a vantage unto the bargain, it is not to be neglected; seeing contempt of others opinion of us, especially those that are good, argueth both arrogancy, and desperate dissoluteness. We must seek God's glory by good report, and evil report: (2 Cor. vi. 8.) but if he be pleased to bless us with unaffected fame, let us thankfully accept it, and use it as an encouragement in well-doing. (Phil. iv. 8. Rom. xiii. 3. 1 Pet. ii. 14.) The means of infamy from ourselves are, all manner of sin; for as sin is the cause of shame, so shame is the punishment of sin. Therefore all sin is to be avoided of him that would preserve his fame; as, 1. Open sins; (Eccles. x. 1.) yea, not only the sin itself, but all appearance of it. (1 Thess. v. 22. Rom. xiv. 16.) 2. Secret sins: which if they be not repented of, God will discover them to our shame, (2 Sam. xii. 12.) if not in this life, yet at Christ's coming before men and angels. (Luke xii. 2. Matt. xxv. 31. Luke viii. 17. 1 John ii. 28.) The means of infamy from others are, either the opprobrious obloquies of railers, or the rumours and whisperings of back-biters and sycophants, against which we are bound to preserve our fame by speaking, writing, and (if need be) by the authority of the magistrate: especially if we be public persons, whose infamy may prejudice the church and commonwealth. Having spoken concerning our fame, we now come to the second thing propounded, that is, a true testimony of ourselves. And here, every one is bound by this commandment to give a true testimony of himself, as occasion is offered. For as we must speak nothing but truth to our neighbours, so also of ourselves. And this is done either by modest acknowledging that which is good in us, or ingenuous confessing that which is evil, or by denying a false good attributed unto us modestly and humbly, or a false evil wisely and warily. We act in opposition hereunto, either when as we give a false testimony of ourselves, by denying any truth; or affirm any

A true testimony of ourselves.

thing false concerning ourselves, whether it be good or evil. For we may acknowledge that which is good in ourselves, without vanity, if only we do it with modesty, and chiefly to God's glory, from whom we have received all that is good in us. (1 Cor. xv. 10.) The opposite to the profession of truth concerning ourselves is, 1. An ironical speech, whereby true good in ourselves is denied, and, 2. Boasting or bragging, whereby it is falsely arrogated. The former vice is committed, either out of simplicity, when in an humble conceit of themselves men speak as they think, though it be not true; and therefore do not properly lie, because their words agree with their mind, who are not wholly to be justified, because they speak that which is not true: yet their falsity is no more to be condemned than their humility to be commended. And such was the excuse of Moses, (Exod. iii. 11.; iv. 10, 13.) and of Jeremiah. (Jer. i. 6.) Or secondly, they speak worse of themselves than they are in their own opinion: and that either out of modesty to avoid bragging; (which though it cannot be wholly excused from being sinful, because it is ingratitude to God to deny his gifts, and so derogatory to his glory and bounty, and not free from lying; yet it is extenuated by modesty and humility;) or else it proceedeth from a dissembled and counterfeit modesty and pride of heart, when men deny the good that is attributed unto them in a slight manner, to draw on double praise; and so men offend both in opposing truth by lying, and humility also by seeking praise in a cunning way. The other opposite is boasting and arrogancy. For as we must truly profess the good that is in us or done by us, to God's glory, when need requireth, in a modest manner; so must we carefully shun all vain bragging, in arrogating unto ourselves that good which belongeth not unto us, or extolling it above due measure: seeing it cannot stand with modesty, (Prov. xxvii. 2.) and is opposite to God's glory, from which we so much detract as we arrogate to ourselves. (1 Cor. iv. 7. John v. 31.) The arrogant boaster offendeth three ways. (1.) In respect of the object. (2.) The manner. (3.) The end. He offendeth in respect of the object, when that he boasteth of that which is not truly good, but evil: which argueth desperate wickedness. (Psalm lii. 1. Phil. iii. 19. Gen. iv. 23, 24.) And such are those who glory in their drinking and whoring. He offendeth in res-

The opposite to the profession of truth concerning ourselves.

Arrogancy and boasting.

Digitized by Google

pect of the manner, when this boasting is contrary to truth or charity; to truth, either in respect of the thing itself, or of opinion; the former, when he arrogateth to himself the good he hath not, or in a greater measure than it is; (Matt. xxvi. 33, 35.) and in respect of opinion, either his own, when he arrogateth that to himself which in his own opinion belongeth not to him: or the opinion of others, when his boasting exceedeth that merit and worth, which men truly conceive is not his due, or above that measure that he deserveth. And he doth sin against charity, both in respect of God, and his neighbour. In respect of God: either openly or professedly, as when he arrogates to himself that which is due only to him; (Ezek. xxviii. 2. Exod. v. 2. Isa. xxxvi. 20. Dan. iii. 15.) or else more covertly and cunningly, when he spoils God of his glory, by attributing the praise of the good things he hath given unto himself. (Isa. x. 15.) Secondly, in respect of his neighbour, when as his own praises tend to the disgrace of others. (Luke xviii. 10.) Men do sin in respect of the end, when as they boast and brag; either for their glory, which usually is accompanied with shame; (Rom. i. 22. Prov. xxvi. 12.) or for their gain, as when they glory in their skill to draw on profit; which is the practice of empiricks and mountebanks. (Acts viii. 9.) The confession of truth concerning the evil that is in us, or done by us, is either before God or men.

Confession of sin.

Before God we must confess our sins, if we expect to have them pardoned. (Prov. xxviii. 13. 1 John i. 9. Psalm xxxii. 5.) And they are to be confessed before men, so far forth as the glory of God requireth it, (Josh. vii. 19. John i. 20.) or the good or salvation of our neighbours, or our own profit and necessity. (James v. 15.) Otherwise it is not necessary that we should lay them open to our own shame. But howsoever we may conceal that which is evil in us, yet when it is questioned, we must not deny that which is true, nor confess that which is false in us. For by denying the truth, we lie, and add sin unto sin; (Gen. xviii. 15.) and by confessing that evil falsely which is not in us, we also lie, and expose ourselves to disgrace and danger. (2 Sam. i. 10. compared with 1 Sam. xxxi. 4, 5.)

Digitized by Google

CHAPTER XXXI.

THE TENTH COMMANDMENT, OF CONTENTEDNESS; THE FIRST MOTIONS OF CONCUPISCENCE WHICH DO ANY WAY CROSS THAT LOVE WE OWE TO OUR NEIGHBOUR; WHERETO MAY BE ADDED THE USE OF THE LAW.

THE tenth commandment is, 'Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife,' &c. (Exod. xx. 17.) The sin chiefly here forbidden is concupiscence; that is, those secret and internal sins, which go before consent of will, and are the seeds of all other vices: of which sort are wicked and corrupt inclinations, thoughts, desires, which are repugnant to charity. The end of this commandment respecteth either God, our neighbour, or ourselves. The end which respecteth God is that he might show the perfection of that charity which in his law he requireth of us, and the excellency of it above all other human laws. For human and divine laws differ, as the law-givers themselves. And as God is a Spirit, who is omniscient and searcheth the heart, so he requireth spiritual obedience, (Rom. vii. 14.) and bindeth by his law, (which is spiritual like himself) not only the hand, tongue, and outward man, as men do by human laws; but even the most inward, hidden, and secret thoughts and desires of the mind and heart. The end respecting our neighbour is, that we might not think or desire any thing tending to his hurt; but that with all the powers of our souls, we exercise charity in doing him good, not seeking our own good only, but his also. (1 Cor. xiii. 5.) The end of this commandment respecting ourselves is, that it might discover unto us our corruption, and how far we are from that perfection which God's law requireth, (Rom. vii. 7, 13, 24. Prov. xx. 9. Psalm xix. 12.) and secondly, that it might be unto us a perfect rule of spiritual obedience; and might teach

The end of this commandment.

Digitized by Google

us chiefly to observe our hearts, (Prov. iv. 23.) to suppress the first and inward motions of sin, and to aspire to that original purity that we had by creation.

The occasion of this commandment.

The occasion of this commandment was three-fold. (1) The pravity of our hearts and thoughts. (Gen. vi. 5.; viii. 21) (2) The blindness and stupidity of our minds and hearts; which could neither see nor feel their own pravity and corruption. (Rom. vii. 7, 8.) (3) The error of our judgments; which suppose that our thoughts be free, and that concupiscence and first thoughts are not sins till they have our consent, because they are in our power to restrain them. The difference between the spiritual obedience required in this and the other commandments consisteth in that it not only requireth the internal obedience of the heart, with the outward man, as the rest do; but also restraineth the first motions and inclinations, which go before consent. If we should not rather say, that it is added to the other, as a full and more clear explication of that spiritual obedience which is required in all the rest.

Two sorts of concupiscence.

We will now shew the meaning of this commandment; and first, what is that concupiscence which is here spoken of. Of this there are two sorts, the first called the irascible, conceived against things evil which we shun, as anger, hatred, fear, grief, &c.; the other called concupiscible, conceived towards things good and desirable, as love, joy, delight, &c. And these are things either truly evil or good, or else so only in appearance. We note however that all concupiscence is not here forbidden, for there is some good and lawful, some evil and unlawful; the one commanded, the other forbidden.

Lawful concupiscence.

Lawful concupiscence is either natural or spiritual; natural, that which desireth things good and necessary to our being, or well-being, as food, clothing, and other lawful comforts of this life; and spiritual, which lusteth and fighteth against the flesh, (Gal. v. 17.) and affecteth and coveteth after spiritual things. (Psalm cxix. 40.)

Unlawful concupiscence, and the kinds thereof.

Hereunto is opposite unlawful and *evil concupiscence:* (Col. iii. 5.) which is also called *the lusts of men,* (1 Pet. iv. 2.) *lust of the flesh,* (Gal. v. 16, 17.) *worldly lusts,* (Tit. ii. 12.) *lusts of the devil.* (John viii. 44.) The kinds of this concupiscence are either habitual or actual; habitual, is an evil inclination and proneness to that which is evil; or an evil desiring of it, which is a part of original injustice. (Rom. viii. 6, 7.) That evil concu-

piscence which is actual is distinguished into two kinds, 1. In respect of the form; and, 2. In respect of the object. That which respecteth the form, is either inchoate and imperfect, which is an act of sensuality only, and the first and sudden motions of concupiscence; which go before the act of reason and the will, tickling the mind and heart with a kind of delight: or it is formed and perfected, having also the act of the will joining with it, and consenting to it. (1 Thess. iv. 5.) The degrees of that inchoate concupiscence are three, 1. An evil motion cast into our minds, by either the devil, the world, or our own flesh, corrupting the sense, memory, or fancy; whereby we have an hanging and hankering appetite after that which is our neighbour's, as thinking it fit and convenient for us. (2) A longing after it, and wishing for it, following that motion. (3) A tickling delight, arising from a conceit of the pleasure or profit which we should have in the enjoying of it. (James i. 13—15.) And St. James in respect of the degrees of it compareth it to the conception, growth, and birth of an infant, in, and from the womb. (James i. 14, 15.) The first is, the abstraction of the mind and heart from good to evil, by the evil motion and appetite. The second, inescation and enticing of the heart with delight and consent unto it. The third, consent to the acting of it. The fourth, deliberation after this consent, by what means and how it may be acted. The fifth, is the acting of sin itself, that is the birth of it; which being born causeth death. Which degrees and growth of sin may be observed in the example of Eve, Ahab, and David himself. Evil concupiscence may be distinguished in respect of the object into three kinds, (1) Of pleasure; which is the lust of the flesh. (2) Of profit; which is the lust of the eyes. (3) Of honour and glory; which is the pride of life. (1 John ii. 16.) The growth of sin.

The parts of this commandment are two; first, the affirmative, secondly, the negative. The first is here to be understood; the other is plainly expressed. In the negative is forbidden evil concupiscence; which is two-fold, either original or actual. Original concupiscence is original sin, which is the corruption and disorder of all the powers and faculties of soul and body, disposing them to all that is evil. It is also called habitual concupiscence: which is nothing else but an evil incli- The parts of this commandment.

Digitized by Google

nation and proneness to the transgression of God's law, which by corrupt nature is bred with us. And this is called in the Scripture *the old man*, (Eph. iv. 22. Col. iii. 9.) sin inhabiting and dwelling in us, the law of sin, the law of the members warring against the law of the mind, the flesh, &c. (Rom. vii. 23. Gal. v. 17. 24.) This is to be reputed a great sin, as may appear by these reasons. (1) Because it defileth and corrupteth the whole man, soul and body, with all their faculties, powers, and parts; as the mind, will, memory, heart, affections, appetite; with all the members of the body, which it maketh to be the instruments of evil. (2) It polluteth all our words and works, and maketh them all repugnant to the law of God. (3) It is the root and fountain of all our actual sins, from which they grow and spring. (4.) Because it continually warreth against the spirit, and choketh and quencheth the good motions of it. (Gal. v. 17. 1 Pet. ii. 11.) (5) Because it maketh a man a slave unto sin and Satan. (Rom. vii. 14. 23.) (6) It joineth with the devil and the world, and betrayeth us to their temptations. (Eph. ii. 2, 3.) (7) Because it is an incurable evil, seeing it so hangeth upon us, that we cannot shake it off. (8) Because it is but the more irritated by the law of God, which should suppress it. (Rom. vii. 8.) (9) Because it maketh us children of wrath, and liable to everlasting condemnation; although dying in childhood, we should never commit any actual transgression. *For death reigned even over them which had not sinned after the similitude of Adam's transgression*; that is, by actual transgression. (Rom. v. 14.) This commandment however doth not extend to the prohibition of original sin in the whole body, and all the parts of it, but it forbiddeth sins committed against our neighbours only, like all other commandments of the second table: as appeareth by the words themselves, and the Apostles epitomizing of this whole table in those words, *Thou shalt love thy neighbour as thyself.* (Rom. xiii. 9.) And therefore, all original injustice, wicked inclinations, thoughts, and affections are here only forbidden, as they respect our neighbours, and are opposite to charity: but as they respect God, and are repugnant to the love of him, they are forbidden in the first table. Actual concupiscences are evil motions which are repugnant to charity; and the kinds of them are either such as are vain and unprofitable, or such as are hurtful and perni-

That original concupiscence is sin.

Actual concupiscence.

Digitized by Google

cious; unprofitable, so far forth as they fasten men's minds to earthly things, and thereby withdraw them from heavenly; and hurtful, (1) Because they are instruments of sin; as they are fit objects to every sin in its kind. For if any objects are offered to the mind or senses, which self-love causeth them to think to be profitable, pleasant, and desirable; concupiscence presently apprehendeth and catcheth at them to satisfy worldly lusts. (2) They choke the seed of the word in the hearts of carnal men. (Mark iv. 19.) (3) They make men insatiable; knowing no end or measure in pursuing worldly things. (4) They cast men headlong, in whom they reign, into sin, (Eph. ii. 3.) and give them up to vile lusts, and a reprobate mind. (Rom. i. 24. Psalm lxxxi. 12.) (5) They fight against the soul; and if they overcome, bring it to destruction. (1 Pet. ii. 11.) These motions are evil in two ways; either in respect of the phantasy and cogitations of the mind, or in respect of the affections and imaginations of the heart. The thoughts are evil then and so far forth, as they solicit and incline us to evil. (Prov. xxiv. 9.) Though foolish men think and say that thoughts are free, and not to be charged upon men, or called to account, yet the Scriptures say otherwise, and affirm them to be sins, as being repugnant to charity; (1 Cor. xiii. 5.) and therefore forbid them; (Deut. xv. 9.) enjoin us to confess them, and to crave pardon for them. (Isa. lv. 7. Acts viii. 22.) And though we slight them, yet God taketh notice of them; (Psalm xciv. 11. 1 Chron. xxviii. 9. Ezek. xi. 5. Psalm cxxxix. 2.) yea, he hateth evil thoughts, as abominable, (Prov. xv. 26. Zech. viii. 17.) and severely punisheth them, as we see in the example of the old world. (Gen. vi. 5.; viii. 21.) These evil thoughts are either injected by Satan, or else arise from original concupiscence; and both of them befal men, either waking or sleeping. They are injected either immediately by Satan himself, (1 Chron. xxi. 21. 1 John xiii. 2.) or mediately by his instruments, as of old by the serpent. And that he may the more easily insinuate into his mind whom he tempteth, he often suborneth those that are nearest and dearest unto us to be his instruments: as we see in the example of Job's wife, and Peter. (Job ii. 9. Matt. xvi. 23.) Yet are not these temptations to be reputed our sins, if we repel and extinguish them, as fire in water, for Christ himself was tempted, yet without sin; (Heb.

Evil thoughts.

Evil thoughts injected by Satan.

iv. 15.) but if we admit them, and do not presently reject them, they infect our minds and hearts with poison, and become our sins. Evil thoughts do also arise in us, from our natural corruption, and habitual concupiscence. (Luke xxiv. 38. Gen. vi. 5. Matt. xv. 19. 2 Cor. iii. 5.) And these though they have not the consent of the will to act them, yet are they sinful in respect of the sins which arise from them, of which also they are the first degree: as we see in the first boiling of anger in the heart, and of lust and unclean motions; which proceed from the defect of that charity and purity which God requireth in us, and afterwards produce the acts of murder and fornication, when the will consenteth unto them. (Matt. v. 22. 28.) There are also degrees of these evil affections and perturbations in the heart; for they are to be considered either in their first beginnings, as they are the first motions of concupiscence, by which the mind is first withdrawn from its rectitude, and then the heart suddenly affected; or else, when by the pleasure and delight in those first motions, they are tickled and enticed to retain them still, that they may enjoy a greater and more full measure of delight. And upon this pleasure thus retained and continued in the mind and heart, there followeth consent to the acting of the sin, which in God's sight is all one with the sin itself; seeing he reputeth the will for the deed, whether it be in good or evil. (2 Cor. viii. 12. Matt. v. 28.) It were not, however, as good for a man to act sin, as to consent to the acting of it; for though they be both sins, the one as well as the other, yet not equal, and in the same degree: but as the one is more heinous than the other, and more defileth the conscience, so maketh it a man liable to a deeper degree of hellish condemnation.

Evil thoughts arising from natural corruption.

Having spoken of the degrees of evil affections, we will now shew what are the kinds; and these are either concupiscible, about things affected and desired, or irascible, about things which they abhor and shun; as sudden and rash anger, and the first motions of envy, &c. The concupiscible are distinguished by the objects. For it is either the lust of the eyes, the lust of the flesh, or the pride of life, (1 John ii. 16.) all which are forbidden in the first commandment, as they are repugnant to the love of God, and in this commandment, as they are opposite to the love of our neighbours; and so far as they are more secret

and covert, and the first motions of concupiscence, they are the first principles and degrees of the sins against our neighbours forbidden in the other commandments. Having shewed what concupiscence is in the general, we will now shew what is that special kind of it which is here expressly forbidden, namely, the concupiscence of the eyes, which is varied and diversified by the removing of divers objects. And this is rather forbidden than any other kind, because it is the worst of all and most pernicious, and therefore fittest to comprehend under it all the rest: as it is done in the other commandments. It is most pernicious, (1.) Because it is the root of all the vices forbidden in the other commandments, either in the begetting or nourishing them. (2.) Because it extinguisheth charity towards God, by turning the heart from him after earthly things; (Eph. v. 5. Col. iii. 5) and towards our neighbours, by disposing men's hearts to cruelty, lust, and covetousness, and making them averse to charity, mercy, and Christian beneficence. (3.) Because it is insatiable, (Eccl. iv. 8.) (4.) Because it is unquiet and restless; vexing the covetous mind and heart, as it were with hellish furies, (1 Tim. vi. 10. 1 Kings xxi. 4.) (5.) Because it is joined with self-love and envy. (6.) Because it betrayeth men unto Satan's temptations, to their destruction. (1 Tim. vi. 9.) We note, however, that not all concupiscence is here forbidden as unlawful, but that only which is repugnant to charity towards God and our neighbours; that which is inordinate, and that which by unlawful means seeketh to be satisfied, and tendeth to an evil end; (James iv. 3.) finally, that which either is immoderate, having no bounds; or else unjust, coveting that which is another man's, against their will and profit. The objects which are here removed, are infinite and innumerable, but for example's sake, he insisteth upon some which men more usually and ardently covet after. By the house of our neighbour, he meaneth both his place of habitation, and his family; (Gen. xvii. 27.) for a house is necessary to him that hath a family; which convinceth them of a great sin, that for every slight cause thrust their tenants out of their houses, (Isa. v. 8.) The parts of the family here numbered, are, the wife, servant, maid, &c. The wife of another must not be coveted; for such is the union of marriage between man and wife, that it is unlawful to covet another man's wife; not only to com-

The special kind of concupiscence here forbidden.

Digitized by Google

mit adultery with her, but to enjoy her for his own, though by lawful means, and after the other's death. The other parts of the family are servants, men, and maidens; whom we are here forbidden to covet, or to use any means to entice them from their masters to come to us. For though this were a greater sin among the Jews, because they had a property in them, their servants being part of their goods: yet it is a sin also amongst us, as being against charity and the common rule of justice, which enjoineth us to let every one have his own, and to do to another as we would have him do unto us. The other things which this commandment doth forbid to covet, are our neighbour's ox or ass; which are here named, to comprehend all other goods, immoveable or moveable; because they are of most necessary use for man's life. And lest we should think it lawful to covet any other thing not here named, he includeth all in the last words, *nor any thing that is thy neighbour's:* whether it be for necessity, profit, or delight. We further gather from hence, (1.) That those things are our neighbour's which God hath given him. (2.) That by this gift of God every man hath a property and distinct right in that he possesseth by virtue of this tenure. (3.) That he ought to be contented with that portion which God hath given him, and not to covet another man's: and consequently, that the doctrine and practice of the familists is erroneous and wicked.

The affirmative part.

Having spoken hitherto of the negative part of this commandment, we will now shew what is the affirmative, wherein is commanded a pure, charitable, and just heart towards our neighbours; (1 Tim. i. 5.) unto which, though none can attain in a legal perfection, yet ought all to desire and aspire unto it. And this purity doth consist in two things: 1. In original justice, and internal perfect charity, in which we were created, and 2. In spiritual concupiscence. Original justice is not only an exact purity from all spots of unrighteousness, but also a disposition to perform cheerfully all offices of charity and justice. Spiritual concupiscence contains two things; 1. Good motions of the Spirit; and, 2. A fight of the Spirit against the lust of the flesh. Those good motions of the Spirit are charitable and just motions, thoughts, desires, and affections; that all which we think or desire may be for our neighbour's good. And

Digitized by Google

this we must do frequently and constantly. The fight against fleshly lusts is, when as being regenerate, and assisted by God's Spirit, we make war against the flesh, and the lusts thereof; and in all we may, labour to mortify, crucify, and subdue them, because they make war against our souls, and spiritual part, (Gal. v. 17. 1 Peter ii. 11. Rom. vii. 23.) The means moving and enabling us to perform the duties required in this commandment, are either general or common; or else more special and proper. The general means are such as tend to the conserving of the heart in purity, that it may shun all sinful concupiscence; as first, to walk with God and so to demean ourselves at all times, and in all things, as being always in his presence, who searcheth the heart and reins; and secondly, to observe and set a watch over our hearts; (Prov. iv. 23.) first, that they do not admit any evil concupiscence; secondly, that if it be admitted, it be not retained. And this care must be taken both when we be awake, that we keep our minds intent unto lawful and good things; and when we go to sleep, that by hearty prayer we commend them to God's keeping. And if the heart have admitted evil concupiscences, we must strive and fight against them, and never be at rest, until we have cast them out and extinguished them. It is too, further required to the conserving of the heart in purity, that we must observe our senses, that they do not bring into our minds such objects as being apprehended, will stir up in us evil concupiscence, (Gen. iii. 6; vi. 2. Josh. vii. 21. 2 Sam. xi. 2. Matt. v. 28. Job xxxi. 1; Psalm cxix. 37.) The special means to suppress or take away the concupiscence of the eyes are, first, we must mortify self-love, and not seek our own, but every man another's wealth; (1 Cor. x. 24.) secondly, we must pull out the eyes of envy; thirdly, we must labour after contentation, (Phil. iv. 11.) And to this end consider, first, how many want those good things which thou enjoyest, who are far more worthy of them; secondly, thine own unworthiness of the least of God's benefits; thirdly, meditate on God's providence and fatherly care, who provideth all things necessary for thy good and salvation. We learn from this commandment thus expounded, that it is most impossible for any man to keep it; for who can say that his heart is clean from the first motions of sin and concupiscence

The means enabling us to obey this commandment.

The impossibility of keeping this commandment.

that go before consent? (Prov. xx. 9.) The knowledge however of this impossibility serveth to humble us in the sight and sense of our sins, which have made us subject to the wrath of God, and the curse of the law: that so despairing in our own merits, we may be driven out of ourselves, and with more ardent desire flee unto the mercies of God in the satisfaction and obedience of Jesus Christ. Another use we are to make of it is this, that being by Christ freed from the curse of the law, we study and endeavour to conform ourselves, our souls and lives, according to the prescript rule of his holy and most perfect law, (Matt. v. 48.) and that mortifying the flesh, with all the carnal concupiscences and lusts of it, we be daily more and more renewed unto the image of God in all holiness and righteousness, and walk worthy of our high calling, as it becometh saints, (Eph. iv. 1.)

Digitized by Google

CHAPTER XXXII.

OF REPENTANCE, THE SPIRITUAL WARFARE, AND CHRISTIAN ARMOUR.

HITHERTO we have treated of the rule and square of our sanctification, viz. the Ten Commandments. The effect or exercise of sanctification is seen in unfeigned repentance and new obedience springing therefrom. For the fruits of sanctification are, 1. Inward virtues, whereby all the powers of the mind are rightly ordered; and, 2. The exercise of the same, by putting those heavenly and sanctified abilities to holy use and service. Now repentance is an inward and true sorrow for sin, especially that we have offended so gracious a God, and so loving a Father; together with a settled purpose of heart, and a careful endeavour to leave all our sins, and to live a Christian life, according to all God's commandments. (Psalm cxix. 57, 112.) Or, a turning ourselves to God, whereby we crucify and kill the corruptions of our nature, and reform ourselves in the inward man, according to God's will. To crucify the corruption of our nature, is truly and with all our hearts to be sorry that we have angered God with it and with our other sins, and every day more and more to hate it and them, and to fly from them. And this is wrought in us, partly by the threatening of the law, and the fear of God's judgments; but is especially increased by feeling the fruit of Christ's death, whereby we have power to hate sin and to leave it. For when the sinner, once humbled with the terrors of the law, flieth to the comforts of the gospel, he there seeth in Christ crucified, not only the mercy of God discharging him of all his sins, but also how deep the wounds of sin are, wherewith he hath pierced his Saviour, (Zech. xii. 10.) and how severe the wrath of God is against sin, even to the slaughtering of his own Son: and hence (1 Peter iv. 1.) cometh he to hate his sins, (Psalm xcvii. 10.) as God hateth them, and to look back thereon

Repentance and new obedience.

Repentance, what it is.

Digitized by Google

with godly sorrow; (2 Cor. vii. 10.) resolving for ever after to forsake them all. And the reformation of ourselves to newness of life is wrought in us, only by the promise of the gospel, whereby we feel the fruit of the rising again of Christ, and are raised up into a new life, having the law written in our hearts, and so reform ourselves. Repentance then doth properly consist in a thorough changing of our purpose and desires, from the evil which God's word rebuketh in us, to the good which it requireth of us. (Rom. xii. 1, 2. Psalm i. 1, 2.) There is required in respect of the evil we turn from, first, a knowledge of the evil; then a condemning of the same, together with a judging of ourselves for it; and then, with godly sorrow for that which is past, a hatred of it for ever, and all this because it is sin, and displeaseth our God. So also in regard of the good we turn unto, there is required, first, a knowledge and approbation of good to be done, with a purpose of heart to do it; then an earnest love of the same, shewed by care, desire, and endeavour. Nevertheless men cannot repent of themselves, or when they list; for it is the gift of God, given unto them that are born again. Neither is it sufficient once to have repented; but we must continue it always in disposition, and renew it also in act, as occasion is given by our transgressions, and God's displeasure. For there is none of God's saints but always carrying this corruption about them, they sometimes fall, and are far from that perfection and goodness which the Lord requireth: and therefore stand in need of repentance as long as they live.

When repentance is to be exercised.

And the practice of repentance ought to be a continual abhorring of evil, and cleaving unto that which is good, (Rom. xii. 9.) for as much time as we remain in the flesh after our conversion; (1 Pet. iv. 2, 3.) yet at times there ought to be a more special practice and renewing thereof; as after grievous falls; (Psalm li.) in fear of imminent judgments; (Amos iv. 12.) or when we would fit ourselves to receive special mercies. (Gen. xxxv. 2, 3, &c.)

The special practice of repentance in such cases must be performed in the manner following. There must be, I. A serious search and inquiry after all sins, (Lam. iii. 40.) as traitors against God; but especially special sins, (Jer. viii. 6. Psalm xviii. 23.) as the arch-rebels. There must be, II. Humble confession of

Digitized by Google

sins, and that, 1. Of necessity unto God, with shame of face, and true sorrow of heart. (Prov. xxviii. 13. Jer. xxxi. 18, 19.) 2. Unto men conditionally, viz. if either, 1. The church, for satisfaction of the public offence, do enjoin open acknowledgment, (2 Cor. ii. 6.) or 2. Some personal wrongs demand private reconciliation, (Luke xvii. 4.) or 3. The weakness of the labouring conscience do require the secret assistance of a faithful and able minister or brother. (James v. 16.) There must be, III. Fervent and faithful prayer, (Psalm li. 1, 2, &c.) to God in Christ, both for pardon of what is past, (v. 7.) and for supply of renewing grace for the time to come. (v. 10.) And, IV. Promise of amendment; and satisfaction to such as we have endamaged.

But seeing many do falsely pretend that they repent, a true trial of unfeigned repentance may be taken, 1. From the generality of it, viz. if it extend to the abhorring and shunning of all sins, (Psalm cxix. 128; cxxxix. 24.) and to the love and practice of all duties without reservation. (Psalm cxix. 6.) 2. From the thorough performance of each part, viz. 1. Of hatred of sin; in spiritual warfare against it, and that even unto blood if need be. (Heb. xii. 4.) 2. Of the love of righteousness, in bringing forth fruit worthy amendment of life, (Matt. iii. 8.) to wit, good works.

Of the spiritual warfare.

The spiritual warfare is the daily exercise of our spiritual strength and armour, against all adversaries, with assured confidence of victory. For the state of the faithful in this life is such, that they are sure in Christ, and yet fight against sin; there being joined with repentance a continual fighting and struggling against the assaults of a man's own flesh, against the motions of the Devil, and enticements of the world. We shall only overcome these enemies, by a lively faith in Christ Jesus; and our principal strength is the powerful assistance of God in Christ, (2 Cor. xii. 9. Phil. iv. 13.) who hath loved us, whereby we become more than conquerors. (Rom. viii. 37.)

Of the spiritual armour.

Our spiritual armour is the complete furniture of saving and sanctifying graces, called therefore the *armour of righteousness*, (2 Cor. vi. 7.) and the panoply, or *the whole armour of God*, (Eph. vi. 11, 14, &c.) namely, 1. The girdle of truth or sincerity. 2. The breast-plate of righteousness, that is, holiness of life and good conscience. 3. The shoes of the preparation, (or

Digitized by Google

resolution to go through with the profession,) of the gospel of peace. 4. The shield of faith. 5. The helmet of the hope of salvation. 6. The sword of the Spirit, which is the (sound knowledge and wise application of the) word of God. 7. Finally, continual, and instant prayer in the Spirit. Our adversaries in the spiritual conflict are, either our friends proving us, or our enemies seducing and endangering us. That friend of ours, that for our probation entereth into conflict with us, is God himself; who though *he tempt no man unto evil*, no more than he can himself be tempted, (James i. 13.) yet, as a master of defence, inureth us to the conflict, by contending with us, even in his own person; viz. sometimes by probatory commandments, (Gen. xxii. 1) or sensible apparitions: (Gen. xxxii. 24.) but more ordinarily by striking our hearts with his terrors, (Job vi. 4.) withdrawing the comfort of his gracious presence, (Psalm lxxvii. 7.) leaving us, for a time, to ourselves, (2 Chron. xxxii. 31.) that by our falls we may acknowledge our own weakness; and finally, exercising us under the cross and yoke of outward afflictions. (Heb. xii. 5, 6. Rev. iii. 19.) We must contend with God, no otherwise than Jacob, (Hosea xii. 3, 4.) and other holy men have done, that is, by obedience, humility, patience, and fervent prayer unto God, who only enableth us to prevail with himself, giving us the blessing and name of Israel. (Gen. xxxii. 28.)

Those enemies of ours, that seek to seduce and endanger us, are, whatsoever marcheth under the banner of Satan, the *God and Prince of the darkness of this world*, (2 Cor. iv. 4. Eph. vi. 12.) who sometimes immediately assaileth us with impious and odious suggestions, (2 Cor. xii. 7. Zech. iii. 1.) but more usually employeth his forces and attendants; namely, the world, (1 John ii. 15.) and the flesh, (Gal. v. 24.) so that the faithful in this life have battle both without, by the temptation of Satan and the world; and within, by the battle of the flesh against the spirit. And these enemies fight against our souls, by employing all force and fraud, to draw us by sin from the obedience and favour of God, unto damnation. (1 John ii. 15.) Being thus assaulted, we must stand fast, being *strong in the Lord, and in the power of his might*, and *taking unto us the whole armour of God*, (Eph. vi. 10—13.) *that we may be able to withstand in the*

Digitized by Google

evil day, and to lead our captivity captive; and we shall overcome by a lively faith in Jesus Christ.

To come then to those enemies in particular, we call Satan the adversary or enemy of God and his people; and we may thus be able to stand against his assaults;—1. We must labour to inform ourselves, that we may not be ignorant of his enterprises or stratagems. (2 Cor. ii. 11.) 2. We must boldly resist, (James iv. 7. 1 Pet. v. 9.) that is, give no place or ground unto him, (Eph. iv. 27.) or admit any conference with him, but rather neglect and despise his suggestions. 3. We must take the shield of faith in Christ, and his assistance, setting him on our right hand, who is mighty to save, (Psalm xvi. 8. Isa. lxiii. 1.) *whereby we may quench all the fiery darts of the wicked one.* (Eph. vi. 16.) 4. We must brandish against him the sword of the Spirit, that is, the word of God; (Eph. vi. 17.) after the example of our Saviour, (Matt. iv. 4, &c.) keeping ourselves to that only, which God revealeth to us, and requireth of us. The first assault of Satan against us is, when by subtilty he allureth us unto sin; and therefore he is called a tempter, and a serpent. And we shall overcome him in these temptations, 1. By faith in Jesus Christ, who overcame all Satan's temptations in his own person, that so we might overcome in him: and, 2. By resisting the inward motions and outward occasions of sin; which we may do by believing that we are baptized in the death and resurrection of Christ. The second assault of Satan against us is, when he layeth fearfully to our charge our sins committed: and therefore he is called the Devil, an accuser. And we shall overcome him in these temptations, 1. By faith in Jesus Christ, who hath justified us from all the sins for which Satan can accuse us; and, 2. By all those comfortable promises of forgiveness of sins, which in Christ's name are made unto us. The third assault of Satan against us, is, when he seeketh by manifold inward terrors and outward troubles to swallow us up: and therefore he is called a roaring lion. We shall overcome him in these terrors and troubles, 1. By faith in Jesus Christ, who was heard in all his troubles, to give us assurance, that we shall not be overcome in them. 2. By faith in God's providence, whereby we know that Satan can do no more unto us than the Lord doth permit him for our good.

Of our first enemy, Satan.

Digitized by Google

Second enemy, the World.

So much of Satan the first enemy: we now come to the world, by which we mean the corrupt state and condition of men, and of the rest of the creatures: which Satan abuseth as his store-house and armoury of temptations. (1 John ii. 15.) The world doth fight against us by alluring us and withdrawing us to the corruption thereof; and the means it doth use are, that (1.) It allureth us to evil, with hope of false pleasures, gain and profit, preferment and glory of this world, from our obedience to God, (1 John ii. 16.) (2.) With fear of pains, troubles, losses, reproaches, &c. it discourageth us from our duty, and allureth us to distrust God's promises. (John xvi. 33.) We may withstand these temptations of the world by our faith, (1 John v. 4.) which setteth a better world, even God's heavenly kingdom, before our eyes; and so enableth us both to contemn (Heb. xi. 24.) and crucify (Gal. vi. 14.) the love of this present world: and to endure manfully the threats and wrongs thereof, (Heb. xi. 36, 37.) both confessing Christ in peril, and suffering martyrdom for his sake, if we be thereto called, (Rev. xii. 11.) The pleasures, profits, and glory of this world are to be overcome, 1. By a true faith in Jesus Christ, who despised all these things to work our salvation, and to make us overcome them. 2. By faith in God's word, that feareth us from doing any thing that is against his will. And we shall overcome the pains, losses, and reproaches of this world, (1.) By a lively faith in Jesus Christ, who suffered all these things to work our salvation and enable us to suffer them. (2.) By a stedfast faith in God's promises and providence, that we shall want no good thing; and that all things seeming hurtful shall be turned to the furtherance of our salvation.

Third enemy our flesh.

By our third enemy, the flesh, we mean the corruption of our nature, wherein we were born and conceived, and which dwelleth in us, and cleaveth fast unto us, so long as we carry the outward flesh about us. The flesh doth fight against the spirit, when a treacherous part within us, being by Satan stirred up, and inveigled with the baits of the world, or discouraged with the evil entreaty thereof, it fighteth on his side against our soul, (1 Pet. ii. 11.) that is, our spiritual life and welfare; by continual lusting against the Spirit. (Gal. v. 17.) And that is, (1.) By hindering or corrupting us in the

Digitized by Google

good motions, words and deeds of the Spirit; and (2.) By continually moving us to evil motions, words and deeds. By the Spirit we mean the Holy Spirit which God in Christ hath given us, whereby we are begotten again, of which we first receive the first fruits, and afterward daily increase of the same unto the end, if the fault be not in ourselves. And the Spirit doth fight in us by lusting against the flesh, namely, (1.) Partly by rebuking, and partly by restraining in us the evil motions and deeds of the flesh. (2.) By continual enlightening and affecting us with thoughts, words, and deeds, agreeable to God's will. We may withstand the temptations of the flesh by setting before our eyes the pattern of the death of Christ, and arming ourselves with the same mind, that it behoveth us also to suffer in the flesh, ceasing from sin; (1 Pet. iv. 1.) hereto craving and employing the power of the same death of Christ, to subdue and crucify our carnal lusts and affections. (Romans vi. 2.) Whereto also belongeth the help of abstinence for the repressing of the inordinate desires of nature. (1 Cor. ix. 25.)

After a man hath gotten the victory in any temptation or affliction, there followeth the experience of God's love in Christ, and so increase of peace of conscience, and joy in the Holy Ghost. (Rom. v. 3. 2 Cor. i. 5.) But if in any temptation he be overcome, and through infirmity fall, after a while there will arise godly sorrow; which is, when a man is grieved for no other cause in the world but for this only, that by his sin he hath displeased God, who hath been unto him a most merciful father. (2 Cor. vii. 8, 9. Matt. xxvi. 25.) And the true sign of this sorrow is this; when a man can be grieved for the very disobedience to God in his evil word or deed, though he should never be punished, and though there were neither heaven nor hell. After this sorrow will follow repentance renewed afresh, and which will appear by the signs following. (2 Cor. vii. 11.) 1. A care to leave the sin whereunto he is fallen. 2. An utter condemning of himself for it, with a craving of pardon. 3. A great anger against himself for his carelessness. 4. A fear lest he should fall into the same sin again. 5. A desire ever after to please God. 6. A zeal of the same. 7. Revenge upon himself for his former offences.

Digitized by Google

CHAPTER XXXIII.

OF NEW OBEDIENCE AND GOOD WORKS, AND THE NECESSITY THEREOF.

New obedience.

Thus far of repentance, and the spiritual warfare accompanying the same. We are now to consider those good works wherein our new obedience is exercised. Now that which proceedeth from a person acceptable, is something of God commanded, performed in right manner, and directed unto a good end; namely, whatsoever thing is done of us, not by the force or conduct of nature, (2 Cor. iii. 5.) but by the power of the Spirit of Christ dwelling in us, (Rom. viii. 10.) and according to the rule of the known will of God; (Rom. xii. 2.) unto the glory of God, (1 Cor. x. 31.) the assurance of our election, (2 Pet. i. 10.) and the edification of others. (1 Cor. x. 23.) These five things then are needful for the making of our actions good, or are properties to be required in good works, namely, 1. They that do them must be such as are engrafted into Christ, and continue in him; that so their persons may be acceptable unto God. 2. They must be agreeable to the law of God: and he that doth them must know that he hath a warrant for his action from the commandment of God. 3. He that doth them must not only have a warrant for his action, and know that it is lawful, but he must also do it in that manner which God hath appointed. 4. He that doth them must be persuaded in his heart that God alloweth them. 5. They must be done to that holy end for which God hath commanded them; namely, to glorify God, and to assure our own salvation. All men cannot do good works, but only the regenerate: who are for that purpose created anew, and endued in some measure with the spirit of Christ, and power of his resurrection, and carry the image of God in them. (Eph. ii. 10. 2 Tim. ii. 21.) For as to the unre-

Of good works in general, and their properties.

generate, they do no good works: because they neither are as yet members of Christ, nor do offer them to God in the name of Christ, and therefore are the evil tree, which bringeth forth only evil fruit. (Matt. vii. 17. Jer. xiii. 23.) There is however much difference between those unregenerate, who for instance, keep themselves to their own wives, and those that take other men's; or between him that liveth of his own labour, and him that stealeth. For the former actions are civilly good, and profitable for the maintenance of the society of men, and before God not so abominable as those which are committed against civil honesty: yet coming from some other cause (either of vain glory, or of servile fear, or opinion of merit,) than from faith, and consequently the love of God, they are no better than sins, what shew of goodness soever they have. Moreover, taking nature (in the common sense of Scripture) for that hereditary corruption that cleaveth to all the sons of Adam, (Eph. ii. 3. 1 Cor. ii. 14.) no good work hath any ground or help from nature, but is altogether contrary thereto. (Rom. viii. 7.) But if we understand by nature (as Rom. ii. 14.) the created abilities of soul and body, as the light of reason, liberty of will, motion of the bodily members, &c., we acknowledge nature not to be the principal mover or guide, (Matt. xvi. 17.) but the thing moved and guided by grace, in well doing. (1 Thess. v. 23.) And, if it be asked, do not our good works make us worthy of eternal life? or in some part justify us? or any whit merit or deserve the favour of God? we answer, No: because 1. We are ten thousand times more indebted to God, than all our good works or ourselves are worth. 2. We can do no good thing but that which cometh from God. 3. The righteousness which is able to stand in the judgment of God, must be perfect in all respects. But in many things we sin all: and again, our best works are imperfect, corrupt, and defiled with sin; and therefore can deserve nothing at the hands of God, who being perfect righteousness itself, will find in the best works we do, more matter of damnation than of salvation. Wherefore we must rather condemn ourselves for our good works, than look to be justified before God thereby. (Ps. cxliii. 2. Isai. lxiv. 6. Job ix. 3.) Indeed no work of sinful man is perfectly good, or wholly free from sin: neither is there any good work perfect,

That there is no merit in good works.

no, not of the most perfect, in this life, by reason of the remainders of corruption; (Isai. lxiv. 6. Gal. v. 17.) but only the work of Christ, in whom alone there is no mixture of sin. (1 Pet. ii. 22.) Neither when our sanctification here begun shall be perfected in the world to come, shall we even then be justified by an inherent righteousness, but by the imputed righteousness of our Saviour Christ; which being once given us, is never taken away from us. Moreover, pollution is conveyed even into the good works which God worketh in us, inasmuch as there is (beside the work of his own hand, through the operation of his Holy Spirit) a pollution in us, and an infection of ours, which cometh from the sin that dwelleth in us: as clean water put into an unclean vessel, or running through a filthy channel, receiveth some evil quality thereof.

Wherein our good works fail. Our good works do fail of God's justice partly in the instrumental causes, from which they proceed; and partly in the final cause, or end whereunto they aim. The instrumental causes hindering the perfection of our works, are, 1. Our understanding; in that the work is not done with knowledge absolute and thoroughly perfect. 2. Our memory; in that our remembrance is enfeebled, and doth not so fully retain that which the understanding conceiveth. 3. Our will and affections; in that they are short of their duty. 4. Our body; in that it is not so apt and nimble for the execution of good things, as is required. In effect, we are in the instrumental causes like to a common labourer, which being hired by the day, worketh with one hand, whereas both are required; or worketh a piece of the day, being hired for the whole. The final end wherein good works fail, is in this, that we have not so direct an eye to God's glory, or the good of our neighbour, as is required; but look asquint (as it were) at those duties which are enjoined us; like to those artificers, who prefer their own credit in their skill, before their master's profit. Nevertheless, though it be so that sin cleaveth to our best works, our good works are not sin, neither are all evil works equal. Their imperfection indeed is sinful, but the good work is not a sin: and even in bad actions, (as hath been said) some are better, that is, less evil and hurtful than others. But though our works are thus corrupt, they please God, and he doth promise a reward unto them for these

Digitized by Google

reasons. 1. The reward that God doth promise, is not for the desert of our works, but for his own grace and mercy. 2. The corruption and pollution that cleaveth unto our good works, is taken away by the intercession of our Saviour Christ; for whose sake God covering their imperfection, accepteth and accounteth of them, and so rewardeth them, as if they were perfect. (1 Pet. ii. 5. Exod. xxviii. 36—38.) Whence is to be gathered a doctrine of great comfort to the children of God to stir them up to abound in good works, since they are so acceptable to God in Christ Jesus; for when men know any thing to be delightsome to their prince, they will with all endeavour strive for it: how much more then ought we to be pricked forward to the service of God, who quencheth not the smoking flax, nor breaketh the bruised reed, (Matt. xii. 20.) yea, which forgetteth not a cup of cold water given in faith, and for his sake. (Matt. x. 42.)

Why God rewardeth our works.

The ends for which good things are to be done, are these: 1. That by them God's glory may be advanced. 2. That by them we may shew our thankfulness unto God for all his benefits. 3. That by them we may be assured of our faith and election. 4. That by our good works we may edify others. And this we may do, 1. By encouraging and strengthening those that are good. 2. By winning those that are not come unto God. 3. By stopping the mouths of the wicked, and those that are incorrigible. It is not lawful to seek our own praise and merit by our good works, forasmuch as they are all imperfect, and salvation is only merited by the death and obedience of Christ, as hath been said. And if it be asked, but will not this doctrine make men careless of well-doing, we answer, no; for they that are engrafted into Christ, must needs bring forth good works: and good works are necessary, (as hath been declared) though not for merit, yet for God's glory, the edification of others, and our own assured comfort, and are indeed so needful that without them we cannot be saved. For although good works do not work our salvation in any part; yet because they that are justified are also sanctified, they that do no good works, declare that they are neither justified nor sanctified, and therefore cannot be saved. Whence they must much more be condemned which commit sin and lie in it, for

The ends of good works.

Digitized by Google

such are not only pronounced to be accursed by the law, but also the Gospel hath denounced, that they shall not inherit the kingdom of heaven. Again, these considerations may draw us to be zealous in good works, that if we do well, we shall have well; as the old saying is. But that is a hard thing to be persuaded of, because our hearts are naturally distrustful in the promises of God; as also our flesh, the world, and the devil do suggest unto us, that it is a vain thing to do good. (Mal. iii. 14.) The remedy against these assaults is this, that it shall be well with them that do well, by the testimony of God himself, commanding the Prophet Isaiah to say so to the righteous: (Isai. iii. 10.) which ought to teach all men, that laying aside all their own opinions, and whatsoever seemeth good in their own eyes, they should rely wholly on the direction of God. Whence it may be gathered that it is better to endanger ourselves with obedience to God, than with disobedience, to rid ourselves out of appearance of trouble. And the Lord did thus charge the prophet, because the wicked (as saith Malachi) wearied God with their blasphemies, saying that he delighted in their wickedness. (Mal. ii. 17.) That point is confirmed, secondly, by a continual practice and experience from time to time, as the friends of Job do well reason thereupon. And a third proof is, that since the Lord must do either good for good, or evil for good, and that it is absurd, yea, blasphemous, to say, that God doth evil for good, it must needs follow, that he will do good for good. For if a reasonable honest man would not requite kindness with unkindness, it can much less fall into the nature of God so to do: especially seeing he did then shew kindness unto us, when we were enemies unto him. It is confirmed, fourthly, in that God is said to write up the good deeds of his servants into his book of record; as the kings of the earth are wont to do. (Mal. iii. 16—18.) And though the wicked do often so triumph over the godly, as if there were no difference, yet a difference shall specially appear at the day of judgment, when by the sentence of the great Judge the wicked like stubble shall be consumed with fire, and the Sun of righteousness shall shine upon the just. (Mal. iv. 1. 2.) And indeed there is an inward difference in this life, for the godly in doing well have always a good conscience, howsoever earthly

Digitized by Google

things go with them: so that the dinner of herbs, or dry bread, is better to them than all the rich man's wealth: because the grace of God goeth with them whithersoever they go; whereas the wicked have a hell in their conscience, how well soever they fare outwardly.

Digitized by Google

CHAPTER XXXIV.

OF PRAYER IN GENERAL.

Of special good works required.

So much of good works in general. The special good works which are commended to us in the word of God, are the things which we give unto God, prescribed in the first table: and the giving of alms to our needy neighbour: touching which among all the duties of the second table, our Saviour giveth special direction in Matt. vi. where he treateth of prayer and fasting, Those things that we give unto God are prayers and vows, (Psalm l. 13, 14; lxvi. 13, 14.) which being special parts of God's worship, may not be communicated unto any other. (Isaiah xlii. 8; xlviii. 11.)

Of prayer, what it is.

Prayer is a familiar speech with God, in the name of Christ, (1 John v. 14.) opening the desires of our hearts unto him; and so a lifting up of the mind, and a pouring out of the heart before God, for the more ample and free fruition of the good things we have need of, (Psalm l. 15. Jer. xxxiii. 3. Lam. ii. 19. Phil. iv. 6.) Whence we gather that we can never honour God aright in calling upon his name, unless we bring faithful and feeling hearts before him, (James i. 6, 7. 1 Sam. i. 16.) Prayer may yet be more largely described as a religious calling upon God alone, in the name of Christ, by the titles wherewith in the scripture he is set forth unto us; as well thereby to do service and homage unto the Lord, as to obtain those further things and graces that are necessary for us. Or thus: It is the holy request of an humble and sanctified heart, together with thanksgiving, (Phil. iv. 6.) offered by the power of the spirit of prayer, (Rom. viii. 26.) as a special service unto God, (Psalm l. 15.) in the name of Christ, (John xiv. 14.) in behalf of ourselves and others, (Eph. vi. 18.) with assurance to be heard, in what we pray for, according to the will of God, (1 John v. 14. James i. 6.) We call it a request with thanksgiving, because in all our

Digitized by Google

prayers, there must be both petition for the good things we need, and thankful acknowledgment of those we have obtained; (1 Thess. v. 17, 18.) As for those forms which contain neither supplication, nor giving of thanks, (as the articles of the Belief, the Decalogue, &c.) they may and ought, for other good purposes, to be committed to memory, and rehearsed; (Deut. vi. 7.) but to use them as prayers, savoureth of deep ignorance, if not of superstition, (Matt. vi. 7.) We call prayer also the request of the heart, not to exclude the use of bodily gesture, much less of the voice and tongue in the action of invocation, (therefore called the calves of the lips, Hosea xiv. 2.) but to shew, first, that the heart is, on our part, the principal mover and speaker in prayer; from whence both voice and gesture have their force and grace, (1 Cor. xiv. 15. Psalm xlv. 1; cviii. 1.) and, secondly, that prayer on sudden occasions may be secretly and powerfully offered, and is of God heard and accepted, when neither any voice is uttered, nor any bodily gesture employed, (Exod. xiv. 15. Neh. ii. 4.) We add, of an humble and sanctified heart, because as in general, none can pray or do any thing acceptably, (Psalm cix. 7.) but such as are truly regenerate, and sanctified unto this and every good work: (Psalm li. 15.) so in special (for the present action of prayer) it is required as the sum of all sacrifices, that the heart be humble and contrite, (Psalm li. 17.) acknowledging its own unworthiness by reason of sin, (Dan. ix. 8, 9.) feeling the want of God's grace and mercy, (Psalm cxliii. 6.) and submitting itself unto him, willing to be beholden for the least degree of favour, (Luke xv. 18, 19.)

What is required that prayer may be holy.

It is then required of us that our prayers may be holy, 1. That we pray with faith and assurance that God for Christ's sake will hear us. 2. That we pray with fear and reverence of God. 3. That we pray with humility and a lively sense of our own unworthiness to obtain any thing at God's hands. 4. That we pray with a true feeling of our own wants, and an earnest desire to obtain those things for which we pray. 5. That our affections be agreeable to the matter for which we pray. 6. That we purpose to use all good means for the obtaining of those things for which we pray. In brief, these be the special properties of true prayer. 1. In faith, without wavering, (James i. 6.) 2. In

Digitized by Google

truth, without feigning, (Psalm cxlv. 18.) 3. In humility, without swelling, (Luke xviii. 13.) 4. In zeal, without cooling, (James v. 16.) 5. In constancy, without fainting, (Luke xviii. 1.) Whence we learn, that even they which are most frequent and fervent in this duty, had need to pray God to forgive their prayers, in respect of their own frailties and infirmities, (Isaiah xxxviii. 14, 15. Psalm lxxvii. 9, 10; xxxii. 3, 5.)

The spirit of prayer is an especial grace and operation of the Holy Ghost, called therefore the spirit of grace and supplication, (Zech. xii. 10.) enabling us to pour out our souls unto the Lord (Psalm lxii. 8.) with sighs that cannot be expressed, (Rom. viii. 26.) For the Holy Ghost must be our helper in prayer, to teach us both what to pray, and how to pray. And we must pray to God alone, and to none other. For, 1. He alone as the searcher of the hearts, heareth the voice, and knoweth the meaning of the spirit of prayer, (Psalm lxv. 2. Rom. viii. 27.) 2. He is able to grant us whatsoever we demand, (Eph. iii. 20.) 3. He challengeth our faith and confidence, without which we cannot pray, (Rom. x. 14.) Wherefore seeing he alone hears all prayers, heals all sins, knows all suitors; (Jer. xxxi. 18. 2 Chron. vii. 14; vi. 30. 1 Chron. xxviii. 9. Psalm xliv. 21.) he alone hath love enough to pity all, and power enough to relieve all our wants and necessities: to him alone we are to pray, and to none other; whence we learn that seeing the scripture forbiddeth us to communicate God's honour to any other, (Isaiah xlii. 8; xlviii. 11.) such as pray either to saint or angel, (Col. ii. 18.) have forgotten the name of their God, (Psalm xliv. 20.) which condemneth those of the Church of Rome, who would have us to pray to angels and saints departed. Again, if it be asked, whether must we direct our prayers to the Father, or the Son, or to the Holy Ghost, we answer, that we must pray to the Trinity of persons in the unity of the Godhead; that is to say, to one God in Trinity, and in the only name, and for the only sake of his Son, our Lord Jesus Christ, (Dan. ix. 17. John xvi. 23, 24.) the alone Mediator between God and man, (1 Tim. ii. 5.) as of propitiation, so of intercession; (1 John ii. 1, 2. Rom. viii. 34.) who through the vail of his flesh, and merit of his blood, hath prepared for us a new and living way, whereby we may be bold to enter into the holy place, (Heb. x. 19.) in whom alone we are

That we must pray only in the mediation of Christ.

Digitized by Google

made the children of God, and have liberty to call him Father; (Gal. iv. 5.) finally in, with, and for whom, God giveth all good things to his elect, (Rom. viii. 32.) By this doctrine are condemned they of the Church of Rome, who teach us to pray in the name of saints, and make them to be mediators between God and us.

For whom we must pray.

We are to pray for ourselves and others; us and ours: in a word, 1. For all men, (1 Tim. ii. 1.) even our enemies, (Matt. v. 44.) because they bear the common image of God, (James iii. 9.) and blood of mankind whereof we are all made; (Acts xvii. 26.) unless it be apparent, that any one hath committed the unpardonable sin: (1 John v. 16.) but principally, for such as are our brethren in Christ, and of the household of faith, (Eph. vi. 18. Gal. vi. 10.) 2. For all sorts and degrees of men, especially public persons, as rulers, and such as are in authority: (1 Tim. ii. 2.) ministers, that watch over our souls, (Eph. vi. 19. Col. iv. 3.) &c. And we have this assurance, that we shall be heard in what we pray for, because we pray to that God that heareth prayer, (Psalm lxv. 2.) and is the rewarder of all that come unto him; (Heb. xi. 6.) and in his name, to whom God denieth nothing: (John xi. 42.) and therefore although we are not always answered at the present, (Psalm lxxvii. 3.) or in the same kind that we desire, (2 Cor. xii. 9.) yet sooner or later, we are sure to receive, even above that we are able to ask or think, if we continue with constancy, patience, and importunity, to sue unto him according to his will, (Luke xi. 5; xviii. 1. 1 John v. 14.) Farther, we must come to God in prayer, not for trifles and toys, but for things needful and necessary, and such as God hath made us promise of: some whereof do immediately concern the glory of God, others the necessity of man; either in things belonging to this present life, or those especially which belong to the life to come. And if we are unable to remember all the promises that God hath made, thereon to ground our petitions; there are general promises, that *whatsoever we shall ask according to his will, it shall be given us*, (1 John v. 14.) Again, whatsoever we read or hear that the servants of God have demanded in the Scripture uncontrolledly, or without special calling, that is a good warrant for us to demand at the hands of God. That will of God, according whereto we must

Digitized by Google

direct our prayers, is revealed throughout the whole book of the scriptures of God; which inform us, as concerning other duties, so specially concerning this of prayer: recording also for this purpose many excellent prayers, as of Moses, David, Daniel, Nehemiah, Paul, &c. but most absolutely in that passage or portion delivered by our Saviour himself, and therefore commonly called the Lord's Prayer. Whence we learn, that for help of our weakness, and rudeness in prayer, we are to look unto the prayers of the holy men of God set down in scripture, according as the estate wherein they were at the time of those prayers may best sort with the special cases wherein we are when we pray. But especially and above any other, yea, above all of them together, we are to look to that most perfect prayer, which our Saviour Christ hath taught us in the gospel.

The special end and use of prayer, is to recover our peace, and to nourish our communion with our God. (Dan. ix. 9. Phil. iv. 6, 7. 1 John iii. 4.) Whence we gather, that such as have least care, and make least conscience to call upon him, have also least acquaintance and acceptance with him. (Psalm xiv. 4.) Again, prayer is a key to open the store-houses of all God's treasures unto us: and as by knocking we enter into the place we desire to go to, so by prayer we obtain those things we need. Also as men provide gifts to make way for favour, (Prov. xvii. 8.) so prayer is a gift to appease God's anger towards us; and as a hook to reach those things that are above our reach, and to put by those things that stand in our way and let us. Add hereunto, that it is so necessary, as without it the use and enjoying of the things we have, is unlawful. (1 Tim. iv. 5.) For as if we take any thing that is our neighbour's, without asking him leave, we are accounted thieves: so to take any thing of God's (whose all things are) without asking them at his hand, is felony. Finally, prayer is a principal means serving for the strengthening and increasing of faith, and for the further advancing, and more plentiful effecting of the outward means of salvation. (Jude 20. 1 Thess. v. 17, 18. Psalm iv. 6, 7.) And therefore the apostles did not only say unto Christ, *Increase our faith*; (Luke xvii. 5.) but also, *Lord, teach us to pray, as John also taught his disciples.* (Luke xi. 1.) The excellency of this duty consisteth in that it setteth head and heart, and all our best

Digitized by Google

affections to work, giving God the praise of his majesty and mercy, goodness and greatness, both together. (1 Sam. i. 10, 13. James v. 13, 14. Psalm l. 23.) And therefore it is compared to incense or sweet perfumes, (Psalm cxli. 2.) for that it is acceptable to the Lord, as perfumes are to men: and to the drops of honey, as it were dropping from the lips of the church, as from an honey-comb. (Cant. iv. 11.) "Thy lips, O my spouse, drop as the honey-comb; honey and milk are under thy tongue." And the reason why God, who is so infinitely wise, taketh delight in our prayers that are so rude, is that, because in Christ he taketh us for his children; and therefore as parents rather take pleasure to hear their children stammer, than some other to speak eloquently; so doth the Lord take pleasure in the weak prayers of the saints.

The parts of prayer are principally two, (Psalm l. 15, 23. 1 Thess. v. 17, 18. 1 Tim. ii. 1. Phil. iv. 6.) petition or request, (properly called prayer,) whereby we crave things needful; and thanksgiving or praise, whereby we magnify the goodness of God, and give thanks for benefits received. To both which is annexed confession of sins, and of the righteous judgment of God against them, at the view whereof we being humbled, may come more prepared to prayer in both kinds. *The parts of prayer.*

Petition (or prayer properly so called) is a religious calling upon the name of God by suit or request, in which we desire and beg all things necessary. (Luke xi. 1—3. Phil. iv. 6, 7. Psalm l. 15.) And it is either for things of this present life, with this exception, so far forth as the same shall be thought good unto the wisdom of God; or (and that especially) for the things of the life to come, without exception. (Matt. viii. 2. 2 Sam. xv. 25, 26.) And forasmuch as prayer is a religious calling upon God, we learn, 1. That we may not rush unadvisedly into God's presence, but approach his throne with fear and reverence. (Heb. xii. 28. Eccles. v. 1.) 2. That the best hearing is in heaven, and readiest help from God's hand. (2 Chron. vii. 14.) By calling upon God, we mean not the calling of the tongue, but the cry of the heart: as Hannah called upon God, when her voice was not heard, (1 Sam. i. 13.) and Moses cried unto the Lord, when he spake not a word, (Exod. xiv. 15.) whence we gather that the heart without the tongue may pray *Of petition.*

Digitized by Google

with fruit and feeling, (1 Sam. i. 10.) but the tongue without the heart is nothing but vain babbling. (Matt. vi. 7.) By the name of God we mean God himself, considered in his attributes and properties, whereby (as men by their names) he is known unto us. (Exod. xxxiv. 5—7.) Whence we learn, 1. That neither any may claim, nor we may yield this duty, but where we may find the power and properties of the deity. (Psalm xliv. 20, 21.) 2. That it is a good ground of prayer to stay our hearts on such of God's properties as are best suiting with our necessities. (2 Chron. xx. 6—9. Neh. i. 5.) 3. That they that will not settle their hearts on God alone by faith, can never lift up their hearts to him alone in prayer. (Rom. x. 14. Psalm xliv. 20. Lam. iii. 41.) 4. That in every state and condition they that pray best, speed best, and live best. (Dan. ix. 13, 14, 23. Psalm lvi. 18, 19.) And though God both knoweth what we need, either for his glory or our good, and hath determined what to bestow upon us, yet we must make our petitions to him, and that continually, (that is, at set times, without intermission) by the commandment of Christ himself, bidding us *ask and we shall receive, seek and we shall find, knock and it shall be opened to us*, (Matt. vii. 7.) wherein we shall rest. For as God hath fore-appointed all necessaries to be given us, so hath he also appointed the means whereby they should be brought to pass, whereof prayer is a chief. And besides this reason, we should therefore pray for the things we have need of, that having received them, we may be assured we had them of God, and not by accident or fortune, as natural men do say. God indeed oftentimes bestows his benefits without prayer, both upon the wicked, (either to provoke them to repent, or to make them inexcusable) and upon his own children. Even as a loving father in regard of his ignorant, or sometimes negligent child, doth give things unasked; even so doth God towards his. Nevertheless he will have us beg his blessing of him, to exercise our faith in seeking, (Matt. vii. 7.) and our patience in waiting: (James v. 10, 11.) as also to stir up a feeling of our wants, (Matt. xv. 22.) and to quicken our affections unto good things, (Phil. iv. 6.) Whence we gather that where the heart is faithless, the prayer must needs be fruitless: for according to our faith it shall be unto us. (Luke xviii. 11, 14. James i. 6, 7.)

Digitized by Google

And if he doth not answer when we ask, but delays to help us, when yet he sees and hears us, it is because we are sometimes too haughty, and he will humble us; sometimes too hasty, and he will curb us. (2 Cor. xii. 7—9.) Sometimes we fail in the matter, asking we know not what; sometimes in the manner, asking we know not how; and sometimes in the end, asking we know not wherefore. (James iv. 2, 3.) He sometimes, however, doth delay us, when yet he purposes to answer us, and this, 1. Because he loves to hear the voice of his own Spirit in us. (Rom. viii. 26, 27.) 2. Because the suit may be good, and yet the season not so meet for us. (Rev. vi. 10, 11. Acts i. 7.) 3. He takes pleasure in our constancy, being a fruit of faith and fervency. (Luke xviii. 1. Matt. xv. 27, 28.) 4. Because such blessings as are won by long and strong prayers, are always esteemed very highly, received in humility, enjoyed in sobriety, and employed faithfully for man's good and God's glory. (1 Sam. i. 10, 21. 1 Chron. xxix. 14, 15.) Whence we gather, that if we faint not in praying, we shall in due season be sure of a blessing, (Luke xviii. 7, 8.) and that when our God denies us, or delays us in that which seems good unto us, even then he gives us that which he knows is better for us. (2 Cor. xii. 8, 9.) The good means we may use to obtain the gift of prayer in some measure, are, 1. To get some true feeling of our misery: for sense of misery breeds suit for mercy. (Matt. xv. 22.) 2. Bring our souls hungering and thirsting after grace and good things. (Ps. xlii. 1, 2.) When the soul panteth most, the heart prayeth best. 3. Gather principles of knowledge, that the head may guide the heart, (1 Cor. xiv. 15.) for what we know is worth the having, we will not lose for the asking. 4. Consider the example of God's servants in like sorrows, and make like suits. (Dan. ix. Nehem. ix.) Let us be as they were to him, and he will be to us what he was to them. 5. Be well persuaded of Christ's ordinance, *Lord, teach us to pray;* (Luke xi. 1.) and of God's acceptance, reckoning of him as of our Father: (Matt. vi. 5, 9.) for according unto our faith it shall be unto us. 6. Be resolute against sin, neither living in grosser iniquities, nor allowing lesser infirmities, (Rom. vii. 15.) and so he will never shut out our prayers, nor withhold his mercies from us. (Psalm lxvi. 19, 20.) 7. In reading or hearing, turn precepts into

The means of obtaining the gift of prayer.

Digitized by Google

prayer; Lord, give what thou commandest, and command what thou wilt. Duties enjoined, graces commended, blessings promised, and curses threatened, do all quicken us to prayer, and furnish us with matter for the same. (Matt. v. 6, 7. Rom. xii. Eph. vi.)

And when for all this our prayers are few and faint, cold and weak, we can have no better special help against our infirmities, than to pray for the spirit of prayer, which helpeth and healeth our infirmities, and teacheth us both for manner, measure, and matter, to lay open all our necessities; (Rom. viii. 26. Luke xi. 13.) and secondly, to call others, which are best acquainted with the practice and power of prayer, to pray with us, being present, (James v. 14.) and for us, being absent from us. (Rom. i. 9.)

The signs of a sound prayer are, 1. To use all other good means carefully. (Acts xxvii. 23, 31.) 2. To seek God's glory principally. (Exod. xxxii. 11, 12.) 3. To desire the best things most earnestly. (Col. i. 9—11.) 4. To ask nothing but what God's word warranteth us. (1 John v. 14.) 5. To wait patiently till he hear and help us. (Psalm xl. 1. James v. 10, 11.)

Motives to prayer.

And the motives we have to stir up our hearts to this duty, are many and good; because prayer is the voice of God's Spirit in us, (Rom. viii. 26.) a jewel of grace bequeathed by Christ unto us. (Luke xi. 2.) It is the hand of faith, the key of God's treasury, the soul's solicitor, the heart's armour-bearer, and the mind's interpreter. (Matt. vii. 7. Eph. vi. 18.) It procureth all blessings, preventeth curses, (2 Chron. vii. 14.) sanctifieth all creatures, that they may do us good; (1 Tim. iv. 5.) seasoneth all crosses, that they can do us no hurt. (2 Cor. xii. 18.) Lastly, it keeps the heart in humility, the life in sobriety, strengtheneth all graces, overcometh all temptations, subdueth corruptions, purgeth our affections, maketh our duties acceptable to God, our lives profitable unto men, and both life and death comfortable unto ourselves. (Acts ix. 11. Eph. vi. 18. Jude 20. Acts iv. 24: vii. 59.)

Hindrances of prayer.

There are divers lets and hindrances of prayer, namely, some which hinder the power of it, as our ordinary infirmities: (Mark ix. 23, 24.) other, which hinder either the practice or the fruit of it, as our customary and grosser iniquities. (Psalm lxvi. 18.)

Digitized by Google

The infirmities that weaken the power of prayer are, roving imaginations, inordinate affections, dulness of spirit, weakness of faith, coldness in feeling, faintness in asking, weariness in waiting, too much passion in our own matters, and too little compassion in other men's miseries. (Psalm xxxii. 3, 4. Mark ix. 24. Isa. xxxviii. 13, 14. John iv. 2, 3.) The customary iniquities which hinder the practice of prayer are, 1. The profaneness of the atheists, in not calling upon God. (Psalm xiv. 4.) 2. The sottishness of the papists, lifting up their hearts and hands to base idols. (Psalm xliv. 20.) 3. The sensuality of the voluptuous, drowning all his desires in delights, and his prayers in pleasures. (2 Tim. iii. 4.) 4. The stupidity of worldlings, that think they have no need of praying, but of carking and caring, toiling and moiling in the world. (Luke xii. 17, 18. Phil. iii. 19.) 5. The foolishness of the malicious, which because they will not forgive their brother an hundred pence, cannot pray to God to forgive them their ten thousand talents. (Matt. xviii. 32.) The gross sins which shut 'the ear of the Lord and hinder the fruit of our prayers, are, 1. Graceless hypocrisy, drawing near with our lips, but having our hearts far from him. (Isa. xxix. 13.) 2. Shameless impiety, when turning our ears from his precepts, he turneth away his from our prayers. (Prov. xxviii. 9.) 3. Senseless impenitency, when the cry of our sins unrepented of drowns the voice of our prayers that are offered. (Zech. vii. 13.) 4. Merciless cruelty, when we either causing or suffering the afflicted to cry without hearing, the Lord heareth us cry in our affliction, without helping. (Gen. xlii. 22.) The general subject of our requests is good or evil; good to obtain it, and evil to remove or prevent it. (Col. i. 9. 2 Thess. iii. 1, 2.) That wherein we pray for good things is called supplication; (1 Tim. ii. 1, 2.) that wherein we pray against any evil, is called deprecation. And by good or evil we mean, whatsoever is helpful or hurtful either for soul or body: goods and graces, sins and sorrows, mercies or judgments in spiritual or in carnal things. (Phil. i. 9. Luke xviii. 13. Dan. ix.) Whence we gather, 1. That as prayer is the key of our heart to open all our necessities unto God, (Lam. ii. 19.) so is it also the key of his treasury to obtain his mercies from him. (Matt. vii. 7.) 2. That the gift of prayer is a pledge and earnest of all other good gifts and graces whatsoever;

The subject of our requests.

Digitized by Google

(Rom. viii. 26, 27, 32.) and that so long as we can pray, the greatest evil cannot hurt us, (Jonah ii. 1, 2. 2 Cor. xii. 7, 8.) nor the greatest good without prayer be ever profitable unto us. (1 Tim. iv. 5.)

Prayer for others.

Further, we are not only bound to pray for *ourselves* by request for good, and against evil things, but we are also bound to pray likewise for *others;* which kind of prayer is called intercession, (1 Tim. ii. 1, 2.) namely, the suit of the heart unto God for the good of others; as Abraham prayed for Abimelech, (Gen. xx. 17.) Jacob for his sons, (Gen. xlix.) Paul for the people, (1 Thess. i. 2.) and they for him. And the Lord doth require this duty of us, 1. For communicating our gifts and his graces. (James v. 14, 15.) 2. For nourishing our love. 3. For increase of our comforts. 4. For mutual support and relief in all crosses. Whence we gather, that all such persons as are linked together in nearest bonds of society, are also mutually bound to discharge this duty. (1 Tim. ii. 1, 2. James v. 16.) As, 1. In the household of faith, the stronger is to pray for the weaker that he fail not, (Phil. i. 9.) and the weaker for the stronger that he fall not. (2 Thess. iii. 1, 2.,) 2. The sovereign for the subject, that he may obey in piety and loyalty, (2 Chron. vi. 13, 14.) the subject for the sovereign, that he may rule in righteousness and religious policy; (1 Tim. ii. 1, 2.) and so in all societies, whether of public assemblies, or private families. (Job i. 5. Deut. xxxiii. 6. 1 Chron. xxix. 19.) Of all this there followeth strong consolation: that when we find small power or comfort in our prayers, the Lord hath ordained that we may seek and find both, in the prayers of his church and children. (James v. 14, 15. Acts xii. 5, 7.)

Of thanksgiving.

Having thus spoken of the first part of invocation, namely, petition, we now come to the second, which is praise and thanksgiving, (1 Thess. v. 18.) namely, a reverent calling upon the name of God, wherein the heart being cheered with some taste of his goodness, acknowledgeth all from his mercy, and purposeth all for his glory. (Luke x. 21. 1 Chron. xxix. 10—13.) And it is either in praising all his goodness, wisdom, power, mercy, and generally for the government of his church; or for those particular favours, that by petition we have received from his merciful hand. And as petition ariseth from the feeling of

Digitized by Google

our misery, so praise from the feeling of God's mercy; petition begging what we want, and praise acknowledging what and whence we have it, (Rev. xv. 3. 1 Chron. xxix. 12.) Whence we gather that when the Lord hath granted unto us our petitions, we are forthwith bound to render unto him his due praises, (Exod. xv. 1. Psalm lxvi. 19. 20.) This duty of praise doth especially consist, 1. In emptying ourselves of all worthiness, (Gen. xxxii. 10.) 2. In acknowledging him the author of every good gift, and fountain of living waters, (James i. 17. Jer. ii. 13.) 3. In speaking good of his name to others, (Psalm xl. 9, 10.) 4. In rejoicing before him in all his mercies, (Deut. xxvi. 11.) 5. In resolving to bestow all for his honour and service, (1 Chron. xxix. 2, 3.) And the Lord doth require praise and thanksgiving at our hands, (1.) Because it is the fairest and sweetest fruit of true piety, (Psalm xcii. 1.) (2.) It entirely preserveth God's glory. (3.) It boweth the heart to true humility. (4.) It is the condition of the covenant, when he gives and we receive any mercy, (Psalm l. 15.) (5.) It provoketh others to faithfulness and cheerfulness in God's service, (Psalm xcv. 1.) (6.) It maintaineth the intercourse of mercies and duties betwixt God and man. The properties of true praise are, that 1. It must be *faithful* without glozing, with a single, not with a double heart, (Psalm cxlv. 18.) 2. It must be *plentiful*, (Psalm xviii. 1, 2.) If God gives his mercy by showers, we may not yield our praises by drops. 3. It must be *cheerful*, (1 Chron. xxix. 14.) he gives freely, and we must offer willingly: for he loves a cheerful giver, (2 Cor. ix. 7.) 4. It must be *powerful*, in the best measure, with the best member, (Psalm lxxxi. 1, 2.) 5. It must be *skilful*, in the best manner, suiting his several properties with their due praises according to the nature of the present blessings, (Exod. xv. 2, 3. Psalm cxliv. 1, 2.) 6. It must be *continual*, as long as his mercy endureth and life lasteth, (Psalm cxlvi. 2. 1 Thess. v. 18.) The means we must use to attain unto this duty, are, 1. A serious consideration of the great things he hath done for us so vile creatures, (1 Sam. xii. 24.) 2. To desire to taste God's love in the least of his mercies, (Gen. xxviii. 20, 21.) 3. To give him a taste of our love in the best of our services, (Psalm cxvi. 12.) 4. To rest content with our allowance and estate wherein he hath set us,

In what thanksgiving consisteth.

Why thanksgiving is required.

The properties of praise.

The means of thanksgiving.

Digitized by Google

iv. 11.) 5. To compare our estate with that of other of God's saints, who want many comforts which we enjoy, and feel many sorrows which we feel not, (Psalm cxlvii. 20.) 6. To be faithful in all talents, and fruitful in all graces, will be great means to make us praise God in all his mercies, (Matt. xxv. 23. Phil. i. 11.) And we have these motives to provoke us to praise: 1. It is a good, comely, and pleasant thing to praise God, (Psalm cxlvii. 1.) 2. It is his will thus to be honoured, (1 Thess. v. 18.) 3. It is a duty of saints and angels, both here and hereafter, (Luke ii. 13, 14.) 4. It spreadeth abroad religion, and magnifieth and sanctifieth him that is most high and most holy, (Psalm cxlv. 1—3. Isaiah viii. 13.) 5. It keeps the heart from swelling, and the soul from surfeiting with God's blessings. 6. It fits the heart for further graces, and provokes the Lord to fresh mercies. The special signs and marks of one that desires to be thankful, and unfeignedly to praise God in all things, are, 1. Contentedness, (Phil. iv. 11.) 2. Cheerfulness in the use of God's blessings, (Deut. xxvi. 11. Psalm lxiii. 5.) 3. Faithfulness in our duties, both of our persons and places. 4. Readiness to draw others into the fellowship of God's praises, (Psalm lxvi. 16; cxxxv. 1.) 5. Rejoicing in God, even in the midst of many crosses, (Job i. 22. Hab. iii. 17, 18.) 6. Fruitfulness in good words and works, (John xv. 8.) 7. A conscionable carefulness to take all occasions and use all means to seal up our love, and set forth God's glory.

Motives to thanksgiving.

Signs of thankfulness.

Digitized by Google

CHAPTER XXXV.

OF THE LORD'S PRAYER IN PARTICULAR, WITH THE PREAMBLE THEREOF.

So much of the principal parts of invocation, petition and thanksgiving. Not that we are limited and bound in certain words, how and wherein to pray; but we have a prescript rule, and perfect pattern of prayer of all kinds, left us in that prayer which our Saviour Christ taught his disciples, (and in them all succeeding ages) called the Lord's Prayer, which is an absolute prayer in itself, and a prayer giving a perfect direction to frame all other prayers by. And it is not only a prayer which we both may and ought to pray; but also a platform of prayer, whereunto we are to conform, and by which we ought to square all ours. And therefore as St. Matthew biddeth us pray after this sort; (Matt. vi. 9.) so St. Luke biddeth us say; Our Father, &c. (Luke xi. 2.) the one propounding it as the most perfect platform to be imitated; the other, as the most excellent form to be used of all Christians. The platform propounded in this prayer teacheth both the manner how to pray, and the matter for which to pray. It teacheth us in all our prayers to whom, and through whom, and for what to pray: also what difference to make of the things we ask, and with what affection we are to come unto God in prayer.

The words of the Lord's prayer are thus set down in the sixth chapter of the Gospel according to St. Matthew: After this manner therefore pray ye: "*Our Father which art in heaven,*" &c. We observe here in general, that prayer is to be made in a language which we understand; for our Saviour Christ taught his disciples here in a tongue which they understood, and not in an unknown language. Which condemneth the practice of the Church of Rome, which teacheth the people to pray in an unknown tongue: contrary to Christ's practice here, and the will

Digitized by Google

of God, who commandeth us to serve him with all our hearts, and therefore with our understanding as well as our affection. The parts of this prayer are three. 1. A preface of compellation, for entrance into prayer; in the first words, "Our Father which art in heaven." 2. A body of petitions, containing the matter of prayer in the words following. 3. A conclusion (or shutting up) for confirmation and close of prayer; in the last words, "For thine is the kingdom," &c. We gather, in that there is a preface, that Christian men are not to come malapertly or rashly, but with preparation, (Eccl. v. 1. Psalm xxvi. 6. Exod. iii. 5.) For the angel of the Lord standeth at the entry, to strike with hardness and blindness, &c. those that come not with preparation. And if we make preparation before we come to an earthly Prince, and bethink us of our words and gesture: how much more ought we to do it, when we come before the Prince and Lord of heaven and earth. And we are to prepare ourselves, not only by putting off our evil affections, (1 Tim. ii. 8.) but even our honest and (otherwise in their due time) necessary cogitations; as the cares and thoughts of our particular vocations, as of house or family. The Preface should put us in mind 1. Of him to whom we pray. 2. Of our own estate in prayer; that we come unto God as to our Father, with boldness, and yet with reverence of his Majesty that filleth the heavens. We are taught concerning him to whom we must pray, that God, and God only (not any saint or angel) is to be prayed unto; (Psalm lxxiii. 25.) for although there be other fathers besides God, and others in heaven besides him, yet there is none which is our father in heaven, but God alone. Beside that this being a perfect platform and pattern of all prayers, it is evident that all prayers (as in other things, so in this) must be framed unto it. And we do here name the Father, because discerning the persons, we pray to the Father, secretly understanding that we do it in the mediation of his Son, by the working of the Holy Ghost; and so come to the first person in the Trinity, by his Son, through the Holy Ghost, which form is to be kept for the most part, although it be also lawful to pray unto Christ, or to his blessed Spirit particularly; (Acts vii. 59. 2 Cor. xiii. 14.) if so be that in our understanding we do conjoin them, as those which cannot be separated in any actions, either belonging to the life

Of the preface.

Digitized by Google

to come, or pertaining to this life. And we must pray to the Father in the mediation of Jesus Christ his Son, because God being displeased for sin, we can have no dealing with him, but only by the means of his Son, in whom he is well pleased; (Matt, iii. 17.) and in whom alone we have liberty to call him Father. (Gal. iv. 5.) And it is also required that we pray by the working of the Holy Ghost, because the Holy Ghost assureth us that he is our Father: and whereas we know not what to pray, nor how to pray, the Holy Ghost doth teach us both.

Furthermore, it is requisite that we be truly humbled in prayer, which is wrought in us, with a certain persuasion, both of our sinful misery and unworthiness to be helped, and also of the glorious majesty of God in heaven that must help us. We must also have a certain confidence we shall be heard: and this is wrought in us by faith, being persuaded not only that God loveth us as his own children in our Lord Jesus Christ, but that our Father being God Almighty, he is able to do whatsoever he will in heaven and in earth. In addition to this, we must be persuaded, 1. That all God's people pray for us; and 2. That it is our bounden duty to pray for others as well as for ourselves. Again, our Saviour doth direct us to give such titles unto God in the entrance of our prayers, that thereby we may testify, increase, and strengthen our faith in God; considering what he is to us, to whom we are about to pray. (Heb. xi. 6.) And we are taught to consider from this, that we are directed to call God *father*, that God in Christ is become our father, and giveth us both the privileges (John i. 12.) and spirit of sons (Gal. iv. 6.) so to call him. And hence ariseth, 1. Confidence in his fatherly love and compassion towards us as his children; (Psalm ciii. 13.) with assurance of obtaining our suits and desires. (1 John v. 14, 15.) For as young children desire to come unto their father's bosom, or to sit upon the knee or in the mother's lap: so we by prayer do creep into the Lord's bosom, and (as it were) do sit down at his feet, (Deut. xxxiii. 3.) coming with boldness unto him, as to our merciful Father, whose bowels are larger in pitiful affection than any parent's, yea, than the mother's towards the tenderest child; if we come with faith and affiance that he will grant what we require. For if parents will give good things to their children when they ask them, much more will the

Digitized by Google

Lord give his Spirit to them that ask it of him without doubting. (Matt. vii. 11. Luke xi. 13.) And this doubting is the cause why many go away so often from prayer without profit and comfort. (James i. 5.) Which overthroweth the long and idle prayers of the papists, who have not assurance of God's love towards them in the thing they demand. 2. There ariseth necessity of duty, on our parts; that we both reverence (Mal. i. 6.) and imitate him, (Matt. v. 45.) as our Father, (Eph. v. 1. 1 Pet. i. 17.) 3. That to come in any other name, than our Saviour Christ's, is abominable: which was figured in Moses, (Exod. xxiv. 2.; xx. 19.) and Aaron, (Lev. xvi. 17.) but it is notably set forth of the apostle, (1 Tim. ii. 5.) Therefore it is abominable to come by saints, as in popery they do. Further, since we are directed to call God *our* Father, we are hereby taught the nature of faith, which is to apply it home to ourselves; (John xx. 28. Gal. ii. 20. Matt. xxvi. 46.) also that our Saviour Christ is the *natural* Son, and we his sons by grace and adoption. A man may indeed say in his prayer, *My* Father: and that with warrant of our Saviour Christ's example, (Matt. xxvi. 39, 42.) but as the word *Father* directeth us to meditate upon the relation between God and ourselves, so the word *Our* directeth us to meditate upon the relation between ourselves and so many as are or may be the children of the same father with us. And this doth put us in mind, 1. That we must at all times maintain, or renew, love and peace one with another: but especially when we make our prayers, we must come in love, as one brother loveth another; and therefore reconcile ourselves, if there be any breach. (1 Tim. ii. 8. Isa. i. 15. Matt. v. 23.) 2. That we are bound to pray, and to be suitors to our God and Father, one for another, as well as for ourselves: (James v. 16.) that every one praying for all, and all for every one, we may jointly increase and enjoy the benefit of the common stock of prayers laid up in the hands of God. Again, when we say, *Which art in heaven*, the words direct us to the meditation of the glory, powerful providence, wisdom, and holiness of God; in which regards he is said to dwell in the *high and holy* place; (Psalm xi. 4. Isa. lvii. 15.) not that he is excluded from earth, or included in heaven or any place, who filleth all places; (Jer. xxiii. 24.) yea, *whom the heaven of heavens cannot contain:*

Digitized by Google

(1 Kings viii. 27.) but (1) Because his wisdom, power, and glory appeareth most evidently in the rule of the heavens, as of the most excellent bodily creatures by which inferior natures are ruled. (Psalm xix. 1.; viii. 3; ciii. 19.) (2) For that in heaven he doth make Himself and his goodness known to the angels and blessed spirits of men immediately, and without the helps and aids which we have. (3) Because he communicateth himself and his goodness more powerfully to them than to us; and so God is said to be present in the temple, and in the elect. (4) Because there, and not on earth, we should now seek him, (Psalm cxxiii. 1. Col. iii. 1, 2.) where also we hope another day to dwell with him in the same happy fellowship, which now the holy angels and blessed souls do enjoy; which teacheth us not to have any fleshly conceit, but to have our cogitations above any worldly matter. (5) To teach us, that as we are to come boldly unto him as to a father, so we also are to come with humility and reverence of his majesty, who is so high above us; we wretched men being as worms crawling upon the earth, and he sitting in great majesty in the highest heavens. (Eccles. iv. 16.; v. 1.) (6) To teach us to pray not only reverently, but also fervently before him, so directing and lifting up our hearts to Almighty God, that our prayers may ascend into heaven. (2 Chron. xxxii. 20.) (7) To increase our confidence in him, who is both ready and able to do all things for us; that acknowledging him to ride on the heavens for our help, able (as *in heaven*) to do for us whatsoever (as a *father*) he will, (Psalm cxv. 3.) we may with full confidence in his power and love, ask every good thing of him. (Psalm ii. 8. Luke xi. 13.)

Digitized by Google

CHAPTER [illegible]

OF THE THREE FIRST PETITIONS, WHICH CONCERN GOD'S GLORY.

Thus much of the preface: now are we to come to the prayer itself: of which we note in general, that our affections, with zeal and earnestness, ought to watch and attend on prayer: which appeareth by the shortness of all the petitions. Whereby is declared the great affection we should have to the things we come for, which giveth a check to our cold prayers, where the understanding is without the affection, and (as it were) the sacrifice without the heavenly fire to lift it up and make it mount unto heaven, both in public and private prayers. The parts of the prayer itself are a form of petition and of thanksgiving. Whereby is taught, 1. That whensoever we come unto God in petition, we are also to give him thanks: (Phil. iv. 6. Luke xvii. 17, 18.) things not to be severed, and means to make way for further graces and benefits to be obtained. 2. That it is a fault of us when we are distressed, in public prayer to come unto God in petition, but not to return thanksgiving for our benefits received.

The parts of the Lord's prayer.

Petitions in the Lord's prayer.

There are in the Lord's prayer six petitions, (equally divided, as it were, into two tables,) whereof three do concern God, as doth the first table of the law; and three do concern ourselves and our neighbours, as doth the second table. For in the three first we make request for those things that concern God's majesty, whose glory and service we are to prefer before our own good: (John xii. 27, 28.) in the three latter, for those things that concern the necessity of man, and our own welfare, which we must refer to the former. (Psalm l. 15.) So that by the very order of the petitions we learn this instruction, that we must and ought first to think upon God's glory before any thing that appertains or belongs to us: and that we should seek the service of God

Digitized by Google

before our own good; (John xii. 27, 28.) yea, and prefer the glorifying of the name of God before our own salvation: (Rom. ix. 3.) as also by the order of the commandments, which being divided into two tables, the first concerneth the worship of God, the second ourselves. We observe from this our hypocrisy: for were it not for ourselves, and our wants, we should not come to God at all in prayer: as in popery, all their prayers are for themselves, and their salvation, &c. Whereas this word *Thy*, in all these petitions, doth shut out the consideration of ourselves, to the end that we might have our minds altogether fastened upon the service of God. We further observe, respecting those petitions that concern the glory of God, that as they must be begged in the first place, so must they likewise be performed with further zeal of spirit and earnestness of affection; as may be gathered, in that they are propounded without any band or coupling of one with another. These petitions are divided thus; the first concerneth God's glory itself; the other two the things whereby God is glorified; as when his kingdom cometh, and his will is done.

The words of the first petition are, *Hallowed be thy name.* 1. Petition. (Matt. vi. 9. Luke xi. 12.) And the sum of it is, that in all things God may be glorified; that he, who in himself, his word and works, is most holy and glorious, may be acknowledged and honoured for such by us; (Ps. xcvi. 8. 1 Peter ii. 9.) and this petition is set before all, because it is that which ought to be dearest unto us, and for that all things are to be referred to it. (Prov. xvi. 4. 1 Cor. xiii. 10, 31.) There is to be considered for the further opening of this petition, first, the meaning of the words apart, then of them together.

By the name of God, we are to understand God himself, (1 What is meant by "name." Kings v. 5. Isa. xxvi. 8.) as he maketh known to us the fame and glory of his nature, otherwise inconceivable. (Gen. xxxii. 29.) For the name of God in the Scripture signifieth God himself, (because the nature of a thing is taken for what it is the name of; as (Acts i. 15.) his essence, and all things by which he is known unto us. Such are, 1. His titles: as Jehovah, Elohim, the Lord of Hosts, and such like. (Exod. iii. 14, and vi. 3.) 2. His attributes and properties; as his wisdom, power, love, goodness, justice, mercy, truth: (Exod. xxxiii. 18, 19; xxxiv.

Digitized by Google

5, 6.) which being essential in him, are for our capacity expressed under the name of such qualities in us, and are called the names of God, because as names serve to discern things by, so God is known by these things. 3. His memorials, signified by his name, because he getteth glory by them. And these memorials are, 1. The works and actions of God; as the creation and government of the world, (Psalm civ.) but especially the work of redemption. (Psalm xix. 14.) 2. The things that belong unto God; as his worship, word, sacraments and discipline, but especially his word, (Psalm cxxxviii. 2; xix. 7, &c.) which is the book of grace, and the box of ointment, out of which the sweet savour of his name is most effectually poured. (Cant. i. 2, 3.)

What is meant by "hallowed."

By the word, Hallowed, is meant sanctified and reverenced. For to hallow, is to set apart a thing from the common use, to some proper end: and therefore to hallow the name of God, is to separate it from all profane and unholy abuse, to a holy and reverend use. Not that we can add any holiness unto God, or take any from him; but as God is holy in his properties and actions, and also in his ordinances, both in the church and commonwealth; so we desire they may be (and that not only by ourselves, but also by all men) acknowledged and reputed as they are worthy in themselves to be reputed and accounted. And in this respect only are we said to hallow his name, when we acknowledge it and honour it for such; (Psalm xcvi. 7, 8.) thereby (as it were) setting the crown of holiness and honour upon the head of God. Contrariwise, failing so to do, we are guilty of the profanation of God's holy name: not that he can receive any pollution from us, but only as the man that lusteth after a chaste woman is said by our Saviour to be guilty of adultery with her, though she remaineth in herself spotless and undefiled. (Matt. v. 28.) Further, when it is said, Hallowed be thy name, thereby is noted, that no glory or honour shall be given to any thing in the world but to the name of God, (Isa. xlii. 8; xlviii. 11.) further than as they are instruments whereby we may arise to the glorifying of it: for God will not give his glory to any other thing, no, not to the manhood of our Saviour Christ.

It is to be considered in the words together, that it is a sin-

Digitized by Google

gular benefit of God to admit us to the sanctifying of his name, and (as it were) to set the crown (which is his glory) upon his head, and to hold it there; especially seeing he is able himself alone to do it; and when he would use others thereto, he hath so many legions of angels to do it, yea, can raise up stones to do it. We ask then of God in this petition, that as he is glorious in himself, so he may be declared and made known unto men. That therefore God would have himself known and acknowledged by all men, but especially by ourselves, to be most holy. That whether we speak, think, or any way use his name, properties, works or word, we may do it holily, and with all reverence. That his wisdom, power, goodness, mercy, truth, righteousness, and eternity, may more and more be imparted unto me, and other of God's people. That he may be acknowledged just, wise, &c. in all his works, even in his ordaining of some to eternal life, and other some to everlasting condemnation. That his infinite justice, and infinite mercy over all his creatures (but especially over his church) may be reverenced and adored by all men, but especially by ourselves. That the name of God may be reverently and holily used of all men, but especially of ourselves. That when the glory of God cometh in question between ourselves and any thing that belongeth unto us, we may prefer that unto this. Finally, that God would vouchsafe to plant and increase in us and others such graces whereby his name may be glorified. Those graces for which we pray here in particular are, 1. Knowledge of God; (Psalm c. 3; lxvii. 2.) that God would give us the knowledge of himself, his word, and works; for we cannot glorify his name unless we know it. 2. Belief of his word; that we and others may sanctify God in believing his word, how unlikely soever. (John iii. 33.) Wherefore Moses and Aaron are said not to have sanctified the name of God, in that they believed not, (Numb. xx. 12.) and contrariwise, Abraham glorified God in believing. (Rom. iv. 20.) 3. Fearing the Lord alone, and not men; that *the Lord be our fear*. (Isa. viii. 12, 13. 1 Pet. iii. 14, 18.) 4. Humility (for ourselves and others) without which we cannot glorify God, as it is meet. (Sam. vii. 18. Psalm viii. 4, 5; cxliv. 3; cxv. 1, 2. Luke i. 48.) 5. Patience, (arising from thence,) whereby we do willingly submit ourselves unto the correcting hand of God, as Eli, (1 Sam. iii.

What we ask in this petition.

What graces we here pray for.

Digitized by Google

18.) and Hezekiah, (Isa. xxxix. 8.) 6. Thankfulness; that we may praise him for his benefits more particularly. Where we are to hallow God's name as well by praising it for the benefits we have received, as for the wonderful works in the creation, and government of the world, the church especially. 7. Lips opened, and tongues tuned to speak of him with reverence. (Psalm li. 15; xliv. 1: xlv. 1.) 8. A life so ordered, that men may say, he is a holy God, who by his grace maketh us an holy people. (Matt. v. 16. 1 Pet. ii. 9. Titus ii. 10.) That, according as we know the virtues of our good God, so the fruits of them may appear in ours and all God's people's lives; that so his name may be honoured and praised, and he may get the glory by the godly conversation of us and others. Further, in this petition, we pray against all ignorance of holy things we should know, (Hosea viii. 12.) against infidelity and want of good works, whereby God wants of his glory. We pray against all lofty and high things, that hinder that God only cannot be exalted: (Isa. ii. 11—15.) especially the pride of our hearts, which we are to confess and lament. (Prov. viii. 13.) We pray against all false religion, all profaneness, impatience, unthankfulness, (Rom. i. 21.) those tongue-worms of swearing, blasphemy, and irreverent speaking of God, (Exod. xx. 7.) together with all wickedness and ungodliness, whereby God's name is dishonoured. In a word, we pray that God would remove, and root out of our hearts, tongues and lives, all such vices, by and for which his name is dishonoured, especially an evil and scandalous life, for which the name of God, and his religion, is evil spoken of in the world. (Rom. ii. 23, 24.) And our dulness is hereby condemned, who by nature are so ill disposed to glorify God, and to use his name holily and reverently.

What things we here pray against.

The second petition.

The second petition is, *Thy kingdom come.* (Matt. vi. 10. Luke xi. 2.) wherein is to be considered one of the means how to have the name of God sanctified, which is a dependence of the former petition. The sum of this petition is, that God may reign in our hearts and not sin; and that the kingdom of our Lord Jesus Christ, both by the inward working of his Spirit, and also by the outward means, may be enlarged daily, until it be perfected at the coming of Christ to judgment. That the kingdom of sin and Satan being more and more abolished,

Digitized by Google

(Acts xxvi. 18. Col. i. 13. Christ may now reign in our hearts by grace, (Col. iii. 15, 16.) and we with him for ever in glory. (2 Tim. ii. 12.) By the word *kingdom* is here meant that government which our Saviour Christ exerciseth, first in this world, then in the last day, both in the whole Church and in every member thereof. For by the kingdom of God we must understand here not so much that universal sovereignty which as Creator he exerciseth over all creatures, disposing them all to their proper ends for his glory: (Isa. vi. 5. Ps. xcv. 3.) as the spiritual regulation (Ps. cx. 2. 1 Cor. xv. 25.) of the Church, (and of all things for the good of the Church) wherein God hath appointed Christ to be the King, (Ps. ii. 6. Hos. iii. 5.) the saints his subjects, (Rev. xv. 3.) the word his law, (Job xxii. 22.) the angels and all creatures his servants, (Heb. i. 6.) the ministers his heralds and ambassadors; (2 Cor. v. 20.) finally, the devil's kingdom, (Matt. xii. 26.) that is, wicked angels, and men, enemies to the kingdom of Christ, (Luke xix. 27.) his footstool. (Ps. cx. 1.) And this kingdom is said to *come*, 1. In regard of means, where the word of the kingdom is published. (Matt. xii. 28; xiii. 19. Mark iv. 15.) 2. In regard of efficacy, where from the heart obedience is yielded. (Rom. vi. 17.) 3. In regard of perfection, wherein it hath these degrees, 1. Increase of grace in the time of this life, (Matt. xiii. 8.) 2. The translation of blessed souls into heaven, in the moment of death, (Luke xxiii. 42, 43.) 3. Finally, the full redemption and glorification of the saints in soul and body, in the life to come. (Matt. xxv. 34.) Concerning, then, the kingdom of God in this petition, we pray either for that he exerciseth in this world, or for that he exerciseth in the world to come, called the kingdom of glory.

What is meant by "kingdom."

What is meant by "come."

Of that kingdom he exerciseth in this world, there are two sorts; first, that which he exerciseth over all men, and other creatures, called the kingdom of power; secondly, that which he exerciseth over the Church, called the kingdom of grace. And we desire of God concerning the government he exerciseth over all creatures, that he would govern all the creatures, both in the natural course of things, and in the civil and domestic government of men, yea, in the rule of devils themselves, in such sort as they may serve for the good of his Church. (Ps. xcvii. 1.

Digitized by Google

Matt. vi. 13. John xvii. 2.) Concerning his government in the Church, we desire, that it may be here in this world enlarged, and that it may be accomplished in the last day. (Ps. cxxii. 6. Isa. lxii. 7.) And we desire for the enlargement of it in this world, that by Christ the Head of the Church, God would govern his people to the perfect salvation of the elect, and to the utter destruction of the reprobate, whether open rebels, or feigned and hollow-hearted subjects. There is great need that we should pray for the kingdom of God, for that being taught that we should pray that the kingdom of God may come, hereby we are put in mind of another kingdom of Satan and darkness, which opposeth strongly against his kingdom. (Matt. xii. 24, 25. 2 Cor. vi. 14—16.) And though all men do naturally abhor Satan, even to the very name of him, at least in words and shew: yet when they do his will, live under his laws, delight in his works of darkness, subject themselves to the Pope and other his instruments, they are found indeed to love him as their father, and honour him as their prince, whom in words they would seem to abhor. For as the same men are affirmed by our Saviour Christ to approach unto God with their lips, and to have their hearts far from him, (Matt. xv. 8.) so are they in their lips far from Satan, but near him in their hearts.

The other oppositions against God's kingdom, are, the flesh, and the world. (Gal. v. 16, 17.) And the means we ought to pray for, that our Saviour Christ may govern his Church in this world thereby, are partly inward and partly outward. The inward things that we pray for are that God would give us his Holy Spirit, as the chief and principal means whereby our Saviour Christ gathereth and ruleth his Church, conveying his Spirit of knowledge and good motions into his people; and consequently, we pray against the motions and temptations of Satan, and our own flesh. The outward things we pray for, are the means whereby the Spirit is conveyed: namely, the word, and the dependances thereof, the sacraments and censures. We pray concerning the word, that it being the sceptre of Christ's kingdom, the rod and standard of his power, (Ps. cx. 2. Isaiah xi. 4, 10. and called the word of the kingdom, (Mark i. 14.) and the kingdom of heaven, (Matt. xiii. throughout) may have free passage every where, (2 Thess. iii. 1.) and be

Digitized by Google

gloriously lifted up and advanced; and it only having place, all not agreeable thereunto, all traditions and inventions of men, may be rejected. We pray concerning the Sacraments that as they are the seals of God's promises and the whole covenant of grace, so they may be both ministered and received in that pureness and sincerity, which is according to his word; and all false sacraments and sacrifices put under foot. Concerning the Censures we pray, that not only private persons, but the whole Church, may be ruled by the line of God's word; that so well-doers may be advanced, and evil-doers censured and corrected, according to the degree of their fault; and therefore that all either impunity or tyrannous tortures of conscience may be taken away. And we further pray that God would furnish his Church with all such officers as he approveth; who being endued with special gifts, may be both able and willing to execute their charge diligently and faithfully. We desire also that where these things are only begun, they may be perfected; and that every Church may be polished and garnished, that Sion may appear in her perfect beauty; and so the Jews may be called, and so many of the Gentiles as belong unto Christ; and the contrary enemies may be either converted or confounded. Furthermore, even as poor captives are always creeping to the prison-door, and labouring to get off their bolts; so we out of a sorrowful feeling of the spiritual bondage we are in to Satan and sin, pray that the kingdom of Christ may come, and be advanced in every one of our hearts, in justice, righteousness, peace, and joy in the Holy Ghost: (Rom. xiv. 17.) that as kings unto God, we may subdue within us all those either opinions or affections that rise up and rebel against God.

The particulars here prayed for, 1. Respecting the kingdom of grace.

The particulars then concerning the kingdom of grace, that we do crave of God in this petition, are, 1. That Satan's kingdom may be abolished, (Acts xxvi. 18.) the bands of spiritual captivity loosed, (2 Tim. ii. 26. Col. i. 13.) the power of corruption, that makes us cling to our bondage, abated, (Gal. v. 24.) the instruments of Satan's tyranny, (as the Turk, and Pope, and all such outlaws from Christ) defeated. (2 Thess. ii. 8.) 2. That it would please God to gather out of every part of the world those that belong to his election.* 3. That

* The reader will remark the resemblance between this and the beautiful petition in

Digitized by Google

God for the gathering of them would raise up faithful and painful ministers in every part of the world where there are any which belong to his election. That all loiterers and tongue-tied ministers being removed, (Isai. lvi. 10, 11.) faithful and able watchmen may be set over the flock of Christ, (Matt. ix. 38.) with sufficient encouragement of maintenance, countenance, and protection, and the word of God may be freely preached everywhere. (2 Thess. iii. 1.) 4. That it would please God with the blessings of his Spirit to accompany the word; so that it may be of power to convert those that belong unto him. 5. That it would please God every day more and more to increase the holy gifts and graces of his Holy Spirit in the hearts of those whom he hath already called effectually. 6. That the Lord by his word and Spirit, would rule in the hearts and lives of his saints, (Col. iii. 15, 16.) making them kings, in part, by overcoming the corruption which is in the world through lust. (2 Peter i. 4.) 7. That God would raise up godly and religious magistrates, which should further and countenance his worship, as much as in them lieth. 8. That the eyes of all men, especially princes, may be opened to see the filthiness of the whore of Babylon, (Rev. xvii. 16.) and the true beauty of pure religion, and of the spouse of Christ. (Isa. lx. 3.) 9. That God would banish and root out of his Church all those things which may hinder the proceeding of his kingdom in the hearts of those that belong unto him. 10. Finally, that he would finish his kingdom of grace, calling his elect uncalled, (Gen. ix. 27. Rom. ix. 25, 26.) confirming such as stand, (2 Thess. ii. 17.) raising the fallen, (James v. 15. 16.) comforting the afflicted, (Isa. lxi. 3.) and hastening the kingdom of glory.

2. Respecting the kingdom of glory.

Lastly, we desire of God in this petition concerning the kingdom of glory, and our good in the world to come, 1. That he would be pleased to take us in due time (so soon as he doth see it to make for his glory and our good,) out of this sinful and conflicting life, into peace with Christ, and translate us into the kingdom of heaven. (Phil. i. 23.) 2. That the number of the elect being accomplished, the final dissolution of all things may come: that God would hasten the second coming

the burial service, that it may please God of his gracious goodness, shortly to accomplish the number of his elect, and to hasten his kingdom.—Ed.

of his Son to judgment for the elect's sake, who with singular love and affection long for it, saying, "Come, Lord Jesus, come quickly!" (Rev. xxii. 20. 2 Tim. iv. 8.) that we, and all his chosen, may obtain full salvation, and enjoy the fruition of that glory prepared for us before the beginning of the world. 3. That God would get himself glory by the final confusion of his enemies.

The third Petition.

The words of the third petition are, "Thy will be done on earth, as it is in heaven;" (Matt. vi. 10. Luke xi. 2.) the sum of which is, that God would grant us that we may voluntarily and willingly subject ourselves unto him and his providence; that renouncing the will of Satan, and our own corrupt inclination, (2 Tim. ii. 26. 1 Pet. iv. 2.) and rejecting all things that are contrary to the will of God, we may do his will; not as we will, nor grudgingly, but readily, (Ps. cxix. 60.) and heartily, (Col. iii. 23.) following in our measure the example of the angels and saints that are in heaven: (Ps. ciii. 20.) finally, that obedience may be given to Christ in ruling us, until we be as the holy angels. By the word *thy* we exclude all wills opposed to, or diverse from the will of God, whether the will of Satan, (2 Tim. ii. 26.) or our own, (1 Pet. iv. 2.) naturally corrupt and enthralled to Satan; yea, whatsoever lawful intentions or desires, repugnant to the secret will of God. (2 Sam. ii. 7. James iv. 15.) For when we pray for obedience to God's will, we pray that all wills of wicked angels (Zec. iii. 2.) and men, (Ps. cxl. 8.) as contrary to the will of God, may be disappointed: we desire also the suppression of our own will, as that which being prone to all sin, as a match to take fire, is naught and repugnant to the will of God; so far are we from having any free will naturally to do that which is good. (Ps. lxxxvi. 11; cxix. 37. Gen. vi. 5: viii. 21. Rom. viii. 6: vii. 24.) Which we must bewail both in ourselves and others: (2 Pet. ii. 7. Ezek. ix. 4.) freely acknowledging, that we cannot of ourselves do the will of God, but by his assistance; and desiring grace, that we may obey his will, and not the lusts of our flesh.

The will of God is two-fold. (Deut. xxix. 29.) 1. His secret and hidden will, whereof the Scripture speaketh thus, "If so be the will of God," (1 Peter iii. 17.) Whereunto are to be referred his eternal counsel, the events of outward things,

Digitized by Google

(Prov. xxvii. 1.) times and seasons, &c. (Acts xvii. 1.) 2. His manifest will, which is revealed and made known unto us in the word; both in his promises, which we are to believe, and in his precepts and commandments, which (as conditions of obedience, in way of thanksgiving annexed to the promises,) we are to perform. But in this petition we are to understand not so much that part which God keepeth secret from us, as that part thereof which he hath revealed in his word, wherein is set down what we ought to do, or leave undone. And this appeareth, 1. Because it is unlawful to search or enquire into the secret will of God, and impossible for man to know it, until it come to pass: whereas to the doing of this will, knowledge is requisite. 2. No man can resist or withstand God's secret will, neither is it any thank for us to accomplish it. (Acts iv. 28.) 3. There are no promises for the performing the secret will of God; seeing a man may do it and perish; as Pilate, &c. 4. God purposeth many things in his secret will, for which it is not lawful for us to pray. We must then especially pray respecting the secret will of God, that when he bringeth anything to pass by that will, which is grievous to our natures, we may with patience and contentment submit our wills to his will. (Acts xxi. 14.)

We ask of God in this petition concerning his revealed will, 1. That we may know his will; without the which we cannot do it. 2. That we may do his will being known, and shew ourselves obedient to our heavenly Father and Lord. 3. That he would bestow upon us the gifts and graces of his Spirit: that so our hearts being by grace set at large, strengthened and directed, (Ps. cxix. 32, 36.) we may be enabled to do his will. 4. That he would remove from us all things that shall hinder us from knowing his will and putting it in execution; as ignorance of the revealed will of God, (Ps. cxix. 18.) rebellion, disobedience, murmuring, &c. (1 Sam. xv. 22, 23.) all pretences and dispensations, or powers presuming to dispense with the will of God. In a word, that so many as are subjects in the kingdom of Christ may do the duty of good subjects, and be obedient to the revealed will of God, seeking his kingdom and his righteousness; (Matt. vi. 33.) so that there is a mutual relation of this petition to the former, where we pray that God

Digitized by Google

may rule; as here, that his rule may be obeyed. And by *doing* in this petition, we understand not only a good intent in the heart, or profession of obedience in word and pretence, (Matt. xxi. 30.) but an actual and thorough performance of what is required of us. (James i. 25.) And therefore we pray here, that the will of God may not only be intended and endeavoured, but also accomplished, although it be with grief and smart. (Phil. ii. 13. Acts xx. 24.) Lastly, by *heaven* and *earth* are meant the respective inhabitants thereof. For here we propound to ourselves the patterns of the angels and blessed souls, who being freed from all mixture of corruption, do in their kind perfectly obey God. (Ps. ciii. 20, 22.) Whereby we learn, that our obedience should be done most humbly, willingly, readily, cheerfully, and wholly, (not doing one, and leaving another undone,) even as the will of God is done by the angels, (Matt. xviii. 10.) who therefore are set forth winged, to shew their speediness, (Isa. vi. 2.) and round-footed, to express their readiness to all and every commandment of God. (Ezek. i. 7.) And though we are sinful, and the angels holy, yet we desire to imitate them in the *manner*, though we know we cannot equal them in the measure and *degree* of obedience. And hereby we are taught that we should endeavour to the like holiness, and so grow therein daily more and more till we be like unto them: not that we can perform it to the full as they do. As also in this regard God himself saith, "Be ye holy for I am holy:" (Lev. xi. 44. 1 Peter i. 16.) and yet it were absurd to say or think, that any man can come to the holiness of God, whose holiness he is commanded to follow. And this answereth to our desire of hastening the Lord's coming in the former petition. We desire then for the *manner* of performance of God's will, that we may (after the heavenly pattern afore-mentioned) willingly, without restraint or repugnancy, (Ps. cx. 3.) speedily, without delay, (Ps. cxix. 60.) sincerely, without hypocrisy, (Deut. v. 28, 29.) fully, without reservation, (Ps. cxix. 6.) and constantly, without intermission, (Ps. cxix. 112.) believe the promises of mercy, and obey the precepts of holiness. And so all unwilling, and by law only enforced obedience is here condemned, and we are enjoined to perform our service with delight, joy, and alacrity.

Digitized by Google

CHAPTER XXXVII.

OF THE THREE LATTER PETITIONS, WHICH CONCERN OUR NECESSITIES.

The three latter petitions.

THUS far of the three first petitions, for the things concerning God. To come to the three latter, that concern ourselves or our neighbour, we are generally to note in them, first, the order and dependance they have from the former three concerning God; whereby we are taught, that there is no lawful use of these petitions which follow, or any of them, unless we first labour in the former petitions concerning the service of God. For we are then allowed, and not till then, (Luke xvii. 7.) to seek good things for ourselves, when we have first minded and sought those things that concern the glory of God; because unto godliness only the promises of this life, and that which is to come, are entailed. (1 Tim. iv. 8.) Further, we learn, that as in the former petitions the word *thy* did only respect God; so in these following, by these words *our* and *us*, we learn to have a fellow-feeling of the miseries and necessities of others, and therefore a care to pray for them; which is one trial of the true spirit of prayer. Again, in all these petitions, under one thing expressed, other things are figuratively included; and under one kind all the rest, and all the means to obtain them, are comprehended : as shall appear. The first concerneth man's body and the things of this life: the last two concern the soul and things pertaining to the life to come. For all which we are taught to depend on God; and namely, according to the order observed in the creed, called the Apostles', 1. On the *providence* of God the Father, our Creator, for our nourishment and all outward blessings. 2. On the *mercy* of Christ our Saviour, for pardon of our sins. 3. On the *power* and assistance of the Holy Spirit, our Sanctifier, for strength to resist and subdue all temptations unto evil. We observe as to

Digitized by Google

the order of these petitions, that we have but one petition for outward things, as less to be esteemed: but for spiritual things two, as about which our care is to be doubled, (Matt. vi. 33.) to teach us how little earthly things are to be accounted in regard of heavenly; and therefore that our prayers for the things of this life should be short, and further drawn out for the things that belong to the life to come. And the first place is given to outward things, not because they are chiefest, but because, (1.) It is the manner of the Scriptures, commonly to put things first that are soonest despatched. (2.) That outward things may be helps to enable us to spiritual duties: (Gen. xxviii. 20, 21.) and that in having aforehand earthly things, we may be the more ready and earnest to entreat for heavenly things: so our Saviour Christ healed the bodily diseases, to provoke all men to come unto him for the cure of the spiritual. (3.) That outward things may be as steps or degrees, whereby our weak faith may the better ascend to lay claim and hold on spiritual graces, (Acts xvii. 27, 28.) that by experience of the smaller things, we may climb up higher. Whereby their hypocrisy is discovered, which pretend great assurance of forgiveness of sins, and of their keeping from the evil one; whereas they are distrustful for the things of this life. (4.) God hath a consideration of our weakness, who are unapt to perform any duties or service to God, if we want the things of this life, and that which is requisite to sustain and suffice nature.

But to proceed in order. The words of the fourth petition, which concerneth the things of this life, are, "Give us this day our daily bread." (Matt. vi. 11. Luke xi. 3.) The sum of this petition is, that God would provide for us competent means, and such a portion of outward blessings, as he shall see meet for us; (Prov. xxx. 8.) not only for our necessities, but also for our Christian and sober delight, according to our calling, and his blessing upon us. Likewise, that he would give us grace to cast ourselves upon his providence for all the means of this temporal life, and to rest contented with that allowance which he shall think fit for us. (Phil. iv. 11, 12.) By bread is meant all outward things, serving both for our necessity, and sober delight: (Prov. xxvii. 27; xxxi. 14.) as health, wealth, food, physic, sleep, raiment, house, &c. together with

The fourth petition.

What is meant by "bread."

Digitized by Google

all the helps and means to attain them; as good princes, magistrates, peace, seasonable weather, and such like: as also the removal of the contrary; as war, plague, famine, evil weather, &c. and the blessing of God upon those creatures which he bestoweth upon us. It is here to be observed, that we must desire *bread:* not quails or delicacies, not riches and superfluity; (James iv. 3. Numb. xi. 4—6.) but a proportion of maintenance, credit, liberty, &c. convenient for us, (Prov. xxx. 8. 1 Tim. vi. 8.) and that with condition, if God shall see it good for us, or so be his good pleasure: (Matt. viii. 2. James iv. 15. 2 Sam. vii. 27.) which exception is a caution proper to this petition for outward things. The need there is of asking these things ariseth from the frailty of our nature. not able to continue in health scarce one day without these helps, and as it were props to uphold this decayed and ruinous cottage of our mortal bodies; less able to forbear them than many beasts. For seeing there was a necessary use of our meat in the time of innocency, the necessity by our fall is much greater. We learn from the word *give,* (1.) That from God all things come, (Ps. cxl. 27—30. Acts xiv. 17.) which we are ready to ascribe, either to the earth, called the nurse; or to our money, wherewith we buy them; or to our friends that give them us. As if we should look upon the steward only, and pass by the master of the family; or upon thebreast that giveth suck, and neglect the nurse; or on the bottle we drink of, and pass by the giver. (2.) That although in regard of our labour or buying anything, it may be called ours, yet we say, *give, Lord,* both because we are unable, by any service or labour, to deserve the least crum of bread or drop of water, (much less the kingdom of heaven and salvation,) at the hands of God; (Luke xvii. 10. Gen. xxxii. 10.) and because our labour and diligence cannot prevail without God's blessing. (3.) That seeing God giveth to whom he will and what he will, we learn to be content with whatsoever we have received, and moreover, to be thankful for it; seeing all things in regard of God are sanctified by the word, and in regard of ourselves by prayer and thanksgiving. (1 Tim. iv. 5.) (4.) Not to envy at other men's plenty, being God's doing. (Matt. xx. 15.)

What is meant by "give."

And there is great reason that they should pray for these things of God, which have them already in their garners, cellars,

Digitized by Google

&c. in abundance. Because, 1. Our right unto the creatures being forfeited in Adam, we have now nothing to plead, but only God's deed of gift made unto us in Christ, the second Adam, and heir of all things, in whom and with whom all things are conveyed to us; (Psalm viii. 7—9. Heb. i. 2. Rom. viii. 32. 1 Cor. iii. 22.) so that although we possess them, yet are we not right owners of them but by faith, which is declared by prayer for them. 2. The things we do possess, we may easily an hundred ways be thrust from the possession of them, before we come to use them; according to the proverb, that many things come between the cup and the lip. (1 Sam. xxx. 16, 17. Dan. v. 5. 2 Kings vii. 17.) 3. Although we have the use of them, yet will they not profit us, neither in feeding nor clothing us, unless we have the blessing of God upon them; yea, without the which they may be hurtful and poisonous unto us. (Isa. iii. 1. Hag. i. 6. Prov. x. 22. Dan. i. 13—15. Psalm lxxviii. 30, 31.) By all which reasons it may appear, that the rich are as well to use this petition as the poorest, praying therein, not so much for the outward things, as for God's blessing upon them.

Further, when we say, give *us*, we profess ourselves petitioners for all men, especially the household of faith: that for the most part every one may have sufficient, and, where want is, others may be enabled to supply it out of their abundance. (2 Cor. viii. 14.) And that we are to pray for bread for a *day*, and not for a month, or year, &c. it is to teach us to restrain our care, that it reach not too far, but to rest in God's providence, and present blessing; and therefore not to be covetous. (Exod. xvi. 19—21. Prov. xxx. 8.) So that hereby we profess the moderation of our care, and desire of earthly things: (Matt. vi. 34.) with our purpose every day, by labour and prayer, to seek these blessings at the hands of God. And seeing it is not only lawful but also needful to provide for children and family, (Gen. xli. 34, 35. Acts xi. 28, 29. 2 Cor. xii. 14. 1 Tim. v. 8.) here our affections are only forbidden to pass measure; as to have a carking and troubling care, seeing the vexation of the day is enough for itself; (Matt. vi. 34.) but to commit our ways unto the Lord, and to roll our matters upon him, who will bring them to pass. (Psalm xxxvii. 5. Prov. xvi. 3.) Again, the bread is called *ours*, although God must give it us, to teach us, that we must come

"Give us."

"This day."

Digitized by Google

unto it by our own labour, (Gen. iii. 17. Psalm cxxviii. 1. 1 Thess. iv. 11.) in which respect, he that will not labour should not eat. (2 Thess. iii. 8—10.) For that is called our bread, which cometh to us by the blessing of God on our lawful labours, (2 Thess. iii. 12.) so that neither God nor man can justly emplead us for it. And by *daily* bread, or bread instantly necessary, or such as is to be added to our substance, we understand such provision, and such a proportion thereof, as may best agree with our nature, charge, and calling. (Prov. xxx. 8.) For this word in the Evangelists, (Matt. vi. 11. Luke xi. 3.) and in the proper language of the Spirit of God, is the bread fit for us, or agreeable to our condition. Which is an especial lesson for all estates and callings, to keep them within their bounds, not only of necessity, but of Christian and sober delight, and not to ask them for the fulfilling of our fleshly desires. (Ps. civ. 15. Prov. xxx. 8. 1 Tim. vi. 8. Rom. xiii. 14. James iv. 3.) Hereby also we are taught, that every day we must require these blessings at God's hands.

Daily.

What we beg in this petition.

We beg, then, of God in this petition, 1. That it would please him to preserve this mortal life of ours, so long as he seeth good in his wisdom that it maketh for his glory and our good. 2. That he would bestow upon us all good things needful for the preservation of this life. 3. That he would give us care and conscience, to get those needful things by lawful means; which condemneth those that use wicked and unlawful means towards men, and also those that resort to the devil. 4. That he would give us grace to use painfulness and faithfulness in our callings, that *working with our hands the thing that is good*, we may eat our own bread. (Eph. iv. 28. 2 Thess. iii. 12.) 5. That we may add unto our labour prayer that it would please God to bless our labours in getting those things, and thanksgiving for them being gotten; as whereby, on our part, all God's blessings are assured and sanctified unto us. (1 Tim. iv. 4, 5.) 6. That we may put our confidence not in the means, but in God's providence, and keep ourselves within the care for the means, leaving events unto God's only disposition. (Phil. iv. 6. Psalm xxxvii. 5.) 7. That it would please God to give us faith and grace, as well in want as in abundance, to depend on his providence for outward things. (Phil. iv. 12.) 8. That we may be contented with, and thankful for, that portion of temporal blessings which it shall please the

Digitized by Google

Lord to measure out unto us as his gift; (Heb. xiii. 5. Psalm xvi. 6.) not envying such to whom he giveth more. So much of the petition for things belonging to this life. In those two which belong unto the life to come, we desire perfect salvation: standing in the deliverance from the evils past, contained in the former, and those to come, comprized in the latter. By the former we pray for justification, and by the latter for sanctification.

The words of the fifth petition are, " And forgive us our debts, as we forgive our debtors," (Matt. vi. 12.) or " for we also forgive every one that is indebted to us." (Luke xi. 4.) Where we are to observe, 1. The petition for the forgiveness of our sins, and 2, The reason added for the confirmation thereof, or, a reason of the persuasion that they are forgiven. The sum of this petition is, that we may be justified, and be at peace with God; that God giving us a true knowledge and feeling of our sins, would forgive us freely for his Son's sake, and make us daily assured of the forgiveness of our sins, as we are privy to ourselves of the forgiveness of those trespasses which men have offended us by. (Col. iii. 13.) And whereas *debts* are here mentioned, the comparison is drawn from debtors, which are not able to pay their creditors: to whom we all are compared, for that we have all sinned. Therefore by debts we must understand sins, (as St. Luke expoundeth the metaphor,) and that not in themselves, as breaches of the law of God, (for who would say that we owe, and are to pay sin unto God?) but with respect to the punishment, and satisfaction due to God's justice for the offence of sins. For our debt being properly obedience, whereto we are bound under penalty of all the curses of the law, especially eternal death; (Rom. viii. 12.; xiii. 8. Gal. v. 3.) we all in Adam forfeited that bond, whereby the penalty became our debt, and is daily increased in us all by sinning. (Luke xiii. 4. Matt. xviii. 24.; Rom. vi. 23.) Hence two things are implied: one, a frank and humble confession, that we have sinned both originally and actually; another, that there is no power in us to make satisfaction for our sins. And of confession there is great use; for that we have naturally a senselessness of sin, or else being convinced thereof, we are ready to lessen it, and make it light; the contrary whereof appeareth in the children of God. (1 John i. 8, 9. Psalm xxxii. 3, 4. Prov. xxviii. 13. Job xxxi. 33. 1 Sam. xv.

The fifth petition.

What is meant by " debts."

Digitized by Google

19, 20. Psalm li. 3—6. Acts xxii. 3—5. 1 Tim. i. 13, 15.) Wherefore these sins that are known we must *expressly* confess; and the other that are unknown, and cannot be reckoned, *generally*. (Psalm xix. 12.) It hence appeareth, that we are not able to pay this debt, because by the law, as by an obligation, every one is bound to it wholly and continually, (Deut. xxvii. 26. Gal. iii. 10.) so that the breach thereof even once, and in the least point, maketh us debtors presently, as having forfeited our obligation; and there is no man that can either avoid the breach of it, or when he hath broken it, make amends unto God for it: considering that whatsoever he doth after the breach, is both imperfectly done, and if it were perfect, yet it is due by obligation of the law, and therefore cannot go for payment, any more than a man can pay one debt with another. The reward too of it, which is everlasting death, both of body and soul, causeth it to be so impossible to be satisfied; (Rom. vi. 23.) the greatness, and also number whereof, is declared by the parable of ten thousand talents, which no man is able to pay, being not able to satisfy so much as one farthing. And because we are not able to satisfy any part of it, therefore we are compared to a child new-born, red with blood, and not able to wash himself, nor to help himself; (Ezek. xvi. 4, 5.) and to captives close shut up in prison and fetters, kept by a strong one, (Luke iv. 18. Matt. xii. 29.) so that there is as small likelihood of our deliverance out of the power of Satan, as that a poor lamb should deliver itself from the gripes and paws of a lion. And by this petition Christ teacheth us, that being pressed with the burden of our sin, we should flee unto the mercy of God, and intreat him for the forgiveness of our debt; (Matt. xi. 18. Isa. lv. 1.) even the cancelling our obligation, that in law it be not available against us. In which respect, the preaching of the Gospel is compared to the year of jubilee, when no man might demand his debt of his brother. (Luke iv. 19.) And we still obtain this at God's hands, by the only blood and suffering of Christ, as the only ransom for sin; contrary to the papists, who confessing that original sin is taken away by Christ in baptism, do teach that we must make part of our satisfaction for our actual sins: and therefore some of them whip themselves, as if their blood might satisfy for sin; which is abominable to think.

Digitized by Google

By forgiveness then we do here understand such remission as may agree with God's justice, which will not endure him to be a loser; wherefore it is forgiveness of *us*, by taking payment of another, (Job xxxiii. 24.) even of our surety Jesus Christ, in our behalf. (1 John ii. 2.) And by saying *us* and *ours*, we include with ourselves, in this petition, as many as are in Christ enabled by a true faith to lay hold on him, and to plead his payment and satisfaction. (Psalm cxxx. 7, 8.; li. 18.) And we not only here pray for the sins of this day, as before for the bread of this day, but also for all that ever we have done at all times before; to the end that we might be the further confirmed in the assurance of the remission of all our sins. It is further to be considered in this petition, that as in the former by *bread* more was understood, so here under one part of our justification, to wit, remission, or not imputation of sins unto death, by means of the satisfaction of Christ's sufferings, we do also conceive the other part, which is the imputation of his holiness unto life eternal, implied under the former, and inseparably annexed thereto. For as Christ hath taken away our sins by suffering, so he hath also clothed us with his righteousness, by fulfilling of the law for us. (Dan. ix. 24. 2 Cor. v. 21.) So that we do ask of God in this petition six things, 1. Grace, feelingly to know, and frankly and tremblingly to confess, without excuse or extenuation, the great debt of our sins, (Psalm li. 3.) and our utter inability to satisfy for the same, or for the least part thereof. (Psalm ciii. 3.; cxliii. 2.) 2. That God would bestow upon us Christ Jesus; and for his sake remove out of his sight all our sins, and the guilt and punishment due unto us for the same. 3. The power of saving faith (Luke xvii. 5.) to lay hold on the meritorious sufferings and obedience of our Lord Jesus Christ, unto our full justification. (Isa. liii. 5.) 4. The spirit of prayer: that with grief and sorrow for our sins, we may crave pardon for our sins, and increase of faith. (Zech. xii. 10. Mark ix. 24.) 5. An assurance of the forgiveness of our sins: by the testimony of the spirit of Christ, (Rom. viii. 15, 16.) exemplifying, and applying the general pardon of sins, once for all granted unto us at our conversion, unto the several sins and debts of every day and moment of our life. 6. We pray for remission of sin, not as intending, ourselves, to undergo the punishment, or any part thereof, (Jer. xiv. 7.) but

What we ask of God in this fifth petition.

Digitized by Google

contrariwise, that the whole debt (which is properly the punishment, as hath been shewed) may be accepted at the hands of Christ our surety, and we fully discharged and acquitted; so that nothing may remain on our account, but the righteousness of Christ (Phil. iii. 8, 9.) whereby the favour and kingdom of God is purchased for us.

The reason of the petition.

In the reason of the petition is set down a true note to certify us, whether our sins are forgiven us, or not; by that we forgive, or not forgive others that have offended us. Not that this reason doth bind God to forgive us, otherwise than by his gracious and true promise; this being a necessary consequent and fruit of the other, and not a cause. For when we say, *as we*, or, *for we also forgive*, &c, we argue with the Lord, not from *merit*, but from the *model* of God's grace in us; (Matt. vi. 14, 15.) which being incomparably inferior to the mercy and love of God, and yet disposing us to forgive and let fall, in regard of hatred, or private revenge, (Rom. xii. 19.) any wrongs and injuries of our brethren against us, may both stir up the compassion of the Lord towards us his children, (Neh. v. 19.) and assure us of the attaining of this our request. (Jam. ii. 13.) And therefore that we may not be destitute of so important an argument, (Mark xi. 25. 1 John iii. 14.) both to plead for mercy with God, and to assure ourselves of success; we desire of God a portion of that mercy, which is so abundant in him, that we may be tenderly affected one towards another, forgiving one another, even as God for Christ's sake forgiveth us. (Eph. iv. 32. Col. iii. 13.) And here we note, that seeing God alone forgiveth sins, (Matt. ix. 2. Mark ii. 7. Job xiv. 4. Isa. xliii. 25,) here understood by the word *debts*, when it is said that we forgive sins, it is not meant that we forgive the sin so far as it is a sin against God; but so far as it bringeth grief and hindrance unto us, we may forgive it. Neither are we hereby bound to forgive all our debts, for we may both crave our debts of our debtors, and, if there be no other remedy, go to law in a simple desire of justice, (yea, in lawful war we may kill our enemies, and yet forgive them) being free from anger and revenge; yet so, that if our debtors be not able to pay, we are bound in duty to forgive them, or at least to have a conscionable regard to their inability. The reason of which is drawn from the less to the greater, thus. If we wretched

Digitized by Google

sinners upon earth can forgive others, how much more will the gracious God of heaven forgive us? (Matt. v. 7: vi. 14, 15.) If we, having but a drop of mercy, can forgive others, how much more will God, who is a sea full of grace, (1 John ii. 10: iii. 14.) especially, when we by forgiving, sometimes suffer loss, whereas from God by forgiving us nothing falleth away. Besides, the inequality between our debt unto God, and man's debt unto us, appeareth, 1. In the number; our debts to God's being compared to ten thousand, men's debts unto us, to one hundred. 2. In the weight; our debts to God being compared to ten thousand talents, men's debts to us to an hundred pence. And this great inequality ariseth from the great inequality between God and man. For if to strike a king be much more heinous than to strike a poor boy, what is it then to strike God, who is infinitely greater than all the kings of the earth? Out of this reason it is to be gathered, that we should daily pray to God, that he would work in us a merciful affection, and give us loving and charitable hearts towards all men, free from malice and revenge, and desirous of their salvation. And that as this is a testimony to our hearts, that God will forgive us, if we for his sake can heartily forgive such as have offended us: so on the other side, if we can shew no favour unto others, we can look for none at the hands of God. And therefore to pray without forgiving such as have offended us, were not only a mere babbling, but also a procuring of God's wrath more heavily against us. Which condemneth the hypocrisy of men, which assuring themselves in great confidence of the forgiveness of their sins, yet cannot find in their hearts to forgive others; and so by mocking the Lord, bring a curse upon themselves instead of a blessing; seeing heart, hand, and mouth should go together. And we may further learn by this reason, that as our forgiveness is nothing, unless the danger of imprisonment be taken away, which inability of paying the debt doth draw with it; so it availeth us nothing to have our sins forgiven us of God, unless the punishment also be forgiven. Contrary to the papists, who teach that sin and the guilt thereof, is taken away by Christ; but that we must satisfy for the temporal punishment of it. Wherein they make God like unto those hypocrites (here also condemned,) who will seem to forgive, and yet keep a pique and quarrel in their hearts, watching

Digitized by Google

all occasions of advantage; which say, they will forgive, but not forget.

The sum of the sixth petition.

The sixth and last petition of the Lord's Prayer is in these words. "And lead us not into temptation, but deliver us from evil." (Matt. vi. 13. Luke xi. 4.) In this petition we pray for sanctification, and strength against our sins; that sin may not only be pardoned unto us, but daily mortified in us; (Rom. vi. 1, 2.) and we either kept by the providence of God from temptation, (Prov. xxx. 8. 2 Cor. xii. 8.) or preserved by his grace from being hurt thereby. (1 Cor. x. 13. 2 Cor. xii. 9.) And as we pray, that by the power of God we may be strengthened against all temptations; so do we also pray, that by the same power we may be raised up to new obedience. For under one part of sanctification, that is, the avoiding and mortifying of sin, is implied the other part also, which is ability unto new obedience. (2 Cor. vii. 1. Rom. vi. 11.) It is here to be observed in regard of the order, that this petition consequently followeth upon the former, that therefore to strengthen our faith for the obtaining of this petition, we must be assured of the former; that seeing God hath forgiven us our sins, he will be pleased also to mortify our flesh, and quicken our spirit: which are the true parts of sanctification, and never severed from true justification. We learn of this that we cannot rightly desire God to forgive us our sins, unless we crave also power to abstain from the like in time to come; else our prayer is but babbling. So that here we should be stirred to pray for strength to avoid those sins, whereof we craved pardon before; so far is it, that men should think that they are justified, when they have not so much as a purpose to leave their sin. For who being delivered from a great disease, will return to it again, and not rather desire a diet whereby he may escape it? Swine indeed after they are washed, and dogs after their vomit, return, the one to the mire, the other to their vomit; (Prov. xxvi. 11. 2 Pet. ii. 22.) as do also the Papists, who after their auricular confession, being discharged in their opinion, will go to their sins afresh: but those that are truly washed with the blood of Christ will never give themselves again over to their sins. Yet have they notwithstanding very great need to pray, because God hath ordained prayer as one means of keeping them from revolt. And they ought to be so

Digitized by Google

much the more earnest in prayer, as they are more subject to be beaten and buffeted with temptations than others. (Zech. i. 11. Luke xi. 21.) Whence we have much comfort in temptations, in that it is a token of God's favour, and of pardon of our sins, that we are subject to temptation. There is also another cause to pray, that we be not led into temptation, for that the condition of them that are called to the hope of life, will be worse than the state of those that never tasted of the good word of God, if they give themselves to evil; as a relapse in diseases is more dangerous than the first sickness was. (John v. 14. 2 Pet. ii. 22. Matt. xii. 43.) We may not, however, pray simply and absolutely against all temptations, for, 1. The best men that ever were, (yea, the Son of God himself,) were subject to temptations. 2. All temptations are not evil, but some are trials of our faith and hope, and oftentimes make for our good. In which regard they are pronounced blessed that fall into divers temptations. And therefore ought we not to pray simply, and without exception to be delivered from them, (James i. 2. Deut. viii. 2: xiii. 3.) but only from the evil of them, so that we are to pray concerning them, that if the Lord will be pleased to make trial of the grace he hath bestowed upon us, either by afflictions, or by occasion of temptation to sin offered us, that we be not given over to them, or overcome by them; but that we may have a good issue, and escape from them: (1 Cor. x. 13.) and that if either we must go under trouble, or offend the Lord, we may rather choose affliction than sin. (Job xxxvi. 21.) They are called temptations, because by them God trieth our obedience, to notify our faith and patience, both to ourselves and others, whether we will follow him or not; and therefore we may be assured, that so often as we beat back or overcome the temptations, we have as many undoubted testimonies of his love. And by the word *temptation* is here meant sin, and whatsoever things by the corruption of our nature are occasions to lead us into sin, as prosperity, adversity, &c. (Prov. xxx. 9.) which otherwise simply are to be numbered among these temptations we desire here to be delivered from.

Of temptations, and the causes why we must pray against them.

A man may be tempted three ways, 1. By God. 2. By Satan and his wicked instruments. 3. By a man's own corruption. And though God tempteth no man unto evil, as he is tempted

How God tempteth us

of none, (James i. 13.) yet sometimes he leadeth men into temptations of probation, (Matt. iv. 1: vi. 13.) and that, 1. By unusual probatory precepts, as when he commanded Abraham to kill his son. (Gen. xxii. 1, &c.) 2. By sending an extraordinary measure of prosperity or adversity. (Deut. viii. 16.) 3. By letting loose Satan, (his ban-dog,) to buffet and molest the godly, as St. Paul, (2 Cor. xii. 7.) or to seduce the wicked, as Ahab's prophets. (1 Kings xxii. 22.) 4. By desertion, leaving men to themselves, whether for a time, (Hosea v. 15.) as Hezekiah in the business of the King of Babylon's embassage; (2 Chron. xxxii. 31.) or utterly, as those whom he justly giveth up to their own lusts, (Rom. i. 26, 28.) and the power of Satan. (Acts v. 3.)

And it agreeth with the goodness of the Lord, to lead thus into temptation, for when all things are of him and by him, it must needs follow, that the things that are done, are provided and governed of him; yet in such sort, as none of the evil which is in the transgressors cleaveth unto him. And this too without stain of his righteousness, for it is a righteous thing with God to punish sin with sin, and to cast a sinner into further sins by way of just punishment: therefore we desire God not to give us over to ourselves, by withdrawing his spirit from us. As when men do delight in lies, he giveth them over to believe lies; (2 Thess. ii. 11.) and for idolatry, he justly punisheth them with corporal filthiness in the same degree. (Hosea iv. 14. Rom. i. 24.) Now being naturally prone to sin, when by the just judgment of God we are left to ourselves, we rush into all evil, even as a horse into the battle, to whom we put the spurs, or as an eagle flieth to her prey. Howbeit earthly magistrates may not thus punish sin, and it were a cursed thing in them so to do; but God is above all magistrates, who even from our natural corruption may justly give us over to all naughty affections. The papists say, *And suffer us not to be led* into temptation; in a vain and foolish fear of making God to be guilty of sin, if he should be said to lead us into temptation: and therefore they lay the Lord's words (as it were) in water, and change his tongue, and set him to the grammar-school to teach him to speak, which teacheth all men to speak. Whose folly is so much the greater, as it is the usual phrase of scripture, (Exod. iv. 21; ix. 16. 1 Kings xxii.

Digitized by Google

20—22. Rom. i. 24—28. 2 Thess. ii. 11.) And very great inconvenience followeth upon this addition. For by this bare permission of evil they rob God of his glory, (working in the most things that are done of men) yea, even of the best things, the doing whereof is attributed to his permission, (Heb. vi. 3.) Further, we may in no wise offer ourselves unto temptation, as Christ did, for he was carried extraordinarily by the power of his Godhead into the desert, to be tempted for our sakes, that in his victory we might overcome. Whence we learn, 1. That no godly man should chuse his dwelling among those of a sinful profession; as a chaste man among stews, or a temperate man among drunkards, belly-gods, &c. 2. If we fall into such companies or occasions at unawares, as did Joseph, (Gen. xxxix. 12.) and David, (1 Sam. xxv. 13, 22.) that we pray God for his assistance, to carry ourselves godly, and in no wise to be infected by them.

The words *deliver us from evil,* expound the former by a flat contrary, as thus; Lead us not into temptation, but pull us out of it (even when we fall into it by our own infirmity) and that with force. For by delivering, here is meant a forcible rescuing of our nature, (Rom. vii. 24.) neither able nor willing to help itself out of these dangers. And this doth teach us that men are deeply plunged into sin, as a beast into the mire, which must be forcibly pulled out: although a beast will help itself more than we can do ourselves of ourselves. Not that there is not a freedom and willingness in that which is well done: but, as that force cometh from that which is without, so the grace cometh not from us, but from God. Therefore the church saith (Cant. i. 4.) *Draw me, and we will run:* and Christ, (John vi. 44.) *No man can come unto me, except the Father which hath sent me draw him.* Whence we learn, that to have this desire of being drawn out, is a singular favour of God; and the hand wherewith he pulls us out of this evil is the ministry of the word, whereby he frameth our wills through the power of his Spirit to yield to his work. Wherefore we should not kick at the ministers for reproving our sins, seeing that they strive to pluck us out of the mire; but should rejoice and yield to their exhortation. By *evil* is here meant, first, *that evil one,* Satan, (1 John v. 18, 19.) who pretendeth to have power over us: and in him, all his instruments

What is meant by "evil."

Digitized by Google

and provocations to sin. Then, secondly, the effect of temptation, which without the special grace of God is extremely evil; to wit, sin and damnation, (1 Tim. vi. 9.) The devil indeed is the first author of all evil, but properly those evils are called his, which in his own person he suggesteth. We desire then deliverance from two kinds of evil, 1. The inward concupiscences of our hearts, which are our greatest enemies, (James i. 14, 15.) 2. The outward, as the devil, and the world, which do work upon us by the former; and therefore if we can subdue the inward, these outward cannot annoy us. And those evils we should desire principally to be delivered from, whereunto we are most bent and naturally inclined, or wherein our country especially, or our neighbours amongst whom we converse, (Matt. viii. 28.) do most delight; that we make the hedge highest, where Satan striveth most to leap over; who, although he knoweth not our secrets, yet seeing his subtlety and sharpness of discovering us even by a beck or countenance is very great, we must desire wisdom of God to discern his temptations, and power also to resist them..

What things we pray for in the sixth petition.

We will now shew briefly, as we have done in the rest, what things we pray for in this last petition. 1. That seeing we cannot be tempted without the will of God (Job i. 10.) nor resist without his power, (2 Cor. xii. 9.) if it be his blessed will, he would give us neither poverty nor riches, (Prov. xxx. 8.) nor any such thing as may endanger our spiritual estate, but remove those causes away which lead us into temptation. 2. That he would tie up Satan, and restrain his malice and power, (2 Cor. xii. 8.) or else make us wise to know and avoid his stratagems: (2 Cor. ii. 11.) preserve us from the evil that is in the world, (John xvii. 15.) and abate the power of the corruption that is within us, (Rom. vii. 24, 25.) 3. That in our trials (if he see good to prove us) he would keep us from charging him with any injustice or hard measure, (Job i. 22.) and that he would give us grace to behold his holy hand therein, and to make that holy use of them for which he hath sent them, (Isa. xxvii. 9.) 4. That he would not take his Holy Spirit from us in our trials, but give us sustentation in our temptations, and always stand by us with his grace, to keep us from falling, and not suffer us to be overcome by the temptations, (1 Cor. x. 13. Jude 24.) 5. That,

Digitized by Google

leaving us at any time to our own weakness, for our humiliation, he would graciously raise us up again, with increase of spiritual strength and courage, (Psalm li. 12.) 6. That he would keep us from all carnal security, from despair, and presumption of his mercies. 7. That he would put an end to all trials, and to those days of conflict, in his own good time, treading Satan, with his forces, for ever under feet, (Rom. xvi. 20.) 8. That he would increase and perfect the work of his grace in us, enabling us to every good work, (Heb. xiii. 21.) and, instead of temptations to the contrary, affording us all helps unto well-doing, and all things that may further us in holiness, as good company, godly examples, holy counsels and encouragements, &c.

Digitized by Google

firmation to our requests; because we do not only in general ascribe kingdom, power, and glory unto God, as his due, but also with respect unto our prayers and suits believing and professing, that he, as *king* of heaven and earth, hath authority to dispose of all his treasures; (Rev. iii. 7.) as *omnipotent*, is able to do exceeding abundantly above all that we can ask or think, (Eph. iii. 20.) finally, as the God of *glory*, is interested in the welfare of his servants for the maintaining of the honour of his name, (Psalm xxxv. 27.) and truth of his promises, (Psalm cxix. 49.) Therefore there are here contained three reasons to move God to grant our petitions; because, (1.) He is our King; and so tied to help us who are his subjects. (2.) He hath power; and therefore is able to help us. (3.) The granting of our petitions will be to his glory and praise. Whereupon we firmly believe, that God, the mighty and everlasting king (1 Tim. i. 17.) can, and for his own glory will grant the things we have thus demanded, (Eph. iii. 20. Jer. xiv. 7. Ezek. xxxvi. 22.) By the last word, *Amen*, is understood, not only, "so be it," as commonly men say; but also, so it is, or shall be, as we have prayed.* (Rev. xxii. 20, 21.) For it is a note of confidence, and declaration of faith, without which our prayers are rejected; whereby we assure ourselves, that God will grant those things which we have prayed to him for. And forasmuch as there are two things required in prayer, a fervent desire, (James v. 17.) and faith, (James i. 6.) which is a persuasion, that these things which we truly desire, God will grant them for Christ's sake: this is a testimony both of our earnest affection of having all those things performed, which in this prayer are comprehended, and the assurance of our faith to receive our desires, at least so far forth as God seeth good for us. And so hereby we do not only testify our earnest desire that so it may be, but also express our full assurance that so it shall be, as we have prayed, according to the will of God: and being already let in (Matt. vii. 8.) by the key of faithful prayer into the rich treasury of his mercies, we also set our seal (John iii. 11.) in the word of faith, Amen.

What is meant by "Amen."

* This confidence is supposed throughout our admirable Liturgy. In the baptismal service, for instance, the sponsors are told that our Lord Jesus Christ hath promised in his gospel to grant all such things as they have prayed for.—Ed.

Digitized by Google

Whether lawful to use any other form of prayer.

If it be asked, whether it be lawful to use any other form of words, than that which is set down in the Lord's Prayer, we reply, that we may use another form of words: but we must pray for the same things, and with like affection, as is prescribed in that prayer. For on the one hand, as to refuse this form savoureth of a proud contempt of Christ's ordinance, so to confine ourselves to these words alone, argueth extreme idleness in this duty, wherein variety of words is required for the pouring out of our souls before the Lord, (Hos. xiv. 3.) and oftentimes according to the occasion some one petition is more than the rest to be insisted on and importuned. (Matt. xxvi. 44.) Wherefore our blessed Saviour hath commended this form unto us, as an excellent copy or lesson, to be both repeated and imitated, or at the least aimed at by us his scholars: for which cause, both he himself (John xvii. 1, &c.) and his Apostles, (Acts iv. 24, &c.) are recorded to have prayed in other words, which yet may be referred to these. Finally, the liberty which the Lord affordeth us is not to be abridged, or despised, who admitteth all languages, words, and forms, agreeable to this pattern, whether read, rehearsed by heart, or presently conceived; (2 Chron. xxix. 30. Ps. xc. and xcii. in the titles. Num. x. 35, 36.) so be it we pray both with spirit and affection, and with understanding also. (1 Cor. xiv. 15.)

There may then, besides this prayer of the Lord, be now under the Gospel a set form of prayer in the Church, so that it be left at the liberty of the Church (not of private men without consent of the Church,) to alter it. And it is convenient that there be a set form of prayer, to help the weaker and ruder sort of people especially: and yet so as that the set form make men sluggish in stirring up the gift of prayer in themselves, according to divers occurrents; it being incident to the children of God to have some gift of prayer in some measure. (Zech. xii. 10.)

There yet remaineth something to be spoken, of the kinds and circumstances of prayer, which is either public or private: and both of them either ordinary or extraordinary. (Acts vi. 4, &c. 1 Tim. ii. 12. Matt. vi. 6. Acts x. 4. Joel ii. 15. Jonah iii. 6.) Public prayer is a prayer made of, and in the congregation, assembled for the service of God. (Ps. lxxxiv. 1, &c.)

Digitized by Google

Private prayer, on the contrary, is that prayer which is made out of the congregation, and it is either less private, as when the whole family, or private friends, meet in that exercise: (2 Sam. vi. 20. Esther iv. 16.) or more private, when either one of the members of the family, (Neh. i. 4—6. Gen. xxv. 21.) or some, by reason of special duty they have, jointly together make their prayers. (1 Pet. iii. 7.) For it is not enough for every one in a family to make prayers with the rest of the body of that household; it is required also that we pray solitarily by ourselves. (Matt. vi. 6.) For as every man hath committed special sins, which others in the family have not; and hath special defects, and hath received special favours, that others have not; so in these regards it is meet that he should have special resort unto God, in confession, petition, and thanksgiving.

Ordinary prayer.

Ordinary prayer is that prayer which is made daily upon ordinary occasions. (Ps. lv. 17. Dan. vi. 11.) Extraordinary is that which is made upon some special occasion, or extraordinary accident falling out; by reason whereof, it is both longer, and more fervent. (Ps. cxix. 62. Acts xii. 5. Joel ii. 15. Jonah iii. 6.) Howbeit the same persons are not always to keep the private extraordinary prayers that keep the public; if they be under the commandment of others, unless with consent of their commanders. (Numb. xxx. 13, 14.)

Extraordinary prayer.

Circumstances of prayer.

1. Gesture.

The ordinary circumstances of prayer, are gestures, place, and times. We must use such holy behaviour and comely gestures of body, as are beseeming the Majesty of God with whom we have to deal, and so holy an exercise as we have in hand: namely, such as may best express and increase the reverence, humility, fervency, and affiance, that ought to be in our hearts. As the bowing of our knees, (Eph. iii. 14.) lifting up of our hands and eyes to heaven, (Lam. iii. 41. John xvii. 1.) which yet are not always or absolutely necessary, (Luke xviii. 13.) so our hearts be lifted up, (Ps. xxv. 1; cxliii. 8.) and the knees of our conscience bowed before the Lord, (Phil. ii. 10.) and nothing done unbeseeming the company with whom we pray, and the kind of prayer. In private prayer it sufficeth, that we use such words, gestures, &c. as may express our reverence and faith towards God: (1 Cor. xiv. 2.) in public prayer our behaviour must be such, as may also witness our communion one with

Digitized by Google

another, and desire of mutual edification. (1 Cor. xiv. 4, 17, 40.) When we pray by ourselves, we have more liberty of words and gestures, than in company. (1 Kings xviii. 42.) In extraordinary prayers the public must be done with open shew of affection, either sorrow or joy, (Isa. lviii. 4. Joel ii. 13.) which in the private must be covert and secret. (Matt. vi. 17.) With respect to the place where we must pray, generally all places are allowed, (1 Tim. ii. 8.) the ceremonial difference of places being removed, (John iv. 21, &c.) and Christ our propitiatory everywhere present before us. (Matt. xviii. 20.) Notwithstanding according to the kinds before mentioned, the public place of resort for the worship of God best fitteth common prayers, (Is. lvi. 7. Joel ii. 17.) the private house or closet is most convenient for private supplication: (Matt. vi. 6.) howsoever, the sudden lifting up of the heart in secret unto God may be as occasion is, (without gesture) in any place or company. (Neh. ii. 4.) Lastly, we must pray continually, as the Apostle enjoineth, (1 Thess. v. 17.) For the whole course of a Christian is a perpetual intercourse with the Lord: either suing for mercies, or waiting for the answer of his suits, or rendering thanks for graces received. (Ps. v. 3. Luke ii. 37.) Nevertheless *ordinarily* the Sabbath among the days of the week, Ps. xcii. title,) and morning and evening among the hours of the day, (Ps. xcii. 2.) are to be preferred, whereto such times must be added, wherein we enter into any business, (Col. iii. 17. Prov. iii. 6.) or receive any of the creatures or blessings of God: (1 Cor. x. 31. 1 Tim. iv. 4, 5.) *Extraordinarily*, other days, or hours, must also be set apart for prayer, especially in cases requiring longer continuance therein. (Ps. lv. 17; cxix. 62, 164.) Unto such extraordinary prayers is annexed an holy fasting or feasting, (1 Cor. vii. 5. Zech. viii. 19. Neh. viii. 10.) the one, to further our zeal in petition; the other in thanksgiving.

2. Place of prayer.

3. Time of prayer.

Digitized by Google

CHAPTER XXXIX.

ON FASTING, HOLY FEASTING, VOWS, AND ALMSGIVING.

Of fasting. By fasting we mean, not any natural abstinence, arising from sickness; nor medicinal, used to prevent or remove the same; nor civil, enjoined sometimes by authority, as in case of dearth, sometimes enforced by necessity, as in siege, (2 Kings vi. 25.) seafaring, &c., nor yet moral, for subduing of carnal concupiscence, (1 Cor. ix. 27.) and preservation of chastity, required especially in some constitutions by virtue of the seventh commandment: but religious, (Joel i. 14.) that is, referred to religious ends, for the furtherance of the special practice of repentance, and the enforcing of our prayers. Not that fasting is properly a good work, but an help and assistance thereto, namely to prayer; neither is the outward exercise thereof a certain mark of a godly man. The Pharisees which fasted, (Luke v. 33.) came not to our Saviour Christ to learn of him, as the disciples of John did, (Matt. ix. 14.) although it were in weakness, but to discredit him; namely, to make the world believe that he was a gluttonous man and a wine-bibber: as the Church of Rome doth charge the children of God now with opening a school to all liberty of the flesh; following the steps to open old fathers the Pharisees.

What an holy fast is. An holy fast is the chastising of our nature, and laying aside the delights of the senses for a time, (Joel ii. 16. 1 Cor. vii. 5.) to the end thereby to humble ourselves, and to make us more apt to prayer. Or more fully, fasting is a religious abstinence, commanded of God, whereby we forbear the use not only of meat and drink, but also of all other earthly comforts and commodities of this life, so far as necessity and comeliness will suffer, to the end that we being humbled and afflicted in our souls, by the due consideration of our sins and punishment, may, grounded upon the promises of God, more earnestly and

Digitized by Google

fervently call upon God, either for the obtaining of some singular benefit or special favour we have need of; or for the avoiding of some special punishment or notable judgment hanging over our heads, or already pressed upon us. (Acts xvi. 30—32; xiv. 23. 2 Chron. xx. 3. Joel i. 14; ii. 12. 16.) The necessity of this exercise of fasting ariseth from this, that it is necessary to humble ourselves under the mighty and fearful hand of God, and to afflict our souls with the consideration and conscience of our sins, and the punishment due unto them; unto which this outward exercise of fasting is a good aid. For howsoever the kingdom of God consisteth not properly in the matter of meat and drink, whether used or forborne; (Rom. xiv. 17.) yet fasting as an extraordinary help unto the chief exercises of piety, hath the warrant and weight of a duty, as well from precepts as examples, both out of the Old Testament, (Lev. xxiii. 27, &c. Joel ii. 22. Isa. xxii. 12.) and the New, (Matt. ix. 14, 15. Acts xiii. 3.) And our Saviour Christ, (Luke v. 35.) doth expressly say that the time shall come, when his disciples shall fast, where both by the circumstances of the persons, and of the time, the necessity of fasting is enforced; both by the *persons*, for that the Apostles themselves had need of this help of fasting for their further humiliation; and by the *time*, for that even after the ascension of our Saviour Christ, when the graces of God were most abundant upon them, they should have need of this exercise. Whence we gather that it is a shameful thing for men to say that fasting is Jewish or ceremonial. And whereas our Saviour would not have his disciples fast till after his ascension, we note his singular kindness, in that he would not suffer any great trouble, or cause of fast to come unto them, before they had strength to bear them, or were prepared for them.

The time of fasting is as oft as there are urgent and extraordinary causes of prayer; either for the avoiding of some great evil or notable calamity, (1 Sam. vii. 6. Esther iv. 16.) or for the obtaining of some great mercy or special benefit at the hand of God. (Neh. i. 4. Acts x. 30.) For in that our Saviour Christ himself teacheth, (Luke v. 34.) that it must not be, when he, who is as it were the bridegroom, is with his disciples, to furnish them with all manner of benefits they had need of;

Digitized by Google

we are taught, that the time is, when any great calamity is hanging over us, or fallen upon us, whereby the gracious presence of Christ is taken from us; or when there is any weighty matter to be taken in hand. Whereof we gather that the fast in Popery is foolish, which is holden at set times, whether the times be prosperous or not prosperous, whether the affairs be common and ordinary, or whether they be special and extraordinary. For this religious exercise of fasting is to be performed of Christians, when God calleth upon us for this duty by the occasions arising from his providence and our own necessities. (Matt. ix. 15.) And these occasions are generally two, as hath been noted; viz. 1. Evils, which, being felt or feared, we desire to remove or to prevent; as sins, (1 Sam. vii. 6. 1 Cor. v. 2.) and the judgment of God for sin, (Esther iv. 16. Jonah iii. 7. Matt. xvii. 21.) 2. Good things, spiritual (Acts x. 30.) or outward, (Neh. i. 4.) which we desire to enjoy; and therefore do thus seek them, and prepare ourselves for the receiving of them. And as in all holy rests, after preparation, (Luke xxiii. 54.) so this fast is to begin in the morning of the day of the fast, and to continue to the morning of the day following; (Mark xvi. 2. Luke xxiv. 1.) but so as there be that refreshing whereby health may be preserved. For such as be sick or weak are to take somewhat for their sustenance, thereby to be better able to serve God in the fast; provided that they do not abuse this to the licence of the flesh. It is not however of necessity that the fast should always begin in the morning, and continue until morning; for it may be from morning till evening (Judges xx. 26. 2 Sam. iii. 35.) or from evening till evening again. (Lev. xxiii. 32.) And according to the greatness of the affliction, the fast is to be prolonged, even to the space of three days, as appeareth by the examples of the Jews,(Esther iv. 16.) and Paul, (Acts ix. 9.)

Of the kinds of fasting.

Again, fasting is either public or private; the former is when for a general cause the churches do fast; viz. when the governors and magistrates, (Joel ii. 15.) stirred up by the consideration of common sins, (Neh. ix. 1, &c.) calamities, (Jonah iii. 7, 8.) necessities, or businesses of great importance, do in the name of God blow the trumpet, and call a solemn assembly, or assemblies; in which case he that obeyeth not, is culpable before God and man, (Lev. xxiii. 29.) And it is either more public, when

Of public fasting.

Digitized by Google

all churches fast generally, or else less public, when some particular churches are humbled in fasting. The private fast is when upon the view either of public causes, not considered by such as are in authority, (Ezek. ix. 4; xiii. 17.) or of the like, but more private occasions (as domestic or personal, &c.) a Christian is moved, either with his family, or special friends, (Zech. xii. 12. 1 Cor. vii. 5.) or by himself solitarily, (Matt. vi. 17.) to humble himself before the Lord. For it is more or less private: less private, as when a particular house; more private, when a particular person is humbled in fasting. There is however this difference, that in a public fast, the sorrow and grief ought to be declared openly to the view of all: which ought to be covered as much as may be in the private fast; wherein the more secrecy is used, the greater proof is there of sincerity and hope of blessing. Wherefore our Saviour Christ reproveth the private fast of hypocrites, that would outwardly appear to men to fast; and commandeth the contrary, (Matt. vi. 16—18.) We observe also, that God doth call to this exercise of fasting, all Christians, enabled by understanding and grace to judge and to perform aright this weighty duty, (Zech. xii. 12, &c.) unless any be exempted by present debility: (Matt. xii. 7. 1 Sam. xiv. 29, 30.) but differently according to the divers occasions of fasting, and kinds thereon depending, (whereof before hath been spoken.) Howbeit those who are under the government of their parents or masters may not fast in private without leave of them; but in the public all may fast. Again, by the unfitness of his own disciples for it, our Saviour Christ teacheth, that they that are meet for this exercise must not be novices in the profession of the truth, no more than he that is accustomed to the drinking of old wine can suddenly fall in liking of new wine. (Luke v. 33.) Not that it is so hard a matter to abstain from a meal's meat, and such bodily comforts for a short time; which the young sucking babes, and the beasts of Nineveh did, and divers beasts are better able to perform than any man; but it hereby appeareth, that there is an inward strength of the mind required, not only in knowledge of our behaviour in this service of God, but also of power and ability to go under the weight of the things we humble ourselves for: which strength if it be wanting, the fast will be to those that are exercised in it, as a

Of private fast.

Who are to fast.

Digitized by Google

piece of new cloth sewed into an old garment; which because it is not able to bear the stress and strength of, hath a greater rent made unto it, than if there were no piece at all. Whence it is no marvel, if where there is any abstinence and corporal exercise in Popery, yet that the same makes them nothing better, but rather worse; having not so much as the knowledge of this service of God, much less any spiritual strength and ability to perform it with.

Of the parts of a Christian fast.

The parts then of a true Christian fast are partly outward, partly inward. 1. Bodily exercise, serving to the inward substance, (1 Tim. iv. 8.) 2. An inward substance, sanctifying the bodily exercise, and making it profitable unto the users. The bodily exercise in fasting is the forbearing of things, otherwise lawful and convenient, in whole or in part, for the time of humiliation: so as nature be chastised, but not disabled for service; and the delights of the sense laid aside, but yet without annoyance and uncomeliness. Those outward things that are to be forborne during the time of the fast, are, First, food: (Esther iv. 16. Jonah iii. 7.) from whence the whole action hath the name of fasting: and the word doth signify an utter abstinence from all meats and drinks, and not a sober use of them, which ought to be all the times of our life. Wherefore this outward exercise is thus described, (Luke v. 33.) *The disciples of John and the Pharisees fast; but thine eat and drink.* And here is to be considered a charge upon Popery, for the greater number of people among them, in the day of their fast, fill their bellies with bread and drink; and the richer sort with all kinds of delicates, (flesh, and that which cometh of flesh only excepted) so that the fastings of the one and the other is but a fulness, and the latter may be more truly said to feast than fast. We do not, however, make it unlawful for those that fast to eat any thing during their fasting, if for help of weakness, the taking of meat be moderately and sparingly used, as before hath been observed. Other outward things are, the ceasing from labour in our vocations, on the day of the fast; (Numb. xxix. 7.) to the end we may the better attend to the holy exercises used in fasting: in which respect such times are called Sabbaths, (Levit. xxiii. 32.) the laying aside of choice apparel, or whatsoever ornaments of the body, and wearing of homely and coarser garment; (Exod.

Digitized by Google

xxxiii. 4, 5. Jonah iii. 5, 6.) the forbearing of sleep, music, mirth, perfumes, &c. (Dan. vi. 18; x. 2, 3.) And this abstinence is required of all that celebrate a fast. But of married persons there is further required a forbearance of the use of the marriage-bed, and of the company each of the other, (1 Cor. vii. 5. Joel ii. 16.) For by abstinence from meat and drink, by wearing of coarser apparel, by ceasing from labour in our callings, and by separation in married persons for the time, we thereby profess ourselves unworthy of all the benefits of this present life, and that we are worthy to be as far underneath the earth as we are above it; yea, that we are worthy to be cast into the bottom of hell: which the holy fathers in times past did signify, by putting ashes upon their heads; (Job ii. 12. Esther iv. 3. Jer. vi. 26. Ezek. xxvii. 30. Dan. ix. 3.) the truth whereof remaineth still, although the ceremony be not used.* The spiritual substance of duty, whereto the bodily exercise serveth, is an extraordinary endeavour of humbling our souls before the Lord, and of seeking his face and favour, (Ezra viii. 21.) wherein that inward power and strength whereof we speak is seen, and which consisteth, 1. In the abasing of ourselves, (Joel ii. 13.) by examination, confession, and hearty bewailing of our own, and the common sins: (Ezra ix. 3, 4, &c. Neh. ix. 1, 2, &c. Dan. ix. 3—5, &c.) 2. In drawing near unto the Lord by faith, (Luke xv. 18, 21.) and earnest invocation of his name; (Jonah iii. 8. Isaiah lviii. 4.) The former is grounded upon the meditation of the law and threats of God; the latter upon the gospel and promises of God, touching the removing of our sins and God's judgments upon us for them. This disagreeth with the Popish fast in both respects. For instead of humbling themselves and afflicting their souls, they pride themselves, and lift up their minds in thinking they deserve something at God's hand for their fasting; which is great abomination. Neither have they upon the days of their fast any extraordinary exercise of prayer, more than upon other days. From all which it may appear, how small cause they have to boast of their fasting, which in all the warp thereof hath not a thread which is not full of leprosy. Again, in our humiliation is required anguish and grief of our

* See the address at the beginning of the Commination Service.—Ed.

Digitized by Google

hearts, conceived for our sins, and the punishment of God upon us, for which we ought to be humbled in fasting. For the effecting whereof, we are to set before our eyes, 1. The glass of God's holy law, with the bitter curses threatened to the breakers thereof. 2. The examples of vengeance on the wicked. 3. The judgments now felt or feared of us. 4. The spiritual contemplation of our blessed Saviour, bleeding on the cross, with the wounds which our sins have forced upon him, (Zech. xii. 10, &c. It is required in our drawing near unto the Lord by faith, not only fervently and importunately to knock at the gate of his mercy for the pardon of our sins, removal of judgments, and grant of the graces and blessings we need: (Psalm li. 1, 2, 14.) but also to make a sure covenant with his majesty, (Nehem. ix. 38. Ezra. x. 3. 5.) of renewing and bettering our repentance thenceforward, in a more earnest and effectual hatred of sin, and love of righteousness. (Isaiah lv. 7. Jonah iii. 8.) And who knoweth whether by this means we may stand in the gap, and cause the Lord to repent of the evil intended, and to spare his people? (Joel ii. 14, 18, &c. Jonah iii. 9, 10.) At the least, for our own parts, we shall receive the mark and mercy promised to such as mourn for the abominations generally committed; (Ezek. ix. 4, 6.) together with plentiful evidence of our salvation, and assurance of the love of God towards us, (Matt. vi. 18. Prov. xxviii. 13. 1 John i. 9.) strength against temptations, patience and comfort in afflictions, with all other graces, plentifully vouchsafed (especially upon such renewing of acquaintance) by him who is the rewarder of all that come unto him; (Heb. xi. 6.) so that we need not doubt, but that as we have sown in tears, so shall we reap in joy, (Psalm cxxvi. 5.) and as we have sought the Lord with fasting and mourning, so he yet again will be sought (Ezek. xxxvi. 37.) and found of us, with holy feasting and spiritual rejoicing.

Of a holy feast.

A Holy Feasting is a comfortable enjoying of God's blessings, to stir up to thankfulness and spiritual rejoicing. Or, (to describe it more largely) it is a solemn thanksgiving unto God for some singular benefit, or deliverance from some notable evil, either upon us, or hanging over us; which he hath bestowed upon us, especially after that in fasting we have begged the same at his hand, (Zech. viii. 19. Esther ix. 17—22, 30, 31.) For

this is a duty specially required for the acknowledgment of such mercies, as we have by the former course obtained, (Psalm xxx. 11, 12; l. 15. Esther ix. 22.) and so answering thereto, that from the one, with due reference, the other may be conceived.

The time that is nearest unto the mercy and benefit which we have received, ought especially to be the time of this duty, as we see in the story, (Esther ix. 17.) where the Jews that were in the country, and in the provinces, did celebrate their feast on the fourteenth day of the month Adar, because they had overthrown their adversaries the day before: and the Jews in Shushan, because they made not an end of the slaughter of their enemies before the fourteenth day was past, celebrated it on the fifteenth day: see 2 Chron. xx. 26. and the example of Jacob, checked for the deferring the payment of his vow at Bethel. (Gen. xxxv. 1, 3; xxviii. 20.) We ought to take the time that is next to deliverance; because we being most strongly and thoroughly affected with the benefit we receive the first time it is bestowed upon us, especially where there is not only a notable benefit befallen unto us, but thereby also we are freed from some notable evil that was upon us, or near unto us, are then most fit to hold a feast unto the Lord. The ordinance of a yearly feast by Mordecai was rather commanded upon the day after the slaughter of their enemies, than the day of the slaughter, to set forth, that rejoicing ought not to be so much for the destruction of our enemies, as that thereby we obtain peace to serve God in. The scope and drift of this feast is, to rejoice before the Lord, and to show ourselves thankful for the benefit received, not only in that we are delivered, but that we are delivered by prayer that we have made unto God, whereby our joy increaseth, and whereby it differeth from the joy of the wicked, which rejoice that they are delivered, as well as we. And it may be best performed, partly by outward and bodily exercises, and partly by spiritual exercises of godliness; the former of which are a more liberal use of the creatures, both in meat and apparel, than is ordinary. Not that we may eat and drink on that day more than on others, for the exceeding is not in the quantity of meat and drink, but in a more dainty and bountiful diet than ordinary. (Neh. viii. 10.) Which yet is to be referred to the exercise of godliness, and therefore ought to

Of the time of feasting.

In what an holy feast consisteth.

Digitized by Google

be used in that moderation and sobriety, as men may be made more able thereunto; even as the abstinence in fasting is used to further humiliation of the mind, and affecting of the soul. And the exercise of godliness consisteth either in piety and duty unto God, or in kindness unto men, the former of which is, to lift up our voice in thanksgiving unto him, as for all others his mercies (whereof this benefit should cause the remembrance, as one so causeth the remembrance of others,) so for that present benefit: and for that purpose to call to remembrance, and to compare the former evils, which either we were in, or were near unto, with the present mercy, and every part of the one with the members of the other. Another duty of piety to be performed unto God, is by a diligent meditation of the present benefit, to confirm our faith and confidence in God; that he that hath so mightily and graciously delivered us at this time, will also in the same or the like dangers deliver us hereafter, so far as the same shall be good for us. The kindness we should show towards men, is an exercise of liberality according to our power, out of the feeling of the bountiful hand of God towards us. And this must be shewed to our friends in presents, and as it were in new year's gifts, (Rev. xi. 10.) and portions to be sent to the poor and needy. (Neh. viii. 10.) There remaineth further of these holy feasts, the sorts and kinds of them; which are, as before we have heard of fasts.

Of vows.

We now come to the consideration of vows, which are solemn promises made unto God by fit persons, of some lawful thing that is in their choice and power to perform. There are indeed good, yea, excellent persons, who think that vows are ceremonial, and do not pertain to the times of the gospel, these carrying so much the more a dislike of vows, because they have been abused in Popery. Howbeit, it appeareth by Psalm l. 14, 15, that it is a constant and perpetual service of God, as shall appear. The proper end and use of a vow is twofold. First, to strengthen and confirm our faith: and, secondly, to testify our thankfulness unto God, but no way to merit any thing at God's hand. So that whereas the exercise of a fast is in adversity, and of a feast in prosperity, the vow may be in both. And the fit persons that may vow, are such as have knowledge, judgment, and ability to discern of a vow, and of the duties belonging to the

Who are to vow.

Digitized by Google

performance of the same. (Numb. xxx. 6.) Not that all such are bound to vow, for it is no sin not to vow; (Deut. xxiii. 22.) but those only which either being in distress, feel a want of God's assistance, thereby to strengthen their faith for necessary aid; or they who have been delivered from some necessary evil, or have received some singular good, where no vow hath gone before, should witness their thankfulness. (Deut. xiii. 21, 22. Numb. xxx. 2: vi. 2, &c.)

We have herein, first, to consider, that the vow must be of lawful things, else it is better not to pay the vow, than to pay it. As Herod, and the forty mentioned in Acts xxiii. 24. and as the monks, friars, and nuns vow wilful poverty, perpetual abstinence from marriage, and canonical obedience, and the people pilgrimages. Neither may we vow any vile or base thing, as if a wealthy man should vow to give the poor some small value, far under his ability. For what either token of thankfulness can that be, or what comfort in his troubles can he take of the performance thereof? We have, secondly, to consider, that the vow must be of such things as are in our choice to perform. And herein men fail two ways: 1. In vowing that which we are not able to perform. 2. In vowing that which otherwise by the law of God we are bound to perform. They which vow that they cannot perform, are either they whose strength doth fail through the common frailty of all men, (as those that vow perpetual continency) whose lets come from themselves; or they which cannot perform it, by reason of subjection unto others, as wives unto their husbands, children to their parents, servants to their masters, &c. in whose power they are, to perform their vows, or not to perform them. (Numb. xxx. 3, 4, &c.) Then again, a man may not vow such things as he is otherwise bound to do, for that they are due unto God without the service of a vow; and therefore it were a dalliance with God, to make shew of some special and extraordinary service, where the common and ordinary is only performed; as if a man would present as a gift unto his landlord, the rent of his house due for the occupation thereof. What we may then lawfully vow, is an increase of God's service, as to pray more often every day than ordinarily is used; or to be more liberal to the poor with some strain of our ability; building of colleges, alms-houses, &c. And the duty of those

What is to be vowed.

Digitized by Google

The duty of those that have vowed.

that have vowed is, 1. To have a diligent care to perform their vows, (Eccles. v. 3, 4. Deut. xxiii. 21—23,) for if it be a reproachful thing to deal with God as with a man, it is more reproachful to deal worse with God, than we dare deal with mortal men. 2. Not to delay the performance of it, (Eccles. v. 3.) God corrected sharply in Jacob the deferring of the payment of his vows, (Gen. xxxv. 1.) 1. By his daughter's deflowering. 2. By the rage and murder committed by his sons. Not that the necessity of performing vows is so great, that they may not always be omitted; since, for the performance of a greater duty a man may omit his vow for a time, and after a time return, and be not a vow-breaker. As the Rechabites for the safety of their lives, came and dwelt in Jerusalem, notwithstanding a former vow, that they would not dwell in an house, (Jer. xxxv. 9—11.) and yet God witnesseth, that the vow was not broken thereby: so to help our neighbour in some present necessity, we may cease from any vowed duty at that time, and not sin. Wherein the Papists greatly fail, who having vowed unlawfully, yet think they may not intermit their vows.

Further, if a man in vowing doth not consider sufficiently the greatness of the matter, he may not break that vow that he hath so unadvisedly made; for the vow being otherwise lawful, that rashness is to be repented, but the vow must be kept. Whence we have to learn, that we be advised in that we do, and not to inquire after we have vowed, to find some starting-hole where to go out; but either not to vow at all, or if we vow, to have a good remembrance of it, and a diligent care in the due time to perform it. (Prov. xx. 25.)

Of Alms.

Having spoken of those good things which we do give unto God, let us proceed to that which we do give unto our needy neighbour, namely, Alms, which is a duty of Christian love, whereby such as have this world's good, do freely impart to such as are in want. (1 John iii. 17. 1 Tim. vi. 17, 18. Matt. v. 42.) That it is a duty, appeareth by many formal precepts touching this matter; (Deut. xv. 7, &c. Heb. xiii. 16.) in that it is called our justice, or righteousness; (Psalm cxii. 9. Matt. vi. 1.) in that every man is a steward of God's blessings for the benefit of others; (1 Pet. iv. 10.) finally, in that according to the performance, or neglect, even of this duty, men shall be judged at

the last day. (Matt. xxv. 35, 42.) Yet it is also free, not as being left by God unto our choice, whether we will do it or no, but as proceeding from an heart freely and cheerfully performing this obedience to God, and relief of our brother, without compulsion of human law, &c. (2 Cor. ix. 7.)

Who are to give alms.

Whosoever hath this world's good, (1 John iii. 17.) that is, such a portion out of which by frugality something may be spared, though it be but two mites, (Luke xxi. 2, 3.) is to give alms; and therefore not only rich men and householders are to give, (1 Tim. vi. 17,) but also such as labour with their hands, (Eph. iv. 28.) out of their earnings, servants out of their wages, children out of their parents' allowance, wives out of any portion they have apart from their husbands, or allowance from their husbands, or out of the common stock they enjoy with their husbands: provided the husband's consent in whom the possession fundamentally remaineth be either expressed, or by silence, or not gainsaying implied. Finally, even they that live upon liberal alms, must spare something unto those that have little or no supply. (2 Cor. viii. 2, 14.) There may indeed be some cases, wherein such as are accountable to others may give without their knowledge, yea, against their will, as appeareth in the wise and commendable example of Abigail, (1 Sam. xxv. 3, &c.) to wit, when the life and whole estate of the giver or receiver, may be now or not at all, thus or not otherwise preserved; for extreme necessity dispenseth with the ordinary course of duty, both to God and man. (Matt. xii. 7.) Again, we must give alms of that good thing, (Neh. viii. 10.) that is wholesome and profitable to the receiver, which is justly our own, not another man's; unless in case of extremity before mentioned. For otherwise of goods evil gotten, or wrongfully detained, not alms, but restitution must be made. (Luke xix. 8.) And we must sow liberally, that we may reap also liberally, (2 Cor. ix. 6. Gal. vi. 7. Prov. xi. 25.) notwithstanding, in the quantity and proportion of alms respect must be had, 1. To the ability of the giver, (Luke iii. 11. 1 Cor. xvi. 2.) who is not bound so to give as utterly to impoverish himself, (2 Cor. viii. 13.) and to make himself of a giver a receiver; (Acts xx. 35.) that in a common and extreme necessity of the church, every one must be content to abate of his revenues that the rest may not perish;

How much must be given.

Digitized by Google

(2 Cor. viii. 1, 2, 9. Luke xii. 33.) and some whose hearts God shall move, may voluntarily and commendably sell all, and put it into the common stock, (Acts iv. 34, 35; v. 4.) yea, it is unlawful so to give unto some one good use, as to disable ourselves for the service of the commonwealth, church, or saints in general, or for the relief of our family or kindred in special. (1 Tim. v. 8.) 2. To the condition of the receiver, that his necessity may be supplied, (2 Cor. ix. 12. Job xxxi. 17, 18, &c. James ii. 15, 16.) not as to make him of a receiver a giver; for this is to give a patrimony, not an alms; and belongeth rather to justice, binding men to provide for those of their own household, than to mercy. Further, we must give to such as are in want, (Matt. v. 42. Rom. xii. 13.) but with this difference: 1. In present extremity, we must preserve life in whomsoever, without inquiring who or what an one the party be. (Luke x. 33. John iv. 9.) 2. In cases admitting deliberation, (Psalm xli. 1.) we must confine our alms to such as God hath made poor, (Deut. xv. 7, 11.) as orphans, aged, sick, blind, lame, the trembling hand, (Lev. xxv. 35.) &c. Wherein such gifts are most commendable, as extend unto perpetuity, as the erecting or endowing of churches, (Luke vii. 5.) schools of good learning, (2 Kings vi. 1, &c. 2 Chron. xxxiv. 22.) hospitals, &c. But as for such as turn begging into an art or occupation, they are by order to be compelled to work for their maintenance, (2 Thess. iii. 10—12.) which is the best and greatest alms.

To whom alms must be given.

We must begin too with such as are nearest to us in regard of *domestic*, (1 Tim. v. 8. Matt. xv. 5, 6.) *civil*, (Deut. xv. 7.) or *Christian*, (Gal. vi. 10.) neighbourhood, according as the laws of nature, nations, and religion direct us, unless other circumstances, as the extremity of want, or the dignity of the person to be relieved, (1 Kings xvii. 13.) do dispense: and so proceed to such as are farther off, according as our ability can extend. For public alms, the fittest time is when we meet together for the solemn worship of God; (1 Cor. xvi. 2.) likewise the fittest place, where provision is made for public collections; (Luke xxi. 1.) for private, when, and wheresoever the necessity of our poor brother offereth itself unto us. (Job xxxi. 16. Prov. iii. 28.)

What order must be observed in giving.

We must do alms-deeds, 1. With pity and compassion on our needy brother. (Psalm cxii. 4.) 2. With humility and secrecy,

Digitized by Google

not seeking praise from men, but approving ourselves to God. (Matt. vi. 1.) 3. With cheerfulness; (Rom. xii. 8.) because God loveth a cheerful giver. (2 Cor. ix. 7.) 4. With simplicity, (Rom. xii. 8.) not respecting ourselves, but the glory of God, and the good of our fellow-members. (2 Cor. viii. 4, 5.)

With what affections alms must be given.

Once more, alms-deeds may be performed, not only by giving, but also, 1. By *lending* (Deut. xv. 8. Matt. v. 42.) to such as are not able to lend to us again, (Luke vi. 34. Psalm xxxvii. 26.) some being no less relieved by lending, than others by gift; provided we take nothing in the loan, (Exod. xxii. 25.) yea, in some cases either remit part of the loan, (Neh. v. 11.) or commit it into the hands of our poor brother, without assurance to receive from him the principal again. (Luke vi. 35.) 2. By *selling*, when we not only bring forth the commodity, as of corn, &c. which others keep in; (Prov. xi. 26.) but also, in a merciful commiseration of our poor brother, abate somewhat of the extreme price. 3. By *forbearing* whatsoever is our right in case of great necessity. (Neh. v. 8.) The fruit we may expect of this duty is, not to merit thereby at the hands of God: (1 Chron. xxix. 14.) but yet, 1. To make God our debtor, (Prov. xix. 17.) according to his gracious promise, who also in Christ will acknowledge and requite it at the last day. (Matt. x. 42: xxv. 35. 2 Tim. i. 18.) 2. To seal the truth of our religion. (James i. 27.) 3. To assure our salvation. (Heb. vi. 9, 10. 1 John iii. 14. 1 Tim. vi. 19.) 4. To make amends to men, for former covetousness and cruelty. (Dan. iv. 24. Luke xix. 8.) 5. To sanctify our store, (Luke xi. 41.) and bring a blessing on our labours; (Deut. xv. 10.) yea, and upon our posterity after us. (Psalm cxii. 2: xxxvii. 26. 2 Tim. i. 16.)

The fruits of alms-deeds.

Digitized by Google

CHAPTER XL.

OF THE MEANS OF VOCATION, THE CHURCH AND MINISTERS OF THE GOSPEL; AND THEREIN OF PREACHING AND HEARING THE WORD.

WE have spoken at large of the participation of the grace of Christ, and the benefits of the Gospel; now we are to come unto the means whereby God doth effect these things, and are to shew how, and in what manner, God doth offer and communicate the covenant of grace unto mankind. This is by Vocation or calling, (Rom. viii. 30. Heb. iii. 1.) when God, by the means of his word and Spirit, acquainting men with his gracious purpose of salvation by Christ, inviteth them to come unto him; (Hos. ii. 14.) and revealing unto them his covenant of grace, (Matt. xi. 27; xvi. 17. John xiv. 21. Ps. xxv. 14.) bringeth them out of darkness to light. (Acts xxvi. 18.) This calling is not of one sort only, but there is an external gathering common to all, together with some light of the Spirit, and certain fruits of the same, attained unto by some that are no heirs of the promise; for many are called with this outward and ineffectual calling, who are not chosen. (Isa. xlviii. 12. Matt. xxii. 14.) And there is an internal and effectual calling, peculiar to those few that are elect, whereby unfeigned faith and true repentance is wrought in the heart of God's chosen; and God, become in Christ their Father, doth not only outwardly by his word invite, but inwardly also and powerfully by his Spirit allure and win their hearts to cleave to him inseparably unto salvation. (Gen. ix. 27. Ps. xxv. 14; lxv. 4. Joel ii. 32. Acts ii. 39.) Howsoever we are to judge charitably of all outwardly called, (1 Cor. i. 2.) because who among them are also inwardly called is only known to God; (2 Tim. ii. 19.) yet doth this outward calling differ from the inward, 1. In that it is

Of Vocation.

External.

Internal.

Digitized by Google

wrought only by outward means and common illumination, (Heb. iv. 2.) without the Spirit of regeneration, (Jude 19.) or any portion of saving faith. (Luke viii. 13.) 2. In that they are admitted only to an outward and temporary league of formal profession; (Acts viii. 13. Rom. ix. 4, 5.) not to that entire fellowship with Christ, required unto salvation. (1 John ii. 19. 1 Cor. i. 8, 9.)

The means which God hath appointed to call us by, are partly inward and partly outward. (1 Thess. v. 19, 20. Acts x. 44.) The inward is the Spirit of God, which is given by the outward things. (Gal. iii. 2, 3. 1 Tim. i. 14.) And by the Spirit of God in this place we mean, that power of God which worketh in the hearts of men things which the natural discourse of reason is not able to attain unto, and which, though it is incomprehensible, we may come to some understanding and sense of, by the things whereunto it is compared; namely, 1. To wind, (Acts ii. 2.) to shew the marvellous power of it in operation, 2. To oil, (Heb. i. 9.) that is of a hot nature, that pierceth and suppleth. 3. To water, (John iv. 10.) that cooleth, scoureth, and cleanseth. 4. To fire, (Matt. iii. 11. Acts ii. 3.) that severeth dross from good metal. The operation of it is divers: as softening and hardening, enlightening and darkening; which it worketh after a diverse manner, by the word, in the hearts of the elect and reprobate, according to the good pleasure of God's secret will only: and after that, according to the good pleasure of his revealed will. So that the lawful use thereof is rewarded with a gracious increase of blessing; and the abuse punished with further hardness to condemnation. For as to the wicked, the Spirit, finding them hard, hardeneth them more (by withholding of grace,) to their further condemnation; while in the godly, it worketh faith, whereby they take hold on Christ with all his benefits. (Eph. ii. 8.)

Means of Vocation.

The outward things which God hath given to call us by, are either common to the whole world, or proper to the Church. The things common to the whole world are God's works, not unprofitably given, although not sufficient to salvation. For the knowledge of the wisdom, power, and goodness of God in the creation and government of the heaven and earth, with the things that are in them, is not sufficient to make us wise unto

Digitized by Google

salvation, but serveth rather to further condemnation, without the word; (Rom. i. 19—21.) as by, and with the word, the due meditation and consideration of God's works is a good help to further us in religion, and in the graces of God's Spirit. (1 Cor. i. 21, 22.)

Of the Church. Moreover, since God doth not reveal the covenant of grace, nor afford sufficient means to salvation to the whole world, but only to the Church: we will now explain what we mean by the Church. And here we speak not of that part of God's Church which is triumphant in glory, who being in perfect fruition, have no need of these outward means of communion with him: (Rev. xxi. 22, 23.) but the subject here is the Church militant. And that we consider also, as visible in the parts of it, consisting of divers assemblies and companies of believers, making profession of the same common faith: howbeit many times, by force of persecution, the exercise of the public ordinances may for a time be suspended among them. And truly and properly none other are to be accounted members of this Church, but such as are true believers, and so inseparably united unto Christ their head. (1 John ii. 19.) Howbeit because God doth use outward means with the inward, for the gathering of his saints; and calleth them as well to outward profession among themselves, (Acts ii. 42. Cant. i. 7.) as to inward fellowship with his Son, whereby the Church becomes visible: hence it is, that so many as partake of the outward means, and join with the Church in league of visible profession, are therefore in human judgment accounted members of the true Church, and saints by calling, (1 Cor. i. 1.) until the Lord (who only knoweth them that are his) do make known the contrary; as we are taught in the parable of the tares, and of the draw-net, and the threshing-floor, where lieth both good corn and chaff, (Matt. xiii. 24, 47; iii. 12.) Christ then hath his Church visible upon earth; yea, throughout the world, in the particular congregations of Christians, (Rom. iii. 3.) called to the profession of the true faith and obedience of the Gospel. In which visible assemblies, and not elsewhere, the true members of the true Church invisible, on earth, are to be sought, (Rom. xi. 5.) and unto which therefore all that seek for salvation must gladly join themselves. (Is. lx. 4.) This visible Church consisteth of good

Digitized by Google

and bad; as at the beginning we may see it did in Cain and Abel. Whereupon our Saviour compareth the Church to a net, in which are fishes good and bad; and to a field, which in it hath wheat and tares.

The marks of a true visible church.

The marks and infallible notes whereby to discern a true visible Church, with which we may safely join,* are first and principally, the truth of doctrine which is professed, and the sincere preaching of the Word; together with the due administration of the Sacraments, according to the commandment of Christ our Saviour. (Matt. xxviii. 19, 20.) Secondly, the right order which is kept, with a sincere and conscionable obedience yielded to the word of God. The first is made the principal mark of visible profession, because they are the only outward means appointed by God for the calling and gathering of the saints; and which prove the Church to be a pillar of truth. (1 Tim. iii. 15.) The Church indeed may want these in the time of war or persecution, and yet be a Church: and in such a time we may safely join ourselves to a company which allows of the public ministry of the word of God and administration of the Sacraments, howsoever the exercise of the same by reason of those disorders be wanting for a time. And we are to join with all Churches, that have these marks: neither must we separate from any, farther than they separate from Christ, (Phil. i. 18. Cant. i. 5.) as shall be shewed. With respect to the other notes that are commonly given of the Church, we say that either they are accidental, and in great part separable; or utterly impertinent, and forged for the upholding of the Romish synagogue. *Antiquity* is not a certain note of the Church, for errors are very ancient; and the Church when it began, was a Church, yet had no antiquity. Neither is *Multitude* a note; for Christ's flock is a little flock, (Luke xii. 32.) and Antichrist's very great. (Rev. xiii. 3, 4. 8; xviii. 3.) Neither again, are *Miracles* a mark of the Church; for beside that wicked people may work them, (Matt. vii. 22, 23.) the Church of Christ hath been without miracles; and the coming of Antichrist is foretold to be *with all power, and signs, and lying wonders;* (2 Thess.

* The reader will observe how closely these marks of a true church correspond with the definition given in the XIXth Article of our own.—Ed.

Digitized by Google

ii. 9. Rev. xiii. 13, 14.) such as those are whereof the Papists brag and boast of, which are indeed no true miracles.

Whether the church may err.

As to the question whether the Church may err, and be corrupted, or fall, and become no Church, we reply, 1. We must distinguish of errors. Some are fundamental, such as raze the foundation of the Church, (as the denying that Christ came in the flesh, or the denying of the resurrection,) and in these the Church cannot err; others are of less moment, and in these it may err. 2. The catholic Church considered in her true members, can never utterly fall: (Matt. xvi. 18. Phil. i. 6. 1 Thess. v. 24.) howsoever no congregation be so pure, that it may be said at any time to be free from all corruption, (Cant. i. 4.) or so constant, but that at times it may be shaken in the very foundation of truth; as may appear by the Churches of Corinth, Galatia, &c. (1 Cor. xv. 12, 33. Gal. iii. 1. &c.) 3. The Church being considered with respect to the place, God doth not always continue a succession of true believers within the same limits and borders: and hence we say, that divers Churches are fallen, as those of Asia, &c. Neither is there any place so privileged, but that for sin, the candlestick may in time be thence removed. (Rev. ii. 5.) And where God utterly taking away the means of the word and worship, (Acts xiii. 46.) hath apparently given his bill of divorce, (Isa. l. 1.) there are we not to acknowledge any Church at all, as at this day in Jerusalem, once the holy city. But where these means are yet continued, we are to acknowledge a church of Christ, (Rev. ii. 12, 13.) howsoever more or less corrupt, according to the greater or less abuse of God's word and worship. Since churches may be so diversely corrupted, it is important to inquire, from which, and how far we are to separate, and the reply is, that from churches mortally sick of heresy, (Titus iii. 10, 11.) or idolatry, as it were a contagious plague or leprosy, we are to separate, (Rev. xviii. 4.) howbeit, whiles there is yet any life, rather from the scab or sore, than from the body; that is, from the prevailing faction, maintaining fundamental errors, and forcing to idolatrous worship. Such is our separation from the present Church of Rome, not from such therein, who, either meaning well in general, are ignorant of the depths of Satan, (Rev. ii. 24.) or secretly dissent from these damnable corruptions, (1 Kings xix.

In what cases we may separate from a corrupt church.

Digitized by Google

18,) with whom, as a body yet retaining life, we desire to join, (Phil. i. 18.) so far as we may with safety from the foresaid contagion. From churches holding the foundation, in substance of faith and worship, though otherwise not free from blemish, we are not to separate, (1 Kings xv. 14; xxii. 43.) farther than in dislike and refusal of that wherein they do apparently separate from Christ, in respect either of manners, doctrine, or form of public worship.

Besides these spiritual wickednesses, which fight against our souls, there are outward enemies also, that visibly oppose the Church of Christ, and which he doth defend against them, partly by the civil magistrate, to whom it belongeth by civil means, to maintain the church in that truth and liberty, which Christ hath given unto it: and partly by the breath of Christ's own mouth in the preaching of the gospel: yet not perfectly, but by the brightness of his coming in the latter day. Till when, the church is often oppressed and darkened so by them, that it doth partly degenerate, and is partly hid; but never wholly destroyed, nor altogether invisible. The persons indeed who compose the church, are always visible; for Christ hath, and ever had from the beginning, his church visible upon earth, (Rom. xi. 1—4.) that is, some companies of believers making profession of the same common faith. Yet the persecution may be such, that the visible church may not appear thoroughly for a time; the professors being forced thereby to hide themselves from the eye of the world, (Rev. xii. 14.) and happily by the rage of the enemy so scattered, that as in the days of Elijah (1 Kings xix. 10, 14, 18.) they can hardly be known or have intercourse between themselves. And hence it is that the Church is compared to the moon, sometimes in the full and sometimes in the wane. With respect to the members of the visible church, generally, they are all the family of Christ, (Eph. iii. 15.) which as sheep of his flock, are to hear his voice and follow him: (John x. 2, 3, 4.) but more specially out of these, Christ the chief Prince and Shepherd, hath instituted some to be above, some to be under; ordaining some to have pre-eminence and government, others to be governed and guided by them. And he hath appointed to be governors and guides unto the rest, 1. Church officers and ministers appointed

Of the enemies of the Church.

Of the governors of the Church.

Digitized by Google

to teach and govern the flock of Christ, and to feed it with the wholesome food of the word and Sacraments. (1 Cor. xii. 18. 1 Tim. v. 17. John xxi. 15. 1 Peter v. 2.) 2. Princes and civil magistrates, whom Christ hath charged to see to the ways of his household, and so to rule and order it outwardly, that all, both ministers and people, do their office and duty, even in things concerning God. (Ps. lxxviii. 71, 72. 2 Chron. xxxv. 2.)

The parts of the ministry committed to the officers of the church, are, the *Word;* (Rom. x. 17. John v. 25: vi. 68.) and the dependents thereof, viz. *Sacraments,* (2 Cor. x. 1—4.) and *Censures.* (Matt. xviii. 15. 1 Cor. v. 13.) The Word is that part of the outward ministry which consisteth in the delivery of doctrine, (2 Chron. xvii. 9. Acts ii. 40, 41 : xi. 20. 1 Cor. iv. 15.) and this is the ordinary instrument which God useth in begetting of faith. (John xvii. 20. Rom. x. 17. Eph. i. 13.) With respect to the order used in the delivery of the word, for the begetting of faith, we note that, 1. The covenant of the law is urged, to make sin and the punishment thereof known, whereupon the sting of conscience pricketh the heart with a sense of God's wrath, and maketh a man utterly to despair of any ability in himself to obtain everlasting life. After this preparation, the promises of the gospel are propounded, whereupon the sinner, conceiving hope of pardon, sueth to God for mercy, and particularly applieth to his own soul those comfortable promises which in the word are propounded. (Rom. iii. 19 : vii. 9, 10. Gal. iii. 22, 23. Acts ii. 37. Matt. xv. 24. Gal. ii. 19, 20. Heb. iv. 16. Hosea xiv. 2, 3. Rom. viii. 15, 16.) The inward means for the begetting of faith is the Holy Spirit of God; and it is in no case lawful to separate the inward means from the outward, for those things which God hath joined together, no man may separate. (Matt. xix. 6.) And it doth appear, that God hath joined both these means together, because he saith by the prophet, (Isa. lix. 21.) that this is the covenant that he will make with his people, to put his Spirit and word in them, and in all the posterity of the church. The apostle in like manner, (1 Thess. v. 19, 20.) joineth these two together: ***Quench not the Spirit,*** and ***Despise not prophesying.*** And though it would seem by these words of the apostle, that the spirit of adoption and sanctification, proper to the faithful, may be lost, whilst he exhorteth that we should not

Of the Word.

Digitized by Google

quench the spirit; this is by no means the case, but as God doth assure the faithful of their continuance in him, so he doth declare by these exhortations, that the only means whereby we should nourish this holy fire in us, is to take heed to the preaching of the word. And by the word prophesying is not only meant the preaching of the word, but by a figurative speech, all those outward means whereby God useth to give his Holy Spirit; such as the sacraments and the discipline of the church; over and above the preaching of the word, which being principal of all, is here set down for the rest. And the apostle doth set the Spirit before the preaching of the word, meant by prophesy: notwithstanding by and after preaching of the word, the Lord giveth his Spirit, 1. Because the Spirit is the chief of the two: the word being but the instrument whereby the Spirit of God worketh. 2. For that the work of the Spirit is more general, and reacheth to some to whom the preaching of the word cannot reach. 3. For that the word is never profitable without the Spirit; but the Spirit may be profitable without the word, as after will appear. By this, that the means of God's Spirit and word are usually conjoined together, we learn that no man is to content himself with his fancy, to think that he hath the Spirit, and so to neglect the word; because they go together. By this too are condemned, the Anabaptists, Papists, and libertines, which ascribe to the spirit that which they like, although wickedly: seeing the Spirit doth not ordinarily suggest any thing to us, but that which it teacheth us out of the word. (John xiv. 23.) The Stancarists * too are here condemned, who esteem the word to be fit to catechise, and to initiate or enter us in the rudiments of religion, but too base to exercise ourselves continually in it: whereas the prophets and apostles, most excellent men, did notwithstanding exercise themselves in the Scriptures, (Mark iv. 1, 2, &c. compared with Isa. ii. 1, 2, &c. 1 Pet. iii. 15, 16.) Some indeed are saved without hearing of the word. For, 1. Children which are within the covenant, have the Spirit of God, without the ordinary means of the word and sacraments.

* Stancarus was Professor of Hebrew in the Sixteenth Century, first at Cracow, and afterwards at Konigsberg. He maintained that our Lord was mediator between God and man, considered in his human nature alone; and had controversies with Osiander, Calvin, Bullinger, and Melancthon. He died in 1574.

Digitized by Google

(Rom. viii. 9, 14.) 2. Some also of age in places where these means are not to be had. 3. Some also which living in places where such means are, yet have no capacity to understand them; as some natural fools, mad-men, or deaf-born, to show that God is not tied to means. Howbeit we must here take heed that we presume not upon this, since notwithstanding this secret working of God, yet it is as impossible to come to heaven, if, having the means and capacity of receiving them, we contemn the means, as it is impossible to have a harvest where no seed hath gone before, (Matt. xiii. 4, 19.) or to have children without the parent's seed; (1 Pet. i. 23.) seeing amongst such the Spirit of God works faith only by the preaching of the word. Indeed, where the Lord placeth not the preaching of the word, there he can and doth work faith without it; but where he hath placed it, he will not do it without it. In times and places where Popery hath prevailed, many were, and may be so at this day in Spain and Rome, converted by the very bare reading of the word, yea, without the reading of the word; but not so among them who have or may have it, either by going from home to it, or fetching it home to them.

The diverse working of God's spirit by the ministry of the word is set out unto us by the parable of the seed, three parts whereof fell into barren and unprofitable ground, one into good and fruitful. (Matt. xiii. 3, 9, 18, 19, 24. Not that three parts of the four in the church are likely to be condemned by this parable, for that is both curious and uncomfortable doctrine; it being a far different thing to have three sorts of wicked men in four sorts, and to have thrice as many of one sort. The first thing we observe here common to the godly with the wicked is, that they understand something of the word of grace, and give consent unto the same; that is, they have some understanding, but it is said to be none, (Matt. xiii. 19.) because it is no clear knowledge, (whereof they can give a reason out of the word,) nor effectual. Which ariseth from hence, for that they come without affection, and go away without care.

What things are common to godly and wicked hearers.

We are here to learn, 1. To take heed not to deceive ourselves in a bare profession or light knowledge of the word, and that we come to hear it with zeal, and depart with care to profit. 2. To beware also of the great subtlety of Satan, who as a swift

bird, snatcheth the word out of unprepared hearts, even as also doth a thief, which taketh away whatsoever he findeth loose. We observe in the second sort, common to the godly with the wicked, that they have some kind of delight in the word, and a glimpse of the life to come. (Matt. xiii. 20. Heb. vi. 5.) But the difference between a godly joy and this is, that, 1. This is like the blaze of the fire, and is never full and sufficient: whereas the godly joy is above that in gold and silver. 2. The wicked's delight is for another purpose, than is that of the godly. For it is only to satisfy a humour desirous to know something more than others, whereas the joy of the godly is to know further, to the end they may practise. It is said the wicked *have no root*, (Matt. xiii. 21.) because though they understand the things, yet are they not grounded upon the reasons and testimonies of the word, nor transformed into the obedience of the gospel; and therefore when persecution cometh, they wither away. As to the third sort mentioned in the parable, they are they which keep the word, (it may be with some suffering of persecution,) yet the thorns of covetousness, or of worldly delights, overgrow the good seed, and make it unfruitful.

Things proper to godly hearers.

So much of the three sorts of unfruitful soil, and therein of the things common to the godly with the wicked. The things proper to the godly, signified by the good and fruitful ground, are, 1. The receiving of the seed in a good heart. 2. The bringing forth of fruit with patience. (Luke viii. 15.) By the seed is meant, the word of promise, whereby God hath said he will be merciful to us in Christ; and by receiving it into a good heart, is meant, the receiving it by faith in Christ. But though it is said, that the word must be received into a good heart, it may not seem that a man hath naturally a good heart, before he receiveth that seed; for as the face answereth the face in a glass, so one of the sons of Adam is like another in their nativity they have by their parents, till they be regenerated. And therefore it is called a good heart, in respect of God's changing of it by the ingrafted word. (James i. 21.) And by these words he putteth difference between the fruits of the three former, and the fruits of this last; for that there is no difference in the outward shew of fruits, but only in regard that those fruits proceed from an unclean heart, and these from a heart that is cleansed.

Digitized by Google

And we may know that we have true faith, and so approve ourselves that we are good ground, by good fruits, which are the effects of faith, namely, reconciliation and sanctification. (Rom. viii. 1—3. Eph. ii. 6. Col. ii. 1—3.) The fruits of the former are set down, (Rom. v. 1—4.) The fruits of the latter are repentance and new obedience, which have been already declared.

How justifying faith differeth from the faith of worldlings.

The special tokens we observe out of the former, whereby we may discern a justifying faith from the faith of worldlings, are, that the end of our faith being the salvation of our souls, which shall be at the day of judgment, if we can willingly forsake father and mother, sister and brother, wife and children, and abandon the world, and say, Come Lord Jesus, come quickly, we may assure ourselves we are in a happy case. The special marks of a justifying faith we observe out of the latter, are, 1. To be zealous of God's glory. 2. To love God's children; for these be the special effects of our holy faith.

The word is further compared with, and likened unto milk by the apostle, (1 Peter ii. 1, 2.) where he says, *As new-born babes, desire the sincere milk of the word, that ye may grow thereby.* Teaching us, that the word is not only of use for our begetting unto God, but for our daily nourishment, that we may *grow in grace, and in the knowledge of our Lord Jesus Christ.* (2 Pet. iii. 18.) So it is called a light, a lanthorn, and is appointed to be our guide, our counsellor, our comforter, &c. And doubtless, the blessing of God doth in a special manner wait upon the ordinance of the word preached. Whence it is said, that when *Christ ascended up on high, he gave gifts to men; some apostles, and some pastors and teachers, for the perfecting of the saints, for the edifying of the body of Christ.* (Eph. iv. 12.) yet withal, the reading of the word with prayer and diligence, is of singular use and benefit, and commended unto us by our Saviour: *Search the Scriptures,* (John v. 39.) and *how readest thou?* (Luke x. 26.) and by the example of the Bereans, who searched the Scriptures daily, and examined the things they heard in the public ministry of them. (Acts xvii. 11.)

Digitized by Google

CHAPTER XLI.

OF THE APPENDANTS OF THE WORD, SACRAMENTS, WHICH ARE THE SEALS OF THE PROMISES OF THE GOSPEL.

So much of the word; the dependants annexed to it are sacraments (1 Cor. x. 3, 4.) and censures, (Matt. xviii. 15. 1 Cor. v. 13.) the one sealing the promises; the other the threatenings of the gospel. Sacraments are seals of the promise of God in Christ: wherein by certain outward signs, (and sacramental actions concerning the same) commanded by God, and delivered by his minister, Christ Jesus with all his saving graces is signified, conveyed, and sealed unto the heart of a Christian. For sacraments are seals annexed by God to the word of the covenant of grace; (Rom. iv. 11. 1 Cor. xi. 23.) to instruct, assure, and possess us of our part in Christ and his benefits, (Gal. iii. 27.) and to bind us to all thankful obedience unto God in him, (Rom. vi. 4.) And the need we have of sacraments both argues our infirmity, and manifesteth God's great love and mercy; who for the furthering of our understanding hath added visible signs to his word, that our ears might not only be informed of the truth, but our eyes also might more plainly see it; and for the greater strengthening of our faith, vouchsafeth to confirm the covenant of grace unto us not only by promise, but also by outward seals annexed thereunto. The like means had Adam himself in Paradise, to put him in remembrance of God's will; and if he in his perfection needed a token of God's favour, (which was the tree of life) how much more we that are corrupt and sinful? If we were spirits or angels, we should not need these helps; but since God, knowing our frailties, and what is best for us, hath given us these seals to our further comfort, let us use the receipt of so skilful a physician, unless we will hasten our own deaths.

Of the Sacraments.

The Sacraments of great use.

God by the sacraments doth assure us of his mercies in Christ. by exhibiting to the worthy receiver, by such outward signs

Digitized by Google

(whether elements or actions) as himself for the relief of our weakness hath prescribed, whole Christ, God and man, with all his benefits, (1 Cor. x. 4.) in whom all the promises of God are yea and Amen, (2 Cor. i. 20.) And they not only seal the promise of God unto us, but also our promise unto God, that we take him only for our God and Redeemer, whom alone by faith we rest on, and whom we will obey. And we receiving them as pledges of God's infinite love in Christ, do thereby profess ourselves bound to express our thankfulness, by all duties to his majesty, (Col. ii. 6, 7.) and for his sake one to another, (Eph. iv. 3—5.)

What a sacrament is.

To describe yet more largely what a sacrament is, we say that it is an ordinance of God, wherein by giving and receiving of outward elements according to his will, the promises of the covenant of grace, made in the blood of Christ, being represented, exhibited, and applied unto us, are further signed and sealed betwixt God and man. Or, it is an action of the whole church, wherein by certain visible signs and outward things done according to God's institution, inward things being betokened, Christ with all his benefits is both offered unto us, and received by us: offered, we say, to all in the church, but exhibited only to the faithful, for the strengthening of their faith in the eternal covenant, and the bringing them more effectually to the practice of God's commandments, (Exod. xii. 6. Luke i. 59: iii. 3, 16. 1 Cor. xi. 23. Matt. xxvi. 26. Rom. iv. 11; vi. 4. 1 Peter iii. 21.) And we call it an action, because it is not a bare sign alone, but a work, (1 Cor. xi. 24, 25.) and also an action of the whole church, because it is a public action, and appertaineth to the whole church; and therefore ought to be done in the presence of the congregation, by the example of John, (Matt. iii. 11, 12.) and commended of Paul, (1 Cor. xi. 18—22.) it being a greater indignity for the sacraments to be administered privately, than for the civil judgment, which is open and public; to say nothing of the sacrifices under the law, which were not so excellent as these; and yet it was not lawful to offer them in private. Which reproveth the disorder of the papists, who turn the Communion into a private mass, and minister the Lord's supper to one alone, without the presence of the congregation. For there is no such necessity that the sacraments be so administered; as namely to a sick man ready to depart out of this life; for a man believing,

Digitized by Google

wanting that opportunity of coming to the Lord's Supper, wanteth not the effect thereof; seeing the Lord promised by Ezekiel, that he would be a tabernacle to his people being banished from it, (Ezek. xxxvii. 27.) And therefore the want of the sacraments doth not hurt, when with conveniency a man cannot enjoy them; but the contempt or neglect of them, when they may conveniently be come unto. The fittest time for the administration of the sacraments is the Lord's day, or some other day of public meeting; the most convenient place is the church, and usual place of the assembly of the congregation. And though Abraham did minister the sacrament of circumcision in his private house, his house was at that time the church of God; and therefore not private. And so in the time of persecution, the godly did oft-times meet in barns and such obscure places; which were indeed public, because of the church of God there, the house or church availing nothing to make it public or private; even as wheresoever the prince is, there is the court also said to be, although it were in a poor cottage.

The difference between a sacrament and a sacrifice is this, that in a sacrifice there is an offering made to God; in a sacrament, there is an offer made by God to us. In the sacrifices, Christ was signified as given for us; in the sacraments as given to us: the sacrifices were only signs; the sacraments seals also. The author of a sacrament is God alone; because he only can bestow those graces which are sealed in a sacrament. And he doth ordain a sacrament by his word, wherein there are two parts whereby he doth it, namely, 1. A commandment to do it; and 2. A promise of a blessing upon the right using of it. The rainbow, though a sign ordained by God, was not a sacrament, for though it were a sign, yet it was no sign of salvation by Christ. The matter and substance of every sacrament is one and the same Jesus Christ, although diversely communicated in divers sacraments, and in some more forcibly than in others; because of some elements communicating with, or taking hold of, or reaching to more of our senses. Three things then are required in a sacrament; 1. The outward signs, and sacramental actions concerning the same. 2. The inward things signified thereby; viz. Christ Jesus with his saving graces; and spiritual actions

Digitized by Google

concerning the same. 3. A similitude betwixt them both; as in baptism for example, that as water doth wash the body, so doth the blood of Christ wash away the spots of the soul. Of the signs used in sacraments, some only are *representing*, as water, bread and wine: some *applying*, as washing, eating, drinking, and such like. The things signified are, first, Christ Jesus and his merits; and secondly, the applying of the same unto us in particular. And the signs and the things signified differ 1. In nature. 2. In the manner of receiving. 3. In the parties which do receive them. 4. In the necessity of the receiving of them. They agree in this, that the sign doth so fitly represent the thing signified thereby, that the mind of a Christian is drawn by the sign to consider of the thing signified. The sacramental union then betwixt the signs and the things signified is, such as is betwixt a sealed will and the things conveyed in the same; from whence it is, that the names, effects, and properties of the one are given to the other. Again, the outward elements have the names of the spiritual things they set forth, 1. Because of their fit proportion and agreement, in regard of the resemblance and similitude of the elements and the things signified: in which respect they are called signs. 2. To shew the inseparable conjunction of the things signified with the sign, in the worthy receiver; in which regard they are called seals: as in the person of Christ his two natures are so inseparably united, that oftentimes the properties and effects of the one are attributed to the other. The ground of this sacramental union is in *general*, the institution of Christ, whereby fit things are appointed so to be used, with a promise annexed; in *special*, the applying of that word unto certain special signs with prayer; in *particular* and to me, the ground is my reverent and worthy receiving.

The use of sacraments.

God hath ordained sacraments to the end that by comparing and conferring the outward things with the inward, they might help, 1. Our understanding; in which regard they are as it were images and glasses: (Gal. iii. 1.) 2. Our remembrance; in which respect they are monuments: (Luke xxii. 19. 1 Cor. xi. 24.) 3. And specially, the persuasion of our hearts; by reason whereof they are seals and pledges. (Rom. iv. 11.) For they are appointed by God to strengthen us in the promises of salvation, which God hath not only made to us in word, but also

Digitized by Google

confirmed the same by writing: and lest that we should any ways doubt (as naturally we are inclined) he hath set to his seals, according to the manner of men: that nothing might be lacking which should increase our strength. Whence we may gather, 1. What root of blindness, of forgetfulness, and especially hardness of heart to believe, is in us; that the word and oath of God is not sufficient to pluck up, but that we must have such aids. 2. The mercy of God that applieth himself to our weakness. 3. What miserable men they are that refuse the sacraments. The principal ends, for which God hath instituted the sacraments, are to help our insight as clear glasses; to relieve our memories as lasting monuments; and to confirm our faith, as most certain seals and pledges: from whence they become our bonds of obedience, and the marks and badges of our profession. So the ends for which they are appointed, are these four, 1. The clearing of our knowledge. 2. The helping of our memories. 3. The strengthening of our faith. 4. The quickening of our obedience.

We may more clearly consider of those things which are ministered in the sacraments, by considering distinctly the things given and received, and the persons giving and receiving. The things given and received are partly outward, and partly inward; the outward are the visible creatures, ordained for signs and figures of Christ: as under the time of the gospel, water, bread, and wine. And God hath made choice of these creatures, both in respect they are for their natural properties most fit to represent the spiritual things; as also for that they are most generally used of all nations in the world. Whence we are to learn the wonderful wisdom of God, that hath chosen base and common things, for so high and singular mysteries: whereas he might have chosen things more rare and of greater price, to set out such excellent benefits as are offered to us in the sacraments. Wherein there is great difference between the time of the law and of the gospel. The inward things are the invisible and spiritual graces, namely, Christ with all his benefits; and we learn of this not to stick to the outward elements, but to lift up our hearts unto God; accounting the elements as a ladder, whereby to climb up to those celestial things which they represent.

Digitized by Google

[illegible] The persons in the Sacraments are the giver and the receiver. There are two givers, the outward giving the outward, and the inward giving the inward things. The inward giver is God himself; even the holy Trinity, God the Father, God the Son, and God the Holy Ghost. And the actions of God in a sacrament are principally two: 1. To offer and reach forth Christ and his graces. 2. To apply them to the heart of the faithful communicant. The outward givers are the ministers especially, representing unto us the Lord, whose stewards they are; (Matt. xxviii. 19. 1 Cor. iv. 1.) and the minister's office herein is to consecrate the elements, and then to distribute them. The consecration of the elements consisteth partly in declaring the institution of the sacraments, and partly in going before the congregation in prayer unto God; first, in praising God, who hath ordained such means for the relief of our weakness; then in suing to God, that he would be pleased to make those means effectual to that end for which they were ordained. The substance of the elements is not changed by this consecration, only the use is altered, in that they are separated from a common to a holy use, which change and alteration continueth only while the action is in hand. Neither doth the minister with the sign give the thing signified also; he only dispenseth the signs, but it is God that giveth and dispenseth the things signified. (Matt. iii. 11.) Neither again is God always present, to give the thing signified to all unto whom the minister giveth the sign: for some in receiving the signs, receive together with them their own judgment. (1 Cor. xi. 29.) Yet he is always ready to give the thing signified to all those that are fit to receive the sacraments: and to such persons the signs and things signified are always conjoined. The persons that are to receive the sacraments are all Christians that are prepared thereunto. And there is a special preparation required to the receiving of them; for seeing men ought to come with preparation to the hearing of the word alone, they ought much more to come when the sacraments are administered also, wherein God doth offer himself more familiarly and visibly to us. (Exod. iii. 5. 1 Cor. xi. 28.) Wherefore there is required in those that are of years of discretion, to a worthy participation of the sacraments, knowledge, faith, and feeling, both in the Law and in the Gospel. And, first, con-

Of preparation to the sacraments.

Digitized by Google

cerning the law, it is necessary that the receiver of the Sacrament be able to understand and believe the common corruption of all men, both in the bitter root of original sin, and in the poisoned fruits thereof, together with the curse of everlasting death due thereunto; and that he be able to apply both these, that is, the sin and wages thereof, to himself. Secondly, concerning the gospel, that he be able (in some measure) to understand the covenant of grace, which God in Christ hath made with the sons of men: and then that by faith he be able (in some measure) to apply the same to himself. And there must arise from this knowledge, faith, and feeling, to a further preparation thereunto, a true and earnest desire to be made partaker of the sacraments; with a conscionable care to perform special duties, in and after the action of receiving. (Matt. iii. 13. Acts viii. 36. Luke xxii. 15.) The duties to be performed in the act of receiving, are, first, a grave and reverent behaviour, befitting such holy mysteries; and secondly, an attentive heedfulness in comparing the outward signs and actions in the sacraments, with the inward and spiritual things which they betoken. After the partaking of the sacraments, if we have a sense and feeling of the gracious work of God by them, we are to rejoice with thanksgiving; if not, we are to enter into judgment with ourselves, and to humble ourselves for our want therein. And though we ought to be humbled, if we feel not the work of God in us, in or after the sacraments, as that which argueth want of preparation before, or attention in receiving of them; yet ought we not therefore to be altogether dismayed; for as the sick man feeleth not the nourishment of his meat, because of his malady, and yet notwithstanding is nourished; so it is in such faithful ones, as do not so sensibly feel the working of God in and by the sacraments, through the weakness of their faith. And although we cannot feel it immediately, yet after, (by the fruits thereof,) we shall be able to discern of our profiting thereby.

Duties in the action of receiving.

Duties after receiving.

There are two kinds of sacraments; the first of the admission of God's children into the Church, there to be partakers of an everlasting communion with Christ; the second of their preservation and nourishment therein, to assure them of their continual increase in Christ. (1 Cor. x. 1—4. Exod. xii. 48.) In which

Digitized by Google

respect the former is once only, the latter is often to be administered. And though the administration of the gospel hath for substance been always the same, yet in regard of the manner proper to certain times, it is distinguished into two kinds; the old and the new. (Heb. xii. 2, 13; xiii. 8. Acts x. 43; xv. 11; xxvi. 6, 7. Luke xvi. 16. John i. 17. Heb. xi. 2; viii. 8, 13; ix. 9—11. 2 Cor. iii. 6—8.) That is called the *old* ministry, which was delivered unto the fathers to continue until the fulness of time; wherein by the coming of Christ it was to be reformed. (Heb. i. 1; ix. 10. Acts vii. 44. 2 Cor. iii. 7, 11.) And the properties of this ministry are, 1. That the commandments of the law were more largely, and the promises of Christ more sparingly and darkly propounded: these latter being so much the more generally and obscurely delivered, as the manifesting of them was further off. (Mal. iv. 4, 5. Jer. xxxi. 31—33. Heb. xi. 13. 2 Cor. iii. 13, 18.) 2. The promises of things to come were shadowed with a multitude of types and figures; which when the truth shall be exhibited, were to vanish away. (Heb. viii. 9, 13; ix. 1, 8—10. 2 Cor. iii. 11, 13. Gal. iv. 3, 4. Col. ii. 16, 17.) The chief states and periods of this old ministry were these: the first, from Adam to Abraham; the second, from Abraham to Christ. The special properties of the latter of which periods were, 1. That it was more specially restrained unto a certain family and nation. (Luke i. 54, 55. Ps. cxlvii. 19, 20. Rom. ix. 4. Acts xiii. 17. Deut. iv. 1, 6—8; xiv. 2; xxvi. 18, 19.) 2. It had joined with it a solemn repetition and declaration of the first covenant of the law. (John i. 17. Exod. xxiv. 7, 8. Deut. iv. 12, 13; v. 2, 5; xxvii. 26. Rom. x. 5.) 3. Besides the ceremonies, (which were greatly enlarged under Moses) it had sacraments also added unto it, (Heb. ix. 1—3. Acts vii. 44—47.) namely, the sacrament of admission into the church by circumcision, instituted in the days of Abraham; (Gen. xvii. 9, 10. John vii. 22. Exod. xii. 48. Deut. xxx. 6—8. Acts vii. 8. Rom. iii. 28, 29; iv. 11. Col. ii. 11.) and that of continual preservation and nourishment, by the paschal lamb, instituted in the time of Moses. (Exod. xii. 3, 4. Numb. ix. 11, 12. Deut. xvi. 2. 1 Cor. v. 7. 1 Pet. i. 19. John xix. 36. Exod. xii. 46.)

The Old Testament and the sacraments of it.

The new administration of the Gospel is that which was de-

Digitized by Google

livered unto us by Christ, and which is to continue unto the end of the world. (John i. 17. Heb. i. 2; ii. 3, 4; iii. 5, 6; xiii. 25—28. 2 Cor. iii. 11.) The properties of which are, that first, it is propounded indifferently to all people, whether they be Jews or Gentiles; and in that respect is catholic or universal. (Is. liv. 1—3; lx. 3—5; lxv. 1; lxvi. 12, 19, 20. Matt. xviii. 19, 20. Rom. xvi. 25, 26. Ephes. iii. 5, 6, 8, 9. Col. i. 5, 6.) Secondly, it is full of grace and truth; bringing joyful tidings unto mankind, that whatsoever was formerly promised of Christ, is now performed, and so instead of the ancient types and shadows, it exhibiteth the things themselves; with a large and clear declaration of all the benefits of the Gospel. (John i. 17; xvii. 21, 25. Rom. i. 1—3. 1 Pet. i. 10—12. 1 Cor. i. 23, 24; ii. 9, 16. 2 Cor. iii. 11—14, 18.) The principal points of the word of this ministry are, that Christ our Saviour (whom God by his prophets had promised to send into the world) is come in the flesh, and hath accomplished the work of our redemption. That he was conceived of the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, and died upon the cross. That the body and soul being thus separated, his body was laid in the grave, and there remained under the power of death; and his soul went into the place appointed for the souls of the righteous; namely, paradise, the seat of the blessed. That the third day, body and soul being joined together again, he rose from the dead, and afterwards ascended into heaven; where he sitteth at the right hand of his Father, until such time as from thence he shall come unto the last judgment. (Rom. i. 1—4. John i. xiv. 15; xix. 28, 30. Heb. ix. 12, 26, 28. 1 Tim. iii. 16. Luke i. 35. Matt. i. 18—23; xxvii. 26—50, 59, 60; xii. 40. Rom. vi. 9. Luke xxiii. 43, 46, 47. Matt. xvi. 21; xxviii. 16, 17. 1 Cor. xv. 4—6. 2 Tim. ii. 8. Mark xvi. 19. Acts i. 2, 3, 9—11. Eph. iv. 10. Heb. i. 3. 2 Tim. iv. 1.) We note further, that the sacraments of the new Testament differ from those of the old, in respect not of the author, God; the substance, Christ; or the receivers, the people of God; which are in both the same: (Rom. iv. 11. 1 Cor. x. 2—4.) but in respect of continuance, (Matt. xxviii. 19, 20.) evidence, (1 Cor. xi. 26.) easy performance, and efficacy; in all which those of the new Testament have great pre-eminence. (2 Cor. iii. 9.)

The new administration of the Gospel.

Digitized by Google

The sacraments of the New Testament two only.

The sacraments of the New Testament are only two; to wit Baptism, succeeding in the place of circumcision, and the Supper of the Lord, answering to the Passover. (Rom. iv. 1. Gen. xvii. 11, 12. 1 Cor. x. 1—3; xii. 13. Matt. xxvi. 26; xxviii. 19.) By the former we have our admission into the true Church of God; by the latter we are nourished, and preserved in the Church after our admission. And it may appear, that there are no more than two sacraments of the new Testament, from the considerations following. 1. When the number of sacraments was most necessary, as under the Law, they had but two; wherefore we need require no more. (1 Cor. x. 1—3.) 2. Having meat, drink, and clothes, we ought therewith to be content; (1 Tim. vi. 8.) Now by the sacrament of our entrance, our spiritual clothing is sealed unto us: (Gal. iii. 27.) and by that of our growth is sealed our feeding. (1 Cor. x. 16.) 3. These two seals assure us of all God's graces; as of our regeneration, entrance and ingrafting into Christ, so of our growth and continuance in him: and therefore we need no more. (1 Cor. xii. 13.) For there are as many sacraments, as there be things that need to be betokened to us about our justification. Now these be two, our birth in Christ, and our nourishment after we are born; as in the bodily life we see that we need no more but to be born, and then have this life preserved. The sacrament of Baptism sheweth us the first, the sacrament of the Lord's Supper the second. Therefore those five other sacraments of confirmation, penance, matrimony, orders, and extreme unction, enjoined by the papists, are superfluous; because some of them have no warrant at all out of the word of God, and God hath not promised a blessing upon the using of them: others of them, though they be agreeable to the word, yet are without the nature of sacraments.

Digitized by Google

CHAPTER XLII.

OF BAPTISM.

Of baptism and what it is.

Baptism is the first sacrament of the New Testament by the washing of water (Eph. v. 26.) representing the powerful washing of the blood and spirit of Christ; (1 Cor. vi. 11. Heb. x. 22.) and so sealing our regeneration or new birth, our entrance into the covenant of grace, and our ingrafting into Christ, and into the body of Christ, which is his church (John iii. 5. Titus iii. 5. Acts viii. 27.) The word baptism signifieth in general *any* washing: but here it is specially taken for that sacramental washing which sealeth unto those that are within God's covenant, their birth in Christ, and entrance into Christianity. This sacrament was ordained and brought into the church, in the place of circumcision, at the commandment of God, (John i. 33.) by the ministry of John, therefore called the Baptist: (Matt. iii. 1.) and afterwards sanctified and confirmed by our Saviour Christ himself, being baptized by John (Matt. iii. 13.) and giving commission to his apostles and ministers to continue the same in his church unto the end, (Matt. xxviii. 18.) And we call it the *first* sacrament, because Christ gave order to his apostles, that after they have taught, and men believe, they should baptize them; that so they might be enrolled amongst those of the household of God, and entered into the number of the citizens and burgesses of the heavenly Jerusalem. This taketh away that abuse which sometimes the ancient church was infected withal: namely, that they baptized men at their deaths, and let them receive the Lord's Supper twice or thrice a year; whereas this is the first sacrament of the covenant. The essential parts of this sacrament of baptism, as of all other sacraments, are two: the outward sign, and the inward thing signified. Where also is to be considered, the proportion and union which is between those two parts; which is as it were the very form and inward

Digitized by Google

excellency of a sacrament. The outward signs in baptism are the outward element of water, and the outward sacramental actions performed about it, namely, first, the minister's blessing and consecrating the water; and secondly, the right applying it, so consecrated, to the party to be baptized. And forasmuch as baptism is a part of the public ministry of the church, and Christ has given warrant and authority to none to baptize, but those whom he hath called to preach the gospel, (Matt. xxviii. 29. those only may stand in the room of God himself, and ministerially set to the seal of the covenant. And it is monstrous presumption for women, or any other private persons, who are not called, to meddle with such high mysteries; nor can there be any case of necessity to urge, as will appear afterwards.

Touching the first action of a minister; he is to bless and consecrate the water, 1. By opening to them that are present the doctrine of baptism, and the right institution and use of it; what inward mysteries are signified and sealed up by those outward signs. So did John when he baptized; he preached the doctrine of repentance, and taught the people the inward baptism of the Spirit, signified by his baptizing with water, (Matt. iii. 11.) 2. By acknowledging, in the name of the congregation, man's natural pollution, that we stand in need of spiritual washing; by giving thanks to God the Father for giving his Son for a propitiation for our sins, and appointing his blood to be a fountain to the house of Israel to wash in; and for ordaining this service to be a sacrament and seal of so great a mystery, 3. By making profession of faith in God's promises in that behalf, and praying that they be made good unto the party that is to receive the seal thereof. For as every thing is sanctified by the word of God and prayer; so in an especial manner the sacramental water in baptism is blessed and consecrated by the word of institution, and prayer to God for a blessing upon his own ordinance. The second sacramental action is the action of washing, that is, of applying the sacramental water unto the party to be baptized: diving or dipping him into it, or sprinkling him with it, in the name of the Father, the Son, and the Holy Ghost.

Whether dipping be essential to baptism.

With regard to the action of diving or dipping, as material and essential to the sacrament, or whether there be absolute ground

Digitized by Google

and warrant for sprinkling which is most commonly practised with us in these cold countries, divers opinions have been entertained. Some there are that stand strictly for the particular action of diving or dipping the baptized under water, as the only action which the institution of this sacrament will bear; and our church allows no other, except in case of the child's weakness; and there is expressed in our Saviour's baptism, both his descending into the water and rising up: so that some think our common sprinkling to be (through ease and tenderness) a stretching the liberty of the church further than either the church would, or the symbolicalness of the outward sign with the thing signified can safely admit, it typifying our spiritual burial and resurrection, (Rom. vi. 8.) Others conceive the action of sprinkling of water upon the face of the baptized very warrantable, especially in young children, to whom further wetting may be dangerous; and the grounds are these. 1. It seems that neither dipping is essential to the sacrament of baptism, nor sprinkling; but only washing and applying water to the body, as a cleanser of the filth thereof. 2. As in the other sacrament, a spoonful of wine is as significant as a whole gallon; so here, a handful of water is as significant as a whole river. 3. The action of sprinkling bears fit resemblance with the inward grace, as well as dipping, and hath authority in the scriptures, (1 Peter i. 2. Heb. xii. 14.) where is speech of the sprinkling of the blood of Christ, and *the blood of sprinkling speaking better things than that of Abel.* 4. It is not unlikely that the apostles baptized as well by sprinkling or pouring upon, as by diving and dipping into; since we read of divers baptized in houses, as well as others in rivers. However, the washing the body by water is essential: (Eph. v. 26.) though which way it be done, seem not to be essential; so water be applied to the body for the cleansing of it.

The inward part or thing signified in baptism.

Thus much of the sacramental element, and sacramental actions, which are the outward part of baptism. The inward part comprehends those spiritual things which are signified and represented, and exhibited in and by the outward element and actions: as the water signifies the blood of Christ, the minister's consecrating the water signifies God the Father setting apart his Son for the expiation of the sins of the world by his blood;

Digitized by Google

the minister's applying the water to the body of the baptized to cleanse it, signifieth God's applying the blood of his Son to cleanse the soul for justification and remission of sins; and not only to signify, but to seal up unto the believer, that the inward part is effected as well as the outward. And these visible things come to signify such invisible mysteries, because there is a natural fitness and aptness in the outward things to express the inward. As for water to be a resemblance of the blood of Christ; thus they agree: 1. Water is a necessary element; the natural life of man cannot be without it, and the blood of Christ is as necessary to his spiritual life. 2. Water is a comfortable element; *As the hart panteth after the water brooks*, (Psalm xlii. 1.) The thirst of the body cannot be quenched but by water; whence the height of misery is described by a barren and dry ground, where no water is, (Psalm lxiii. 1.) So the thirst of the soul cannot be quenched but by the blood of Christ, (John iv. 13.) 3. Water is a free element; as it is necessary, useful, and comfortable, so it is cheap and easy to come by without cost. So is the blood of Christ, (Isaiah lv. 1.) *Ho every one that thirsteth, come ye to the waters.* 4. Water is a common element; none are barred from it, any may go to the river and drink. And the blood of Christ is offered as generally to all, rich and poor, high and low, bond and free; every one may lay claim unto him, come and have interest in him, (John i. 12.) Whoever receiveth him, whoever believeth, the proposal is without restraint; none can say, I am shut out or excepted. 5. Water is a copious and plentiful element; there is no less in the river for thy drinking of it, there is enough for all men. So is the blood of Christ all-sufficient, it can never be drawn dry: of his fulness we may all receive, and yet he be never the more empty. Hence the scripture speaks of plenteous redemption. 6. Lastly and especially, water is a cleansing and a purifying element: and it resembles the blood of Christ fitly in that; for the blood of Christ cleanseth us from all sin, (1 John i. 7.)

The similitude between the sign and thing signified.

And here we may also observe the symbolicalness between the sacramental action of washing, and the inward grace signified. For, 1. Nothing is washed but that which is unclean: even so the sacramental washing implies our natural pollution.

Digitized by Google

Whosoever submits to this sacrament of baptism, doth by so doing acknowledge himself to be defiled; whoever brings a child to be baptized, doth by so doing, make confession of original corruption and sinfulness; as John's hearers were baptized of him in Jordan, confessing their sins. (Matt. iii. 6.) 2. As the applying of the water to the body washeth and cleanseth, so it is with the blood of Christ; it cleanseth not the soul, but by being applied to it, in the merit and efficacy of it, by the sanctifying Spirit; of which the outward ministerial washing is a sign and seal. (1 Cor. vi. 11.) But besides the natural fitness of the outward things to express the inward, there is also to be considered God's divine institution, ordaining and appointing these things to typify to the soul Christ crucified in his cleansing quality. For otherwise though there were never so much aptness in the creature, yet it hath nothing to do to meddle with a sacrament, unless the Lord do specially appropriate it to serve for such a purpose; and then with God's institution there goeth a blessing, and a special virtue and power attends on a divine ordinance. That which makes the outward signs significant, is God's word and appointment.

Again, Christ and the cleansing power of his blood are not only barely signified in the sacrament of baptism, but the *inward* things are really exhibited to the believer as well as the *outward:* there is that sacramental union between them, that the one is conveyed and sealed up by the other. Hence are those phrases of being born again of water and of the Holy Ghost, (John iii. 5.) of cleansing by the washing of water. (Eph. v. 26.) So, arise and be baptized, and wash away thy sins. (Acts xxxiii. 16.) We are buried with Christ by baptism, &c. (Rom. vi. 4.) for the sacraments being rightly received, do effect that which they do represent. We do not however affirm of all that are partakers of the outward washing of baptism, that they are partakers also of the inward washing of the Spirit; nor that this sacrament doth seal up their spiritual ingrafting into Christ to all who externally receive it. For though God hath ordained these outward means for the conveyance of the inward grace to our souls, yet there is no necessity that we should tie the working of God's Spirit to the sacraments more than to the word. The promises of salvation, Christ and all his benefits, are

Digitized by Google

preached and offered to all in the ministry of the word: yet all hearers have not them conveyed to their souls by the Spirit, but those whom God hath ordained to life. So in the sacraments, the outward elements are dispensed to all who make an outward profession of the Gospel, (for in infants, their being born in the bosom of the church is instead of an outward profession,) because man is not able to distinguish corn from chaff: but the inward grace of the sacrament is not communicated to all, but to those only who are heirs of those promises whereof the sacraments are seals. For without a man have his name in the covenant, the seal set to it confirms nothing to him. The advantage, then, or benefit of baptism to a common Christian is the same as was the benefit of circumcision to the Jew outward. (Rom. ii. 28. iii. 1, 2.) There is a general grace of baptism which all the baptized partake of as of a common favour, and that is their admission into the visible body of the church, their matriculation and outward incorporating into the number of the worshippers of God by external communion. And so as circumcision was not only a seal of the righteousness which is by faith, but as an overplus, God appointed it to be like a wall of separation between Jew and Gentile,—so is baptism a badge of an outward member of the church, a distinction from the common rout of heathen; and God thereby seals a right upon the party baptized to his ordinances, that he may use them as his privileges, and wait for an inward blessing by them. Yet this is but the porch, the shell and outside: and all that are outwardly received into the visible church are not spiritually ingrafted into the mystical body of Christ. Baptism always is attended upon by that general grace, but not always with this special. And if it be asked, to whom then is baptism effectual to the sealing up this inward and special grace, we must here distinguish in regard of persons baptized. The church doth not only baptize those that are grown and of years; if any such, being bred pagans, be brought within the pale of the church, and testify their competent understanding of Christianity, and profess their faith in the Lord Jesus and in God's precious promises of remission of sins by his blood, and their earnest desire to be sealed with baptism for the strengthening of their souls in this faith; but the church also baptizeth her infants; such as, being born within her bosom

Margin notes: The benefit of baptism to a common Christian. — To whom baptism is effectual.

of believing parents, are within the covenant, and so have right unto the seal thereof. Again, the inward grace doth not always accompany the outward sign in those of years baptized; but only then when the profession of their faith is not outward only and counterfeit, but sincere and hearty; they laying hold on Christ offered in the sacrament by a lively faith, which is the hand to receive the mercies offered. (Acts viii. 37.) If thou believest with all thy heart, thou mayest be baptized, saith Philip to the Eunuch. For it were absurd to extend the benefit of the seal beyond the covenant. Now the covenant is made only to the faithful. (John i. 12. Mark xvi. 16.) He that believeth and is baptized shall be saved; but he that believeth not, whether he be baptized or no, shall be condemned. Simon Magus (Acts viii. 13.) and Julian, and thousands of hypocrites and formalists shall find no help in the day of the Lord by the holy water of their baptism, without it be to increase their judgment. Neither, again, with respect to infants baptized that are born in the church, doth the inward grace in their baptism always attend upon the outward sign; the sacrament of baptism being effectual in infants, only to those, and to all those, that belong unto the election of grace. Which thing though we (in the judgment of charity) do judge of every particular infant, yet we have no ground to judge so of all in general: or if we should judge so, yet it is not any judgment of certainty; we may be mistaken. Further, if it be asked, whether every elect infant is actually sanctified and united unto Christ in and by baptism, we must here also distinguish of elect infants baptized, whereof some die in their infancy, and never come to the use of reason; others God hath appointed to live and enjoy the ordinary means of faith and salvation. With respect to elect infants that die in their infancy, and have no outward means of salvation but their baptism, doubtless the inward grace is united to the outward signs; and the Holy Ghost doth as truly, and really, and actually apply the merits and blood of Christ in the justifying and sanctifying virtue unto the soul of the elect infant, as the minister doth the water to its body, and the invisible grace of the sacrament is conveyed by the outward means. For though infants be not capable of the grace of the sacrament by that way whereby the grown are, by hearing, conceiving, believing; yet it follow-

How infants may be capable of the grace of the sacrament.

Digitized by Google

eth not that infants are not capable in and by another way. It is easy to distinguish between the gift conveyed, and the manner of conveying it. Faith is not of absolute necessity to all God's elect, but only to those to whom God affords means of believing. It is the application of Christ's righteousness that justifieth us, not our apprehending it: God can supply the defect of faith by his sanctifying Spirit, which can do all things on our part which faith should do. Do we not know that the sin of Adam is imputed to children, and they defiled by it, though they be not able to understand it? even so the righteousness of Christ may be, and is, by God's secret and unknown way, to elect infants; and so to those that are born deaf, and fools, not capable of understanding. For though God tieth us to means, yet not himself: he that hath said of infants, to them belongs the kingdom of God, knows how to settle upon them the title of the kingdom. And we have no reason to think, but that even before or in, at or by the act of baptism, the Spirit of Christ doth unite the soul of the elect infant to Christ, and clothe it with his righteousness, and impute unto it the title of a son or daughter by adoption, and the image of God by sanctification; and so fit it for the state of glory.

What benefit elect infants that live to years have by baptism for the present.

With respect to those elect infants whom God hath appointed to live to years of discretion, we have no warrant to promise constantly an extraordinary work to whom God intends to afford ordinary means. For though God do sometimes sanctify from the womb, as in Jeremy and John Baptist, sometimes in baptism, as he pleaseth; yet it is hard to affirm, as some do, that every elect infant doth ordinarily before or in baptism receive initial regeneration, and the seed of faith and grace. For if there were such a habit of grace then infused, it could not be so utterly lost, or secreted, as never to shew itself but by being attained by new instruction. But we may rather deem and judge that baptism is not actually effectual to justify and sanctify, until the party do believe and embrace the promises. Nevertheless baptism is not for the most part a vain empty shew, consisting of shadows without the substance, and a sign without the thing signified, but it is always an effectual seal to all those that are heirs of the covenant of grace: the promises of God touching justification, remission, adoption, are made and sealed in baptism

Digitized by Google

to every elect child of God; then to be actually enjoyed, when the party baptized shall actually lay hold upon them by faith. Thus baptism to every elect infant is a seal of the righteousness of Christ, to be extraordinarily applied by the Holy Ghost, if it die in its infancy; to be apprehended by faith, if it live to years of discretion. So that as baptism administered to those of years is not effectual, unless they believe; so we can make no comfortable use of our baptism administered in our infancy, until we believe. The righteousness of Christ and all the promises of grace were in my baptism estated upon me and sealed up unto me on God's part: but then I come to have the profit and benefit of them, when I come to understand what grant God in baptism hath sealed unto me, and actually to lay hold upon it by faith.

To explain this more clearly,—we know that an estate may be made unto an infant, and in his infancy he hath right unto it, though not actual possession of it until of certain age. Now during the time of the child's incapability, the use and comfort of this estate is lost indeed; but the right and title is not vain and empty, but true and real, and stands firmly secured unto the child, to be claimed what time soever he is capable of it. Even so elect infants have Christ and all his benefits sealed up unto them in the sacrament of baptism; yet through their uncapableness they have not actual fruition of them, until God giveth them actual faith to apprehend them. Is baptism lost then which is administered in our infancy? was it a vain and empty ceremony? no, it was a complete and effectual sacrament; and God's invisible graces were truly sealed up under visible signs. And though the use and the comfort of baptism be not for the present enjoyed by the infant; yet by the parent it is, who believes God's promises for himself and for his seed, and so by the whole congregation: and the things then done shall be actually effectual to the infant, whenever it shall be capable to make use of them.

There are indeed some who utterly deny the baptizing of infants to be warrantable; but not to insist upon answering their weak arguments, sufficient and clear ground for the practice of our church in this behalf may both be picked out of that which hath been spoken before, and further evidenced by these following arguments. 1. The first we draw from the use of circumci-

The lawfulness of infant baptism.

Digitized by Google

sion, in the Old Testament, which answereth to baptism; yet that was applied to the infant the eighth day. There can be no reason given to deprive infants of baptism, but that which may be given against circumcision; the chief whereof is their uncapableness of the grace of the sacrament. 8. To them to whom the covenant belongs, to them belongs the seal of the covenant that confirms the right unto them. But to the infants of faithful parents the covenant belongs: to you and to your children are the promises made, saith Peter, (Acts ii. 39.) and to them belongs the kingdom of God: if the thing itself, then the sign and seal of it. And the Apostle saith, your children are holy, (1 Cor. vii. 14.) there is a federal sanctity, or external and visible holiness, at least in children of believing parents; and they are to be judged of the true flock of Christ, until they show the contrary. And whereas it is objected that they do not believe; which is in the Scripture required of those that are to be baptized, that they make profession of their faith, we reply that the Scripture requiring faith in the party to be baptized, speaks of grown men. When the Apostle gives a rule that none should eat but those that labour, it were monstrous from thence to deny meat to children or impotent persons. Besides, it is not quite an improper speech to call the infant of believing parents a believer. Our Saviour reckoned them among believers, when he took a child and said, whosoever offendeth one of these little ones which believe in me. (Matt. xviii. 6.) What do we deem of Christian infants? is there no difference between them and pagans? Certainly, as it were hard to call them infidels, so it were not harsh to call them believers. And further it is the received judgment of our church, that the faith of the parents (or of those that instead of parents present the child in the congregation) is so far the infant's, as to give him right unto the covenant. And lastly, as we have said before, the Spirit of God in elect infants supplies the room of faith: and however it be, Adam's corruption cannot be more effectual to pollute the infant, than Christ's blood and innocency is to sanctify them: and God's wisdom wants not means to apply it, though we cannot attain unto the manner. But the anabaptists urge, we have no rule in Scripture for baptizing infants, nor example. To which it may be answered, do we read any thing in Scripture that may infringe

Digitized by Google

the liberty of the church therein? nay, do not the Scriptures afford many friendly proofs by consequence of it? We read of such an one baptised, and all his household, the house of Lydia, of the jailor, of Crispus, of Stephanus, &c. why should we imagine that there were no infants there, or that they were left out? And if the Scriptures not expressing directly the baptizing of infants, were sufficient reason why that sacrament should be denied them; then by the same reason the sacrament of the Lord's Supper should be denied to women, For (to my remembrance) it is not expressed in all the New Testament, that any women did partake of it, which thing yet were senseless to doubt of.

Baptism not of absolute necessity to salvation.

With respect to the question, whether baptism is of absolute necessity to salvation, it is, as we have seen, an high ordinance of God, and a means whereby he hath appointed to communicate Christ and his benefits to our souls; and therefore not to be neglected or slightly esteemed, but used with all reverence and thankful devotion when it may be had: yet where God denieth it, either in regard of the shortness of the infant's life, or by any other unavoidable necessity, there comes no danger from the want of the Sacraments, but only from the contempt of them. And here are to be confuted first, the Papists; who have contrived in their own brains a room near hell, which they call Limbus Infantum, a receptacle for the souls of infants which die without baptism; and where, as they feign, they are deprived of God's presence, and never partake of joy and happiness. Secondly, many ignorant people amongst us: who for want of better teaching, harbour in their minds such Popish conceits, especially that baptism doth confer grace upon all by the work done, for they commonly look no higher; and they conceive a kind of inherent virtue, and Christendom, (as they call it) necessarily infused into children by having the water cast upon their faces. Hence the minister is oft posted for to baptise in a private chamber, to the dishonour of that ordinance; and, which is more intolerable, in case of the want of a minister, women will undertake to be baptizers; which is a monstrous profanation of so high a service. These errors of opinion and practice proceed from gross ignorance, and therefore the means to cure them is to be informed in the right nature

Digitized by Google

and use of the Sacraments, and in the extent and limitation of the necessity of them. And to this end we must know that Sacraments properly do not give us any right unto God and his Christ, but only seal up and confirm that right and interest which already we have in God's covenant and promise. God promised to Adam life; and then he gave him the tree of life to be a pledge of his promise. It was not the tree of life that gave Adam life, but the promise. Adam might have lived by the promise without the tree, but the tree could do him no good without the promise. Thus God promiseth Christ and his benefits to the faithful and to their seed, and then he gives us baptism to seal these promises; it is not baptism that saves us, but the promises; it is not water that purgeth our sins, but the blood of the covenant. The Sacrament then was added for our weakness, to be a strengthening to our faith; not to give any strength or efficacy to the covenant made in the blood of Christ. God's word is as sure as his bond, his promise is as sure as his seal, and shall as surely be accomplished; the sacraments only give strength to our faith in apprehending it. Whence we infer that where God is pleased to dispense his seals and sacraments, they are great comforts and pledges of his love; and to despise or slight them were a horrible slighting even of the covenant itself. But where he denieth means and opportunity of enjoying the signs, the things signified are never the farther off, or less effectual. It is said, (Gen. xvii. 14.) that the uncircumcised should be cut off from God's people, because he had broken the covenant: but it is meant only of voluntary and wilful refusing of circumcision. For the people of God in the wilderness were forty years without the outward sign of circumcision, yet they were not without the inward grace. David's child died the seventh day, a day before the time appointed for circumcision, and yet both his words and his carriage express that he doubted not of the salvation of it; so the thief upon the cross believing in Christ, was received with Christ into paradise, though he were never baptised: he had the inward grace of baptism, the washing of the blood of Christ, though not the outward sign. When God affordeth means, we must wait upon him for a blessing in them, and by them; when he doth not afford means, we must not tie the working of his grace to them. God who

Digitized by Google

sanctifieth some in the womb, knows how to sanctify all his elect infants, and by his Spirit apply the merits of Christ unto them without the outward water. Some have the outward sign, and not the inward grace; some have the inward grace and not the outward sign: we must not commit idolatry by deifying the outward element. It is not the *want* of the sacraments, but the *contempt* or wilful *neglect* of them that is dangerous. Then further, as some through ignorance and superstition have too high a conceit of the outward signs, so others through ignorance and profaneness have too mean and base an opinion of them. Some there are who esteem of baptism as of a mere ecclesiastical ceremony and Church compliment; as if there were no serious virtue or efficacy in it, or profit to be expected by it; or had no other use, but to give the child a name and there is an end,—they look no further. That some have so slight an opinion of this ordinance, appeareth also by their answerable practices: such as these and the like. 1. Often baptism is deferred, and that upon every trifling occasion, as if it were a business of no great weight and moment, but might attend every one's leisure; and many times through delay, the child dieth without it; which though it doth nothing prejudice the child's salvation, yet it will lie heavy upon the parent's conscience, for neglecting God's ordinance when he afforded opportunity. 2. Often the minister is sent for home to perform that service with few in a private chamber, when no imminent necessity urgeth; to the dishonour of so sacred a business, which ought to be a most solemn and public action of the whole congregation. 3. Though the child be brought to church, yet often some by-day is chosen, and not the Lord's sabbath; and it is then done, as if it were only women's work to be present at baptism, who have most leisure to spend time about matters of smaller consequence. 4. If it be on the sabbath, then the main care and preparation is about matters of outward pomp and state: everything is fitted and prepared for the purpose, but only that which should chiefly be, viz. the hearts and minds of those that go about a business of that nature. 5. While the sacrament is in performing, the demeanour of many sheweth that they have a slight opinion of that service: some turning their backs upon it and going out of the church

Baptism to be highly accounted of.

That many have a slight esteem of this ordinance.

Digitized by Google

so soon as sermon is done, as if the word was worth the minding, but not the sacrament; others prating and talking all the while, as if there were nothing for them to learn by it, and no duty for them to perform in that action. 6. Lastly, infants are brought to the sacrament of baptism in their infancy, but are never by their parents taught the doctrine of baptism when they come to years of understanding: baptism is not made use of as it ought, in the whole course of men's lives. These things shew, that men commonly have a mean conceit of this ordinance.

What are the means to reform this slight esteem.

The best way to reform these irreligious practices is, a serious pondering and considering of the high dignity of this divine ordinance, which will cause a devout and reverent demeanour in that holy business. And 1. Every one should consider that it is no customary formality, but an honourable ordinance instituted by the lawful authority of God himself; who never imposed any service upon his Church in vain. It was honoured by our Saviour Christ himself, who sanctified it unto us by submitting unto it in his own sacred person; confirmed it by his practice, by his precept, &c. 2. Every one should consider, that there are infinite mercies sealed up by it to the faithful, and to their seed. It is a visible admittance of thy child, if thou art a parent, into the congregation of Christ's flock, signifying its interest in the heavenly Jerusalem, which is above. Is this a business to be mumbled over in a corner? Christ came from Galilee to Jordan to be baptized: is the receiving of thy child into the bosom of the church in a full congregation, no comfort unto thee? is it not mercy to see the blood of Christ ministerially sealed up unto thy infant, to purge it from that pollution which it hath brought into the world with it: which also thou makest confession of by presenting it to this mysterial washing? Is it not joy to thy heart, to hear the whole congregation of God's saints pray for thy child: and that God hath honoured thee so much, as to count thy very child holy and within his covenant? Think on these things. 3. Every one that is present at baptism, should consider, that that being a public action of the congregation, every particular person ought reverently to join in it. Shall the whole Trinity be present at baptism, (Matt. iii. 16, 17.) and we be gone?

Digitized by Google

Join ought every one in prayer to God for the infant, join in praises to God for his mercy, that we and our children are brought forth, and brought up within the pale of his church (whereas the rest of the world are like a wilderness,) and thank God for adding at the present a member to his church. Join every one ought in meditation of the pollution of nature, of the blessed means of redemption by Christ, of the benefits that God seals up unto us in our baptism, even before we knew them: of the vows and promises which we in our childhood made by those who were undertakers for us: and finding our failings, every time we are present at baptism, we should renew our own covenant with God, and labour to get new strength to close with his promises, which in our baptism he made unto us. Thus if we were wise to make a right use of it, we might learn as much at a baptism, as at a sermon. 4. Parents should always bear in mind the promises which their children have made to God by them, and they for their children; labouring to bring them up accordingly in the instruction and information of the Lord, teaching them, so soon as they understand, the meaning of that sacrament, unfolding unto them God's precious promises, and their strict engagements. The negligence of parents herein, is a cause of monstrous profaneness in many; they bring children to receive Christ's badge, but bring them up to the service of the devil: and God hath not so much dishonour by heathens and pagans, as by those who have taken upon them the name of Christians. Lastly, baptism should be of continual use through a Christian's whole life: it is administered but once, but it is always lasting in the virtue and efficacy of it. Baptism loseth not its strength by time. In all thy fears and doubts look back to thy baptism, and the promises of God sealed up unto thee there; lay hold on them by faith, and thou shalt have the actual comfort of thy baptism, and feel the effect of it, though thou never saw it. In thy failings, slips, and revolts, to recover thyself have recourse to thy baptism: new baptism shall not need; the covenant and seal of God stands firm, he changeth not: only renew thy repentance, renew thy faith in those blessed promises of grace which were sealed up unto thee in thy baptism.

Digitized by Google

CHAPTER XLIII.

OF THE LORD'S SUPPER.

Of the Lord's Supper, and what it is.

We now come to the Lord's Supper, which is the second sacrament of the New Testament, wherein God by the signs of bread and wine signifieth, sealeth, and exhibiteth to every faithful receiver, the body and blood of Christ, for his spiritual nourishment and growth in Christ: and so sealing unto him his continuance with increase in the body of Christ, which is his Church, confirmeth him in the covenant of grace. Or thus: it is a sacrament of the gospel, wherein by the outward elements of bread and wine, sanctified and exhibited by the minister, and rightly received by the communicant, assurance is given to those that are ingrafted into Christ, of their continuance in him and receiving nourishment by him unto eternal life. Not that there are divers graces offered to us in Baptism and the Lord's Supper; for the covenant solemnly ratified in Baptism is renewed in the Lord's Supper, between the Lord himself and the receiver, and the same graces offered again, but to divers ends; in baptism, to the investing and entering of us into Christianity (for of that entrance baptism is a seal;) in the Lord's Supper, to the nourishing and continuing of us in it; of which growth and continuance in Christianity, it is a seal. And therefore as unto the sacrament of baptism, so unto this of the Lord's Supper, the Popish feigned sacrament of Confirmation is notably injurious.

The difference between baptism and the Lord's Supper.

Baptism then doth differ from the Lord's Supper, 1. In regard of the thing signified. Baptism (as hath been said) is a seal of our *entrance* into the church of God, the Supper of the Lord of our *continuance* in the same; the one of our new birth, the other of our spiritual food. The former is ordained to this end, that being out of Christ by nature, we might by the sacrament of our new birth be ingrafted into his body: (Titus

iii. 5. John iii. 5.) the latter, that being in Christ by grace, we might continue and increase in him, (1 Cor. x. 16: xi. 23. 1 Peter iii. 21.) 2. In regard of the outward sign, water in the one, bread and wine in the other. 3. In regard of the communicants. Unto baptism both infants, and those that are of years and discretion are to be admitted; but unto the supper of the Lord, only those of years of discretion. 4. In regard of the time. The supper of the Lord is to be received as often as the Lord shall give occasion; baptism but once.

It is called the Lord's supper, (1 Cor. xi. 20.) not because he appointed it a supper to us; but because our Lord Jesus Christ sitting at his last supper, ordained it instead of the passover. For in the night that he was betrayed, (1 Cor. xi. 23.) immediately after he had eaten the passover with his disciples, he did both himself with them celebrate this holy sacrament, (Matt. xxvi. 26, &c.) and withal give charge for continuance of the same in the church until his second coming, (1 Cor. xi. 26.) And we may learn by this,—that both our Saviour Christ and his apostles likewise administered this sacrament after supper,—that we must not come unto it for our appetites, but have our minds lifted up from these earthly elements to our Saviour Christ represented by them. For men after supper set not bread and wine, but banquetting dishes upon the table, which serveth to reprove, 1. Such profane persons as come for a draught of wine only. 2. Those that rest only in the outward elements. Further, the example of our Saviour Christ and his apostles doth not tie us to administer this sacrament in the night-time, because they had special cause so to do, which we have not. For our Saviour was to administer it after supper, 1. Because it was to come in lieu and stead of the passover; and therefore was presently after the eating of it. 2. That it might go immediately before his passion, the better to shew whereunto it should have relation. Where also is another difference; our Saviour Christ's supper representing his death, which followed the supper and was to come; our sacrament representing the death of Christ already suffered and past. The apostles also administered this sacrament in the night, because it was not safe for the church to meet in the day for fear of persecution. Wherefore herein the laudable custom of the church of administering it in

Why is it called the Lord's Supper.

Digitized by Google

the morning, when our wits and capacities are best, is to be followed. In which respect also there is some difference between this sacrament, and the sacrament of baptism, which may without any inconvenience be administered in the afternoon. The fittest day for the administration of this sacrament is the Lord's day; for although our Saviour Christ did administer it on another day, (for the reasons before declared,) yet he did not bid us so to do. But the apostle's example and religious practice herein is to be followed, which did celebrate the supper of the Lord on the Lord's day.

So much of the time. As to the nature of this sacrament, it may be known, first, by the matter; and secondly, by the form of it. The matter of the supper of the Lord is, partly outward, as the elements of bread and wine: partly inward, as the body and blood of Christ; those outward elements signifying Christ and him crucified, with all the benefits of his death and passion; even whole Christ, with all the fruits of his mediation. (Matt. xxvi. 26, 27. 1 Cor. xi. 24, 25.) And the Lord did make choice of bread and wine for the outward elements of this sacrament, because meaning to set forth our spiritual nourishment by them, they are of all the means of our corporal nourishment the chiefest. (Psalm civ. 15.) And he did not content himself with one of these only, but took both, that he might hereby shew how plentiful and assured redemption we have in Christ, whom these do represent. Wherefore it is no marvel that the Papists in the prohibiting of the cup, do answerably teach our salvation to be neither wholly in Christ, nor assuredly. And we observe this argument—in the institution of the sacrament—against this robbery, that the foreseeing spirit of Christ, knowing the sacrilege that Popery would bring in for the robbing of the people of the use of the cup, hath prepared a preservative against it; speaking here more fully of the cup, (which he did not of the bread) Drink ye all of this. (Matt. xxvi. 27.) Again, our Saviour Christ used ordinary bread, such as was used at the common table at that time; it was indeed unleavened bread, but it was so, because no other was then lawful at the feast of the passover.

Of the matter of the Lord's Supper.

If it be asked, Are not the bread and wine changed into the body and blood of Christ in this sacrament?—we answer, no;

Digitized by Google

That the bread and wine are not changed into the body and blood of Christ.

they are not changed in nature, but in use. (1 Cor. x. 16.) For the words of eating and drinking do properly belong to the outward elements of bread and wine, and by a borrowed speech do improperly belong to the body and blood of Christ, to note unto us the communion we have with our Saviour Christ, of whom we are verily partakers by a lively faith, as of the bread and wine, by eating and drinking them. And thus we say that these elements are changed in use; because being separated from a common use, they are consecrated to sign and seal unto us our spiritual nourishment and growth by the body and blood of Christ Jesus. (Luke xxii. 19. 1 Cor. x. 3, 4.) For as the sacrament of baptism doth seal to us a spiritual regeneration, so the Lord's Supper, a spiritual feeding; and even as the body and blood of Christ are in baptism given us for clothing, so they are given in the Lord's Supper for nourishment. Therefore the bread and wine are not the true body and blood of Christ, but the signs and tokens of them; as in baptism, the water was only a sign of Christ's blood, not the blood itself.

Besides, we have these further reasons to overthrow the carnal presence of Christ in the sacrament. 1. If the bread were turned into Christ, then there should be two Christs, one that giveth, another that is given; for our Saviour Christ gave the bread, &c. 2. If the bread be the very body of Christ, there should then be no sign of the thing signified, and so no sacrament. (Rom. iv. 11.) Where their miserable shift, that the whiteness is the seal and sign, is not worthy the answer. 3. The wicked receiver might then eat and drink Christ's body and blood, as well as any true believer. (John xiii. 2, 30.) 4. The minister cannot give the inward grace, but the outward element in the administration of the sacrament. (Luke iii. 16.) The reason there was to move our Saviour Christ to use such a borrowed speech in this so great mystery, is, because it is ordinary and usual in the Scripture, to give the name of the thing signed and signified to the sign; as it is called the tree of life, which was but a sign of life. (Gen. ii. 9.) So in the sacraments of the Old Testament, circumcision is called the covenant, (Gen. xvii. 10.) that is, the token of the covenant; (ver. 11.) and the lamb or kid, the passover, whereof it was a sign only. (Exod. xii.) The self-same manner of speech is also used in the New Testament, of baptism, called the new

Digitized by Google

birth and washing away of sins, whereof it is only a seal. So that unless the Lord would in this sacrament have departed from the wisdom of the Spirit of God accustomably received, he must needs here also tread in the same steps of a borrowed and figurative speech. And he did after his last supper use as figurative speeches as this, (John xiv. xv. xvi.) and that without all danger of darkness of speech, there being oftentimes more light in a borrowed, than in a proper speech; and a trope of force must be yielded, when he saith, that the cup is the New Testament. Neither doth it make for the corporal presence, that our Saviour Christ saith in his supper, that his body was then broken, and not that it should be broken after; for that is also usual to the Scripture, for further certainty to speak of things to come, as of them that are present. And though there is nothing impossible unto God, yet, 1. The question is here, not of the power, but of the will of God, what he will have done. 2. God cannot do those things, in doing whereof he should contradict himself; and therefore the Scripture feareth not, without dishonour to God, to say that he cannot lie, nor cannot deny himself. (Titus i. 2. 2 Tim. ii. 13.) The cup is called the cup of the New Testament, because it is a seal of the promise of God touching our salvation in Christ, which being in old time under the law shadowed by the shedding of the blood of beasts, is now after a new manner accomplished in the blood of Christ himself.

Of the form of this sacrament of the Lord's Supper.

Thus much of the matter of this sacrament; the form thereof consisteth, partly in the outward actions both of the minister and of the receiver, partly in the inward and spiritual things signified thereby; these outward actions being a second seal, set by the Lord's own hand unto his covenant.

The Sacramental actions of the minister.

The sacramental actions of the minister in the Lord's Supper, are four. First, to take the bread and wine into his hands, and to separate it from ordinary bread and wine; whereby is signified, that God in his eternal decree hath separated Christ from all other men to be our mediator; and that he was set apart to that office, and separated from sinners. (Exod. xii. 5. Heb. vii. 26.) The second is, to bless and consecrate the bread and wine, by the word and prayer; which signifieth that God in his due time sent Christ into the world, and sanctified him, furnishing him with

Digitized by Google

all gifts needful for a mediator. The bread and wine are to be blessed and consecrated, by doing that which at the first institution Christ did, in that, 1. He declared the doctrine of the mystery of the sacrament unto his apostles, which received it, by teaching the truth of that which these outward signs did signify. 2. He thanked his heavenly Father, for that he had so loved the world, that he gave him, which was his only Son, to die for it, through the breaking of his most holy body, and shedding his most precious blood. Also he gave him thanks, for that he had ordained these outward elements, to seal our spiritual nourishment in Christ. 3. By a trope of the chief part of prayer, (which is thanksgiving) for the whole, the evangelist giveth us to understand that our Saviour Christ sued to God his heavenly father, that his death, in itself sufficient to save, might by the working of his Holy Spirit, be effectual to the elect; and that those outward signs of bread and wine might, through the operation of the same Spirit, be effectual to the purposes they were ordained unto.

Of the consecration of the bread and wine.

And though there is no mention of these things in the evangelists, yet it may be known that he gave thanks, and prayed, for these things; for, 1. The very matter itself that is handled, doth guide us to the knowledge of these things, as doth, 2. The like manner of speech in other places of Scripture; where there being no mention what words he used, yet it must needs be granted that he gave thanks and prayed, proportionably to the prayer and thanks here used. For taking the barley loaves and fishes, and giving thanks, what can be understood, but that he giving thanks to God, that had given those creatures for the bodily nourishment, prayed that he would bless them, and make them effectual to that purpose and end? (Matt. xiv. 19: xv. 36. John vi. 11.) And as it is not lawful to eat and drink even common meat and drink, without such prayer and thanksgiving, so it is not lawful to communicate these elements without thanksgiving and prayer.

So much for the second action (which the minister indeed performeth with the communicants, but yet as chief in the action.) The third is, to break the bread and pour out the wine; which doth signify the passion and sufferings of Christ, with all the torments which he endured for our sins, both in

Digitized by Google

body and soul: his blessed body being bruised and crucified, his precious blood shed (trickling and streaming down from all parts of him to the ground) and his righteous soul poured out unto death; (Isa. liii. 5, 10, 12. Heb. ix. 14.) that Christ himself of his own accord offered his body to be broken, and his blood to be shed, upon the cross: and that as the bread nourisheth not, if it remain whole and unbroken, so there is no life for us in Christ, but inasmuch as he died. The fourth action of the minister, is to give and distribute the bread and wine to the receivers. And that doth signify that God giveth Christ, and Christ himself to us: that Christ Jesus with all his merits is offered to all sorts of receivers, and that God hath given him unto the faithful receivers, to feed their souls unto eternal life. (John iii. 14, 15; vi. 50, 51.)

The sacramental actions of the receivers.

The sacramental actions of the receivers are two: 1. To take the bread and wine offered by the minister; which doth signify the receiving of Christ into our soul with all his benefits by faith; and that they, and only they, have benefit by Christ crucified, which thus apply Christ to themselves by a true and lively faith. (John i. 12.) The second is to eat the bread, and drink the wine; receiving them into the body, and digesting them, (1 Cor. xi. 26.) which doth signify our uniting unto Christ, and enjoying of him; that we must with delight apply Christ and his merits to all the necessities of our soul, spiritually feeding upon him, and growing by him. For the eating of the bread to strengthen our nature, betokeneth the inward strengthening of our souls by grace, through the merits of the breaking of Christ's body for us; and the drinking of the wine to cherish our bodies, betokens that the blood of Christ shed on the cross, and (as it were) drunk by faith, cherisheth our souls. And as God doth bless these outward elements to preserve and strengthen the body of the receiver, so Christ apprehended and received by faith, doth nourish him, and preserve both body and soul unto eternal life. (John vi. 50, 51. 1 Cor. x. 3, 11, 16, 17.) Howbeit Christ's body and blood, together with the outward elements, is not received of all communicants; for howsoever they be offered by God to all, (Matt. xxvi. 26.) yet are they received by such alone, as have the hand of faith to lay hold on Christ; and these with the bread and wine do spiritually receive Christ with all his

Digitized by Google

saving graces. As for the wicked, and those that come without faith, they receive only the outward elements, and withal, judgment and condemnation to themselves. (1 Cor. xi. 27—29.)

The ends and uses of the Lord's Supper.

So much of the matter and form: we will now shew the special ends and uses for which the Lord's Supper was ordained, which are, 1. To call to mind and renew the memory and virtue of Christ's death. (1 Cor. xi. 24.) 2. To increase our faith begotten by the word preached, and to confirm unto us our nourishment therein by the means of Christ's death. 3. To increase our love. 4. To increase our joy in the Holy Ghost, our peace of conscience, our hope of eternal life, and all other graces of God in us. 5. To stir us up with greater boldness to profess Christ, than heretofore we had done. 6. To quicken our hearts to all holy duties. 7. To shew our thankfulness to God for his mercy bestowed upon us in Christ. 8. To make a difference betwixt ourselves and the enemies of Christ. 9. To knit us more near in good will one to another. 10. To preserve the public ministry of the word and prayer in Christian assemblies.

Who are to receive the Lord's Supper.

Further, all baptised who are of years and sound judgment to discern the Lord's body, ought to repair to this sacrament. But those only come *worthily*, who, professing the true faith, have duly examined and prepared themselves. (Isa. lxvi. 23. 1 Cor. xi. 27, 28.) Whereby all not of age and sound judgment are shut from this sacrament, which are not always from the other of baptism. But besides such as have these things in them which God requireth at their hands, those may be admitted by the church to the supper of the Lord, who having knowledge, do make profession of religion, and are found guilty of no great error or crime unrepented of. And if any thrust themselves to the Lord's table, who are ignorant, or guilty of such crimes, they are to be kept back by the discipline of the church.

Of preparation to the Lord's table.

In regard of what is to be performed by every Christian, that he may worthily partake of the Lord's supper, there must be a careful preparation before the action, great heed in the whole action, and a joyful and thankful close and shutting up of it; all which must be performed as well by the minister as the people. For there is a great difference betwixt our Saviour Christ, the first deliverer of this sacrament, and all other ministers. He having no battle of the spirit and flesh in him,

Digitized by Google

but being always prepared unto every good work, had no need of these things: but other ministers have as much need thereof as the people. And we are to prepare ourselves to this sacrament by due search and trial of our own souls, whether we can find in ourselves the things which God doth require in worthy communicants. This we may perform by fitting our minds, and framing our hearts thereunto, (1 Cor. x. 15, 16; xi. 28.) We may fit our minds by examining our wisdom and knowledge, both of God's will in general, and of the nature and use of this holy sacrament in particular; whether we can give a reason of the representation of Christ in the bread and wine, and bring the resemblance and difference of the proportion of the bread and wine, with the body and blood of Christ; and of the eating and drinking of the elements, with the partaking of the spiritual things, (Rom. iv. 11. 1 Cor. x. 3, 4, 16, 17.) Our hearts may be framed for the feeling of the virtue and power of this sacrament, 1. By weighing with ourselves what need we have of it, and what benefit we may reap by it. 2. By examining of our faith, (2 Cor. xiii. 5. 1 Tim. i. 15.) and repentance, (Heb. x. 22. James iv. 8.) attended with true love of God, (Zech. xii. 10.) and of our brethren, (1 Cor. xvi. 4.) 3. By fervent invocation, praying for a blessing upon this ordinance of God, (Matt. xxvi. 26.) And we may find what need we have of this sacrament, partly by our wretched estate by nature, and partly by our weak estate by grace. We may find by our estate by nature, that being prone to all evil, we have need of this sacrament to nourish and preserve the life of grace new begun, which otherwise by our own corruption might die or decay in us, (1 Cor. x. 16.) And we have need of this sacrament for relief of our weak estate by grace, that being weak in understanding, and feeble in memory, we may by the signs of bread and wine, have our understanding bettered, and our memory confirmed in the death of Christ; (1 Cor. xi. 24, 26.) Also that being frail in faith and cold in love, we may by the same creatures, as by seals and pledges, have our faith further strengthened, and our love more inflamed to God and God's children. We see already that the benefit that we may reap by the Lord's supper is great; this sacrament being as a glass for the mind, a monument for the memory, a support of faith, a

Digitized by Google

provocation to love, a quickening to obedience, and a sign and seal of all the mercies of God in Christ Jesus. But the heart must be prepared to find the power of this sacrament for supply of these wants and obtaining of these benefits, by being purged by repentance, and purified by faith, (1 Cor. x. 14, 16, 21. Acts xv. 9.) It may be purified by faith, if I have not only knowledge what Christ hath done for his chosen, but a full assurance that whatsoever he hath done he hath done it *for me* as well as for any other, (1 Cor. ii. 2. John xvii. 3. Gal. ii. 20.) Whence we gather that they only are to present themselves at the Lord's table, who after their baptism are able to make a profession of their true faith, and can find that they can truly believe in Christ; seeing ignorant and unbelieving persons do rather eat and drink their own judgment, than reap any benefit by this sacrament, (1 Cor. xi. 29—31.) And the heart may be purged by repentance, if from my heart I do repent of my particular sins past, and judge myself for them, bewailing and forsaking them; and frame the rest of my life according to God's will, (1 Cor. xi. 30, 31. Gal. vi. 16.) Whence we learn that it is dangerous for such as remain in their old sins, or after the sacrament return unto them, once to offer themselves to the Lord's table; forasmuch as by this means they procure the wrath of God against them, and those that belong unto them; although not in condemnation in the world to come (which the faithful notwithstanding their unworthy receiving cannot come unto) yet to fearful plagues and judgments in this world. Again, it is meet that we be free from all malice in our hearts, when we come to the Lord's supper: for this sacrament is a seal both of our conjunction with Christ, and of our society one with another: (1 Cor. x. 17.) and we must know that true repentance purgeth out malice amongst other sins; and a sound faith worketh by love towards God and our brethren, (Matt. v. 22, 23. James i. 19—21. 1 Peter ii. 1. Gal. v. 6.)

So much for examination and preparation required before the action. The communicants are, 1. To use reverent attention, the better to apply the whole action: hearkening to the doctrine of the sacrament delivered by the minister, joining with him in his prayers, making use of all the sacramental actions, and so commemorating the Lord's death for the comfort and refreshing

of their own souls, (1 Cor. xi. 17, 26.) 2. According as it is commanded, all must take the bread and wine into their hands, contrary to the superstition of divers, which will either have it thrust into their mouths, or else take it with their gloves: as if the hand of a Christian, which God hath both made and sanctified, were not as fit as the skin of a beast, which the artificer hath tanned and sewed. 3. They must moreover, according to the commandment of Christ, eat and drink the bread and wine; not laying or hanging it up, or worshipping it, as the papists do. 4. Lastly, they must use thanksgiving: offering up themselves, both souls and bodies as a sacrifice of thanks; (Rom. xii. 1.) in which regard this sacrament is called the eucharist.

What duties are to be performed after the action.

With regard to what is to be done after the action, 1. We must by and by use joyful thanksgiving, with prayer and meditation; being so comforted in heart in the favour of God towards us, that we be ready with a feeling joy to sing a Psalm unto the Lord, (Matt. xxvi. 30.) 2. We must continually endeavour to find an increase of our faith in Christ, love to God and all his saints, power to subdue sin and practise obedience, with all other sanctifying and saving graces: (1 Cor. x. 16, 17; xi. 21. Col. ii. 6, 7. 2 Peter iii. 18.) For a true receiver shall feel in himself, after the receiving of the sacrament, an increase of faith and sanctification, a further deadening of the old man, and so a greater measure of dying unto sin; a further strength of the new man, and so a greater care to live in newness of life, and to walk the more strongly and steadily in the ways of God all the days of his life. This being a sacrament, not of our incorporation, as baptism, but of our growth; which albeit one cannot always discern immediately after the action, yet between that and the next communion it may be easily espied in our service towards God and men. But if a man after the receiving of the sacrament never find any such thing in himself, he may well suspect himself, whether he did ever repent or not; and therefore is to use means to come to sound faith and repentance. For the Lord is not usually wanting to his ordinances, if men prepare their hearts to meet him in them. If we receive no good nor refreshment at this spiritual feast, and God send us away empty, either it is because we have no right

Digitized by Google

unto his mercies, being not in Christ, and so not accepted; or because some secret unmortified lust remaineth in us, like Achan's wedge of gold. So some beloved sin, either not seen, or not sufficiently sorrowed for, and resolved against, lieth glowing in the heart, which causeth God to frown upon our services, and like a dead fly causeth the ointment to stink: and therefore in this case, a man should descend into himself, and make a more strict search into his conscience, that he may again come before the Lord with more humility and better preparedness, and God will reveal himself in due time to every one who unfeignedly seeks after him in his ordinances.

Digitized by Google

CHAPTER XLIV.

OF ECCLESIASTICAL CENSURES, WHICH ARE THE SEALS OF THE THREATENINGS OF THE GOSPEL.

Of the censures of the church.

We now come to the censures, which are the judgments of the church, for ratification of the threats of the gospel, against the abusers of the word and sacraments. And these censures do very much profit the church of God, for by them the godly, having strayed from the course of sincerity, are through obedience brought home again, but the wicked are hardened by them through disobedience; whereof it is, that the wicked are properly said to be punished, the godly only chastened and corrected. The magistrates by the laws of the commonwealth punish some by death, others by other torments, and some by mulct; which belongeth not to the minister, who hath to do only with the soul. But these spiritual censures are of as necessary use in the church (both to help the godly, and to restrain and root out the wicked out of the church) as those penal laws of the magistrate in the commonwealth. They, therefore, who upon this pretence that God forceth no man to come unto him, suppose the censures to be unprofitable; are like unto children that will have no rod in the house. The necessity of censures doth easily appear from this, that since in the church of God there be of all sorts, as in a net cast into the sea, which catcheth good and bad, it is impossible, without correction, to keep good order in the church; especially to restrain the wicked hypocrites from offending, and thereby slandering their profession. And though even if there were no hypocrites, there were still use of censures, yet they serve most of all for them that make no conscience of their calling; for the best man that is, having some sparks of his natural corruption remaining unregenerate, may fall and offend, and therefore must be chastened

Digitized by Google

by the church; but this is the difference,—the godly falling by infirmity, by correction do amend; but the wicked offending purposely, by punishment are hardened. Whence we gather that since censures are as needful in the church as the rod in the house, or the magistrates' sword in the commonwealth for offenders; (yea, and of so much more use, as these are for the body and this life, and the other for the soul and life to come) they that set themselves against them, care not what disorder there be in the church, but seek to exempt themselves from punishment, that they might do what they list, and make the gospel a covert for all their wickedness; who are like to them in the second Psalm, that would not bear the yoke of government, (Psalm ii. 2, 3.)

So much for the use and necessity of censures. The doctrine of them is especially delivered (Matt. xviii. 15—20.) where both their institution and ratification is laid down. For first our Saviour declareth the degrees of the censure ordained for such as are called brethren, (which are generally corrections according to the greatness of the offences) and then treateth of their power and authority. It is to be observed in the degrees of the censures, that the censures be according to the offences: as if the offence be private, the censure thereof must be private. Wherein the censurer is to deal circumspectly, 1. That he know the offence. 2. That he admonisheth the offender secretly. 3. That he do it in love, proving his offence so to be by the word of God. And a further duty is required of us in this case, 1. That we run not to others to slander the offender; which Moses forbiddeth, (Levit. xix. 16.) 2. Not to keep the injury in mind, of purpose afterwards to revenge it. 3. Not to deal roughly with any one, under pretence of seeking the glory of God. 4. Not to despise the offender, but by all means to seek his amendment.

Of the degrees of censures.

Again, those that sin openly, are to be admonished openly in the church; and if they will not amend by admonition, then they are by *suspension* to be barred for a time from some exercises of religion: and if by that they will not amend, then they are by *excommunication* to be cut off from the church, and delivered unto Satan, as shall be declared. And that the censures are ratified, and the authority of the church confirmed by our

Digitized by Google

Saviour Christ, appeareth by his words unto the disciples, (Matt. xviii. 18.) "Whatsoever ye bind on earth, (meaning according to the rule) shall be bound in heaven, and whatsoever ye loose on earth, shall be loosed in heaven." Which is as much as if a prince, giving authority to one of small reputation, should bid him execute justice, and he would bear him out. And this is further confirmed in the verse following, by a reason of comparison. If two or three shall agree upon any thing, and shall ask it in my name, it shall be granted. If Christ will ratify the deed of two or three done in his name; how much more, then, that which the whole church shall do accordingly. And it is said, *shall ask it in my name,* to declare that by prayer unto God in the name of our Saviour Christ all the censures of the church, but especially excommunication, should be undertaken: as the apostle saith, (1 Cor. v. 4.) "When you are gathered together in the name of the Lord Jesus Christ, (that is, calling upon the name) deliver such an one unto Satan." And there is need of this ratifying of the church's authority in exercising the censures; because some men do contemn the censures of the church, as proceeding from men only, as if thereby they were no whit debarred from the favour of God: whereas nevertheless, whom the church separateth from the outward seals, them also Christ depriveth of inward graces; banishing them from his kingdom, whom the church hath given over unto Satan; of which we gather that men should not slightly shake off, but with reverence esteem, the censures of the church, as the voice of God himself; and although they be never so high and stout, yet are they to subject themselves to the judgment of God in the church, unless they will set themselves against the Lord himself.

Of the kinds of censures.

We have heard of the general doctrine of censures. The kinds of them are either of sovereign medicine, (Matt. xviii. 15, 16. 1 Cor. v.) or of fearful revenge, (1 Cor. xvi. 22. 2 Tim. iv. 14.) the former properly are corrections, the latter punishments. The medicinal censures are such as serve to bring men to repentance, the principal end of them next to the glory of God, being the salvation of his soul that is censured. The things required of them that do execute these censures against any

Digitized by Google

man are six. 1. Wisdom. 2. Freedom from the sin reproved. 3. Love. 4. Sorrow. 5. Patience. 6. Prayer for the party. The medicinal censures are either in word or in deed, those in word being the chidings or rebukes of the church for sin; which we call admonition. Of this there are two sorts; the first is private betwixt brother and brother; (Lev. xix. 17. Matt. xviii. 15, 16.) the other public, by the minister assisted by the congregation, when the private will not prevail. (Matt. xviii. 17. 1 Tim. v. 20.) We are to observe in the private admonitions, that we should watch one another diligently, witnessing thereby our mutual love, which God requireth of us. As if any man seeing another (whose journey he knoweth) wander out of the way, if he should not admonish him, he might justly be accounted unnatural: much more we, knowing all men think to journey towards heaven, if we see any go the wrong ways, (as by robberies, adulteries, usury, swearing, or drunkenness,) and do not admonish them, are even guilty of their wandering; especially since the other belongeth to the body, but this both to body and soul. And if it be thought sufficient for men to watch themselves, seeing every man standeth or falleth to God, such, we note, was the wicked answer of Cain, and they that use it are like unto him. But if God commanded in the law, to help our enemy's ox or ass, having need of help; we are more bound by the law of charity to help himself. And unless we reprove him, we are partakers of his sin, as hath been said: which we ought not to be, because we have enough of our own.

Private admonition.

The degrees of private admonition are two; the former is most private, done by one; the other is private also, but more public than the first; and it is done by two or three at the most, whereof he that first admonisheth must be one. (Matt. xviii. 15, 16.) Our Saviour Christ hath limited us with these degrees, that by all means we might win the offender, if it be possible: if not, that his condemnation may appear to be most just, after so many warnings. The first degree of private admonition is thus expressed; "If thy brother offend against thee, or, in thy knowledge only, tell him between thee and him." (Matt. xviii. 15.) Not that we are bound to reprove all men of what profession soever, but him that is of the same profession of Christianity that we be of, whom the Scripture termeth a brother; (thereby shutting

The degrees of private admonition.

Digitized by Google

out Jews, Turks, Heretics, and Atheists,) except we have some particular bond, as of a master to his servant, or father to his child, or magistrate to his subject, &c. Whereby we learn, 1. That we observe this in our admonitions, that he be a brother whom we admonish, and not such a one as is a scorner. 2. That we are not to make light of or contemn the admonitions of others, but to accept of them and account of them as a precious balm. Further, in reproving our brother's fault we must be sure it is a fault we reprove him for: and then we must be able to convince him thereof out of the word of God, so that he shall not be able to gainsay us, unless he do it contemptuously; it being better for us not to reprove him, than not to be able to convince him by the word of that we have reproved him in. Lastly, we ought to do it with all love and mildness, regarding the circumstances of persons, time, and place: not inconsiderately, nor of hatred, or to reproach him, or as one that is glad of somewhat to hurt his good name. By the words *Tell him between thee and him,* (Matt. xviii. 15.) it is meant that the good name and report of another man should be so regarded by us, that if his fault be private, we are not to spread it abroad, as some that think they be burthened, unless they tell it to others; which is not the rule of charity. And it is added, *If he hear thee, thou hast gained thy brother,* as a notable means to encourage us in this duty. For if the bestowing of a cup of cold water shall not be unrewarded, how much more the gaining of a soul from Satan. And *if our brother hear us not, and so we do not gain him,* notwithstanding we lose not our labour, but our reward is laid up with God. (Isa. xlix. 4.) For that which is done for God's cause, though it be never so evil taken or used, shall certainly be remembered of God; who will recompence it plentifully, and lay it among our good deeds. Also this shall serve against him that is reproved, in judgment, for refusing such a profitable means. The second degree of private admonitions is more public than the former. *If thy brother hear thee not, take yet with thee one or two.* (Matt. xviii. 16.) For although he hear not the first admonition, yet love will not give him over; but as the case requireth, and the nature and condition of the offender may be discerned to be easy or hard to repent; the admonisher is to take with him one, or if need be, two at the most, to assist him. The first admo-

How we must reprove.

Digitized by Google

nition not availing, we may not take whom we will to the second, but that choice is to be made which is likeliest to take effect. And therefore we may not take his enemy, or one that is not able to convince; but we must choose one or two such, whom either he reverenceth, or at least favoureth, or otherwise may do most good with him, either by graciousness of speech, or ability of personage, or some other gift; in a word, such as be fittest both for gifts and authority to recover him; of whom the pastor may be one, as he also may be the first. Neither may the first admonisher substitute another in his place the second time, for our Saviour Christ doth not leave it free so to do; but will have him that did first admonish to be one; both for the better conferring of the former dealing with the latter, as also for keeping the fault of the offender in as much silence and secrecy as may be. Whereby is gathered that great love and care of our Saviour Christ towards him, as also what diligence we must use, and what care for our brother. Further, one alone may not deal with him the second time, because that by the testimony of two or three he might be brought to reverence now, that which he would not at the first admonition: and further, that way may be made to the public judgment of the church, yea, to the other's way before the church, which under two testimonies at least cannot proceed further against him; for, in the mouth of two or three witnesses every word may be established. (Matt. xviii. 16.)

Public admonitions.

Thus far of the private admonitions: the public is that which is done by the whole church, or the minister assisted by the congregation. (1 Tim. v. 20.) For if the second warning serve not, our Saviour would have the offender presented to the church, as to the highest court, (Matt. xviii. 17.) not of greatest personages, but of the most learned, and beautified with inward graces, whose presence he cannot choose but reverence. As in the book of Numbers, a wife suspected of adultery, was brought unto the priest in the house of God; that the reverence of the place and person might strike a fear in her heart, to cause her to confess the truth. (Num. v. 15, 16.) Wherein appeareth a further step and degree of God's singular love and affection. For it may not be said that the bringing of him to open shame seemeth rather hurtful than profitable to the godly, to whom it is prepared as a sovereign medicine for his disease. For as a wealthy

Digitized by Google

man, being sick, assembleth a whole college of physicians to consult of his disease and the best remedy thereof: so the whole church in like case, having Urim and Thummim, that is, treasures of knowledge, should consult upon the recovery of the offender; who, therefore, hearing their admonition, is to be received, notwithstanding his former obstinacy. But the hearts of the wicked by the warning are the more hardened to their everlasting perdition.

Of suspension.

Hitherto of the corrections which are in word: those in deed are *Suspension*, (Num. xii. 14. Exod. xxxiii. 6, 7.) and *Excommunication*, (Matt. xviii. 17. 1 Cor. v. 13.) the former of which is a certain separation of him that will not amend by admonitions, from some holy things in the church: as 1. The use of the sacrament; 2. Some offices in the church. Excommunication is the casting of the stubborn sinner out of the church, and delivering him unto Satan. Who being thus disfranchised of all the liberties, and deprived of all the benefits and common society of the church, is separated, as it were, from that protection and mercy which may be looked for at the hands of God. The end of this casting out is twofold: first, in regard of God's glory; and, secondly, in regard of men. In regard of God, because that his holy name and religion should not be evil spoken of by suffering wicked and unclean persons, (as blasphemers, adulterers, &c.) in the church; which should not be like unto a sty, but clean from all shew of filthiness. For if in houses of good report, a proud person, detractor or liar, (much less a drunkard or filthy person,) is not suffered: much less ought such an one to be in the church, which is the house of the living God, lest the Gospel come to reproach through such; in that godless persons would thereby take occasion to open their mouths against the truth. The end of casting out is likewise twofold, in regard of men; either respecting the good of the person excommunicated, or the rest of the church. Respecting the church, that they be not infected with his naughtiness, and that they may keep themselves from the like offence; for that if he remain in the church, and be not banished, 1. Other men would be provoked to commit the like sins. For the apostle comparing a sinful man to leaven, (1 Cor. v. 6.) teacheth, that as a little leaven leaveneth the whole lump, so one wicked man will infect

Of excommunication.

Digitized by Google

the whole church. 2. The weak would take occasion thereby of falling away from the truth; and others yet without, would be holden from coming unto it. The regard that concerneth him that is cast out is, that he being ashamed, may be brought to repent and turn unto the Lord; as the apostle saith of the incestuous person; who should be cut off for the destruction of the flesh, that is, the natural corruption, and for saving of the spirit, that is, the man regenerated. (1 Cor. v. 5. 1 Tim. i. 20.) Howbeit they that are thus censured, are only delivered to Satan conditionally, if they repent not; so it is a means either to bring them to Christ, or send them to the devil: as a hand almost cut off, and hanging but by the skin, is in danger to be lost, unless some skilful surgeon bind it up. If he repent, he is to be received of the church; whom as they loose on earth, our Saviour Christ looseth in heaven. Yet he is not by and by to be admitted to all privileges of the church, but to be suspended for a time, till the fruits of repentance may better appear. For if some in the law, for a certain pollution in a lawful duty of burying the dead, were suspended from the passover, (Num. ix. 6.) much more in the Gospel for such obstinacy. There are then two sorts of suspensions; one going before excommunication, and the other following the same, towards them that are penitent. Both which were shadowed in the Levitical Law, in the case of leprosy; for, 1. We find (Lev. xiii. 4.) that upon *suspicion* of leprosy a man was shut up for a time, not only from the worship of God, but also from all society of men: how much more then may it be lawful under the Gospel, to execute the censure of suspension after two admonitions upon a *known* offence. 2. It is set down (Lev. xiv. 8.) that a man cleansed from his leprosy was brought home unto the camp and placed in his tent, where he stayed for certain days; it being not lawful for him to come into the tabernacle.

Anathema Maranatha.

So much of the medicinal censures. The last censure of fearful revenge is, the curse unto death, called by St. Paul, Anathema Maranatha, (1 Cor. xvi. 22.) that is, Accursed until the Lord come, or everlastingly; which is thought to have been executed upon Hymeneus and Alexander by Paul, (1 Tim. i. 20.) and afterwards upon Julian by the church then. This everlasting curse, which is the most fearful thunder-clap of God's

Digitized by Google

judgment, is to be pronounced only against such as are desperately wicked, that have nothing profited by the former censures, and shewed their incorrigibleness by their obstinate and malicious resisting all means graciously used to reclaim them: giving tokens even of that unpardonable sin against the Holy Ghost. Which fearful sin, by how much the more difficult it is to be discerned and known, by so much the more carefully is this heavy doom to be used by the church. Yet, doubtless God doth sometimes give clear tokens thereof in blasphemous apostates, such as Julian and others, who maliciously oppose, deride, and persecute that truth of God which they have been enlightened in. And where God doth set such marks upon them, the church of God may pronounce them to be such, and carry itself towards them accordingly.

Digitized by Google

CHAPTER XLV.

OF THE ENEMIES OF THE CHURCH, THE GENERAL APOSTASY, AND ANTICHRIST.

Of the enemies of the church.

Of the general apostasy.

Of the outward enemies, that oppose themselves against the church of Christ, some do so under show of friendship, and some with profession of enmity. Her open enemies are Heathens, Jews, Turks, and all that make profession of profaneness, by sitting down in the seat of scorners. The enemies that make shew of friendship are all those, that bearing the name of Christians, do obstinately deny the faith, whereby we are joined unto Christ, which are called heretics; or that break the bond of charity, whereby we are tied in communion one to another, which are termed schismatics; or else add tyranny to schism and heresy, as that great Antichrist, the head of the general apostasy, which the Scriptures forewarned of by name, (1 Tim. iv. 1.; 2 Thess. ii. 3.) where the apostle foretelleth, that there shall be a general apostasy, or falling away from the truth of the Gospel, before the latter day. Wherein it is not meant that the whole church shall fall away from Christ, for it were impossible that a perfect head should be without a body; but it is called general, because the Gospel having been universally preached throughout the world; from it both whole nations did fall, and the most part also even of those nations that kept the profession of it: howbeit still there remained a church, though there were no settled estate thereof. If it be demanded, Is it likely the Lord would bar so many nations that lived under Antichrist, and that so long, from the means of salvation? We reply, why not? and that most justly. For if the whole world of the Gentiles were rejected, when the church was only in Jewry, for some 1500 years; and seeing even of the Jews ten tribes were rejected, and of the remainder, but a few were of the church; with great reason might the Lord reject those nations and people for so many ages; seeing they rejected God's grace

Digitized by Google

in falling away from the Gospel, which the Lord most graciously revealed unto them, rather than unto their Fathers before them. And this apostasy is necessarily laid upon the see of Rome, as by the description that followeth may evidently appear. The parts of it are, the head and the body; for as Christ is the head of the church, which is his body, so Antichrist is the head of the Romish church, which is his body. And this Antichrist is one who under a colour of being for Christ, and under the title of his vicegerent, exalteth himself above, and against Christ, opposing himself unto him in all his offices, and ordinances, both in church and common-wealth: bearing authority in the church of God; ruling over that city with seven hills, which did bear rule over nations, and put our Lord to death: a man of sin, a harlot, a mother of spiritual fornications to the kings and people of the nations, a child of perdition, and a destroyer; establishing himself by lying miracles, and false wonders. All which marks together do agree with none but the pope of Rome.

Of Antichrist, and who he is.

The apostle, (2 Thess. i. 3.) describeth this antichristian head unto us, first, by describing what he is towards others; and then what he is in himself. What he is towards others is declared by two special titles, the Man of sin, and Son of perdition: declaring hereby, not so much his own sin and perdition, which is exceeding great; as of those that receive his mark, whom he causeth to sin, and consequently to fall into perdition, as Jeroboam, who is often branded with the mark of causing Israel to sin. And he is so much more detestable than he, by how much both his idolatry is more execrable, and hath drawn more kingdoms after him, than Jeroboam did tribes. And he is called the man of sin, in that he causeth many to sin; and this the pope doth in high degree, justifying sin, not by oversight, but by laws advisedly made; not only commanding some sins, which we are by our corrupt nature prone to, as spiritual fornication; but also, (to the great profanation of the holy name and profession of Christ,) permitting and teaching for lawful, such as even our corrupt nature (not wholly subverted through enormous custom of sin,) abhorreth, as incestuous marriages, and breaking of faith and leagues, equivocating, and the like; which profane men (by the very light of nature) do detest. He is called too, the child of perdition, not as the unthrift mentioned

Digitized by Google

in the Gospel, (Luke xv. 32.) neither as Judas, who is passively called the son of perdition, (John xvii. 12.) but actively, as it is otherwhere expounded, where he is called the destroyer, (Rev. ix. 11.) because he destroyeth many. And that the pope is such an one, some of his own secretaries make it good; confessing that many who were well-disposed persons before their entering into that see, became cursed and cruel beasts when once they were settled in the same, as if there were some pestilent poison in that seat, infecting those that sit therein. Of this we learn that the calling of the pope is unlawful. For every office or calling which the Lord doth not bless, or wherein none occupying the place groweth in piety, is to be esteemed for an unlawful calling; for in a lawful calling some (at the least) are found in all ages profitable to the church or commonwealth. The use of all this doctrine is, that whosoever are partakers of the sins of Rome, are also under the same curse: and therefore such of us as have lived in popery should examine ourselves if we have truly repented us of it; first, by the change of our understanding, as whether we have grown in the knowledge of the truth; and secondly, by the change of our affections, as whether we hate popery, and love the truth unfeignedly; and so let every one judge himself, that he be not judged, and that with harder judgment, according as God hath been the longer patient towards us. (Rom. ii. 4.) Further, there can be no sound agreement betwixt popery and the profession of the gospel, no more than betwixt light and darkness, falsehood and truth, God and Belial; and therefore no reconciliation can be devised betwixt them. For if the members of antichrist shall be destroyed, we cannot in any sort communicate with them in their errors, unless we will bear them company in their destruction also. Not that every error doth destroy the soul; for as every wound killeth not a man, so every error depriveth not a man of salvation; but as the vital parts being wounded or infected, bring death, so those errors that destroy the fundamental points and heads of faith, bring everlasting destruction; in which kind is popery, which sundry ways overthroweth the principles and grounds of our holy faith, and therefore is termed an apostasy, or departing from the faith. Neither is it impossible for a pope to be saved, his sin being not necessarily against

Digitized by Google

the Holy Ghost, to which only repentance is denied. For some (in likelihood) have entered into and continued in that see ignorantly, and therefore may possibly find place to repentance. But if any be saved, it is a secret hidden with God; for concerning anything that appears by the end of any pope, since he was lift up into the emperor's chair, and discovered to be the man of sin, there is no grounded hope given to persuade that any one of them is saved.

So much of Antichrist, what he is towards others. What he is in himself is set down in two points. First, in that, contrary to right, and by mere usurpation, he seateth himself in the temple of God, as if he were Christ's vicar, being indeed his enemy, both which the word Antichrist denoteth. Secondly, in that he is here expressly named an adversary, as one that is contrary to Christ. The pope is an adversary unto Christ every way, in life and in office; in life, in that Christ being most pure and holy, yea, holiness itself, the popes many of them are, and have been, most filthy and abominable, in blaspheming, conjuring, murdering, covetousness, and the vilest sins; and yet will they in their ordinary titles be called holy, yea, holiness itself; which is proper only to Christ. He is an adversary in office, 1. In his kingdom. Christ's kingdom is without all outward shew or pomp, but the pope's kingdom consisteth wholly in pomp and shows, as imitating his predecessors the emperors of Rome, in his proud, stately, and lordly offices, princely train, and outrageous expences in every sort. 2. In his priesthood; in raising up another sacrifice than Christ's, other priesthood than his, other Mediators than him. 3. In his prophetical office; in that he teacheth clean contrary to him. Christ taught nothing but what he received of his Father: the pope setteth out his own canons and decrees of councils: and in them he teacheth such doctrine as overthroweth the main foundation of that which Christ taught.

The second effect is, respecting Antichrist, that he is exceedingly lifted up against all that is called God; and this doth agree to the pope, more fitly than to any other person. For Christ, being very God, abaseth himself unto the assuming of the nature of man: the pope, a vile man, advanceth himself to the throne of God. Christ, being *above* all secular power, paid tribute, and was

Digitized by Google

taxed, and suffered himself to be crowned with a crown of thorns, and bear his own cross: but the pope, being *under* all secular power, exalteth himself above all secular powers, and exacteth tribute of kings, setteth his foot on the neck of emperors, carrieth a triple crown of gold, and is borne upon men's shoulders. And though he calleth himself the servant of servants, yet, (by the confession of his own canonists,) he doth it but dissemblingly and in hypocrisy, which is double iniquity; for they say, that he doth in humility only so; not that he is indeed so as he saith. The effects of this his pride, are two. First, he sitteth in the church as God; for he bindeth the consciences of men by his decrees, which no prince's law can do. For though men observe not such laws, yet if they break them not of contempt, they are discharged, if they did bear the penalty prescribed in them. And whereas it is said, that he sitteth in the temple of God, it is so said, first, because it beareth the name of the church, for the scripture giveth the name to a thing according to that it hath been; as when Christ saith, "The abomination of desolation shall stand in the holy place," he meaneth not that the temple was then holy, which at that time, (being no figure nor shadow of Christ and his church,) was profaned, but that it had been holy: so we confess that there had been a true church in Rome; which is now no church of Christ, but the synagogue of Satan. Secondly, he is said to sit in the temple of God, because he exerciseth his tyrannical rule in the christian world, and is most busy in those parts where Christ hath his church, and the gospel is professed; labouring in all places, either by himself or his wicked instruments, to overthrow or corrupt, poison or hinder the free course of the gospel: so that in this regard he may be said to sit in the temple of God, that is, to reign and tyrannize in the Church of God; though the city where he is be Sodom, and the church whereof he is the head, the synagogue of Satan. The other effect of his pride is, that he boasteth himself that he is God: as the pope's flatterers in the canon law call him, Our Lord God the pope. Neither doth his pride stay there, but also he challengeth to himself things proper to God: as the title of Holiness, also power to forgive sins, and to carry infinite souls to hell without check or controlment, and to make of nothing something; yea,

Digitized by Google

to make the scripture no scriptures and no scripture to be scripture, at his pleasure, yea, to make of the creature the Creator.

It might seem indeed to be an impossible thing, that men should be carried away from the faith of the gospel, by one so monstrous and directly opposite to Christ, if at once and of a sudden he had shewed himself in such foul colours; and therefore by certain degrees of iniquity he raised himself to this height of wickedness, and did not at the first shew himself in such a monstrous shape and likeness. And this appeareth by the Apostle, who (2 Thess. ii. 2—13.) sheweth of two courses the devil held to bring this to pass, one secret and covert, before this man of sin was revealed; the other, when he was revealed and set up in his seat. The ways of Antichrist's coming before he was revealed, were those several errors which were spread, partly in the Apostle's time, and partly after their time, thereby to make a way for his coming. And in this respect this mystery of iniquity was begun to be wrought (as it were) underground and secretly in the Apostle's time. It was then wrought by many ambitious spirits (as it were) petty antichrists, which were desirous to be lords over the church; and wicked heretics which then sowed many errors and heresies, as justification by works, worshipping of angels, and which put religion in meats, and condemned marriage, &c. which were beginnings and grounds of popery and antichristianism. (2 John 9. Acts v. 1. Gal. i. 6, 7; ii. 16. Col. ii. 18, 21. 1 Tim. iv. 3.) Whence we gather, that those whom God hath freed from the bondage of Popery, should strive to free themselves from all the remnants thereof; lest if they cleave still to any of them, God in judgment bring the whole upon them again. Further, Antichrist's kingdom is to be continued and advanced after he is revealed, by the power of Satan, in lying miracles, and false wonders. And the difference betwixt Christ's miracles and their's, is very great every way; for Christ's miracles were true, whereas these are false and lying, and by legerdemain. Christ's miracles were from God, but theirs, where there is any strange thing, and above the common reach of men, from the devil. Christ's miracles were for the most part profitable to the health of man; but their's altogether unprofitable,

The difference between Christ's miracles and the pope's.

Digitized by Google

and for a vain shew. Christ's miracles were to confirm the truth: but their's to confirm falsehood. Whence we gather, that seeing the pope's kingdom glorieth so much in wonders, it is most like that he is Antichrist: seeing the false Christs and the false prophets shall do great wonders to deceive, (if it were possible,) the very elect, and that some of the false prophet's prophecies shall come to pass: (Matt. xxiv. 24. Deut. xiii. 1—3.) we should not therefore believe the doctrine of popery for their wonder's sake, seeing thereby the Lord trieth our faith; who hath given to Satan great knowledge and power to work strange things, to bring those to damnation, who are appointed unto it. Moreover, whatsoever miracles are not profitable to some good, neither tend to confirm a truth, they are false and lying. So that as the Lord left an evident difference between his miracles, and the enchantments of the Egyptians; (Exod. vii. 12.) so hath he left an evident difference between the miracles of Christ and his apostles, and those of the Romish synagogue. Besides, miracles are not as necessary now, as they were in the times of the Apostles; for the doctrine of the gospel being then new unto the world, had need to have been confirmed with miracles from heaven, but it being once confirmed, there is no more need of miracles; and therefore we, keeping the same doctrine of Christ and his apostles, must content ourselves with the confirmation which hath already been given. It hence appeareth that the doctrine of popery is a new doctrine which hath need to be confirmed with new miracles; and so it is not the doctrine of Christ, neither is established by his miracles. And the miracles of antichrist are to have marvellous great force to bring many men to damnation; God, in just revenge of the contempt of the truth, sending a strong delusion among them.

Hitherto we have heard Antichrist described by his effects and properties: the place of his special residence is the city of Rome, as appeareth, 1. Because he that letted at the time when Paul wrote was the emperor of Rome, who did then sit there, and must be disseated, (as the learned papists themselves grant) ere Antichrist could enter upon it. 2. John called the city where he must sit, the great city, which reigneth over the kings of the earth, (Rev. xvii. 18.) which at that time agreed

The seat of antichrist.

Digitized by Google

only to Rome, being the mother city of the world. 3. It was that city which was seated upon seven hills, (Rev. xvii. 9.) which by all ancient records belongeth properly to Rome. As for the occasion of the pope's placing there, it came by the means of translating of the seat of the empire, from Rome to Constantinople, from whence ensued also the parting of the empire into two parts: by which division it being weakened, and after also sundered in affection, as well as in place, was the easier to be entered upon, and obtained by the pope. And we do further gather of that the Apostle saith, that *he that letteth shall let*, that the antichrist is not one particular man, as the papists do fancy; for then by the like phrase he that letteth must be one particular man: where it cannot be that one man should live so many hundred years, as from Paul's time to the time of the translation of the empire from Rome: much less until within two years and a half of the latter day, as they imagine the time of Antichrist. And therefore as by him that letteth is understood a succession of emperors, not one man alone: so by Antichrist, the man of sin, is understood a succession of men, and not one only man. So in Dan. vii. 3, 17, the four beasts, and the four kings, do not signify four particular men, but four governments; in every one whereof there were sundry men that ruled. So that the arguments of the papists, who upon the words *the Man of Sin,* would prove that the antichrist the Apostle speaketh of, is one singular man, is but vain, and hath no consequence in it. And it is no objection to Antichrist's being already come, seeing the empire yet standeth, since the name of the empire only remaineth, the thing is gone. For he hath neither the chief city, nor the tribute, nor the command of the people; and therefore he can be no let to the Antichrist's coming; especially the pope having got such an upper hand over him, as to cause him to wait at his gate barefoot, and to hold his stirrup. The end of this Antichrist shall be, that God shall confound him with the breath of his mouth, that is, with the preaching of his word, which serveth for another argument to prove the pope to be Antichrist; for whereas he had subdued kingdoms and empires under his feet, he hath been of late mightily suppressed by the word preached, and not by outward force, as other potentates use to be. We learn of this the

Digitized by Google

marvellous power of God's word to suppress whatsoever riseth against it: for if the mightiest cannot stand before it, much less the smallest. And therefore it is expressed by a mighty wind, (Acts ii. 23.) which carrieth all before it; and by fire, which consumeth all, and pierceth all. And it declareth a marvellous easy victory against the enemies, when it is said, that with the breath of his mouth he shall consume his enemies. The glorious appearance of the Son of God in the latter day, shall also be the overthrow of Antichrist; whence we gather, that before the last day he shall not be utterly consumed. Whereof notwithstanding it followeth not that the head shall remain till then: for the beast and the false prophet shall be taken and cast into the fire before the latter day; but some shall retain a liking of him and his errors and superstitions, even till the last day.

Hitherto of the head of this general apostacy. The members of it are first described by their end, even a number of people that shall perish; which accordeth with that name and property of the head, the destroyer or son of perdition; being truly verified in them, in regard of the fearful end he shall bring them to. The use of this is, that as no poison can take away the life of an elect person; so small occasions carry away such as are appointed to destruction. These members of Antichrist are otherwise described by this, that they never loved the truth, although they understood and professed it. For a man should love the truth, for the truth's sake; not for vain glory, fleshly delight or commodity. And it appears that men love the word of God, when they walk accordingly, and keep faith and a good conscience; which some losing by their wicked life, lost also their faith, that is, their religion. (1 Tim. i. 19.) Further, when it is said that God giveth men up to strong delusions, it is to be understood that God is a just judge, which by them either punisheth or correcteth former sins, and especially the contempt of the Gospel: in which regard even amongst us now, some are cast into the sink of popery, some into the family of love; some become Arians, some Anabaptists; all which are (as it were) divers gaols and dungeons, whereinto he throweth those that are cold and careless professors of the gospel. We learn by this that they which imagine God favourable unto them not-

Digitized by Google

withstanding their sins, because their life, or goods, or honours are spared, are foully deceived. For when the Lord ceaseth to reprove any, or to strive with them, then doth he give them up unto vanity of their own minds, to do their own wicked wills; which is the greatest judgment, and very usual with God to do. (Rom. i. 24, 26.) Our duty in such cases is to pray to the Lord to keep us from all error: but if for our trial, or further hardening of others, it please him to send errors amongst us, that it would please him to preserve us in that danger, that we taste not of that bait, whereby Satan seeketh to catch us. Another cause of sending these errors is, that those may be damned, which believe not the truth; for as God hath appointed them to damnation, so betwixt his counsel in rejecting them, and the final effect of it, there must be sin to bring the effect justly upon them. And this reason is annexed of their just damnation, because they rest in unrighteousness, having their ears itching after error, which they drink in, as the earth drinketh up rain, or the fishes water; so that albeit they be powerfully sent of God in his just judgment, yet are they also greedily desired and affected of them.

Digitized by Google

CHAPTER XLVI.

OF DEATH AND THE LAST JUDGMENT.

Of the last judgment.

HAVING spoken at large of the providence of God, disposing of men in this world, it followeth to speak of his providence concerning mankind in the world to come. God then doth so deal with men after this life, that he bringeth them all unto judgment; by which is here meant the pronouncing, and executing of the irrevocable sentence of absolution or condemnation. That is done partly, on every man in particular, at the hour of his death: (Heb. ix. 27.) but fully and generally upon all men, at the second coming of Christ, (Acts xvii. 31.) The death of every one severally goeth immediately before the particular judgment: the general resurrection of all goeth before the final judgment which shall be at the last day. All men both good and bad must die: (Psalm xlix. 10. Eccl. ii. 16.) save that unto some, namely such as shall be found alive at the coming of Christ, a change shall be instead of death.

Why the righteous die.

Death is indeed the punishment of sin, (Rom. v. 12.) yet it nevertheless cometh to pass that the righteous die, to whom all sins are forgiven; but then it is not in all things the same to the godly and to the wicked. For howsoever unto both, it be the enemy of nature, as the end of natural life, (1 Cor. xv. 26. Psalm xc. 3.) yet 1. Unto the godly it is a token of God's love: unto the wicked of his anger, (Psalm xxxvii. 37, 38. Job xviii. 13. 14.) 2. unto the godly it is a rest from labour and misery: (Rev. xiv. 13.) unto the wicked it is the height of all worldly evils, (Luke xii. 20.) 3. Unto the godly it is the utter abolishing of sin, and perfection of mortification: (Rom. vi. 7.) unto the wicked it is the conquest of sin, and accomplishment of their spiritual captivity. 4. Unto the godly it is so far from being a separation from Christ, that even the body severed from the soul, and rotting in

Digitized by Google

the grave, is yet united unto Christ, and the soul, freed from the body, is with him in paradise: (Luke xxiii. 43. Phil. i. 23.) unto the wicked it is an utter cutting off from the favourable presence and fruition of God. 5. Unto the godly it is the beginning of heavenly glory: unto the wicked it is the entrance into hellish and endless torments, (Luke xvi. 22, 23.)

Of particular judgment at the hour of death.

Men are judged at the hour of death in this wise. 1. God at that instant pronounceth, and the conscience apprehendeth, the sentence of blessing or cursing, (Heb. ix. 27.) 2. The soul of every man accordingly is (by the power of God, and the ministry of angels) immediately conveyed into that state of happiness or misery, wherein it shall remain till the resurrection, and from thenceforth both body and soul for ever, (Luke xvi. 22, 23, 26. Eccl. xi. 3.) We gather of this that the doctrine of purgatory, and prayer for the dead is vain: seeing it appeareth by the word of God, that the souls of those that die in God's favour, are presently received into joy, (Isaiah lvii. 2. John v. 24. Luke xxiii. 43. Rev. xiv. 13. 1 Thess. iv. 16.) and the souls of those that die in their sins, cast into endless torments; no means being left after death to procure remission of sins, (Isaiah xxii. 14. John viii. 24: ix. 4. Rom. vi. 10.)

The general judgment.

The general and final judgment is the great day of assize for the whole world; wherein all men's lives that ever have been, are, or shall be, being duly examined, every one shall receive according to his works, (Acts xvii. 31. Eccles. xii. 14. 2 Cor. v. 10.) In which judgment we are to consider; 1. The preparation to it. 2. The acting of it. 3. The execution of the sentence.

The preparation to the last judgment.

The preparation to the last judgment doth consist in five things. I. In the foretokening of the time thereof: which though it be so sealed up in the treasury of God's counsel, that neither man nor angels, nor yet our Saviour himself as man in the days of his flesh had express notice thereof, that from the uncertainty and suddenness of it we might be taught to be always in readiness for it; yet it hath pleased God to acquaint us with some signs whereby we may discern Christ's approaching, as men in the spring-time may discern summer approaching by the shooting forth of the fig-tree. (Matt. xxiv. 32, 33.)

The signs of the last judgment.

The signs foretokening the last Judgment are certain notable changes in the world and church; some fur-

Digitized by Google

ther off, some nearer unto the coming of Christ; as, 1. The publishing and receiving the Gospel throughout the world. (Matt. xxiv. 14.) 2. The apostasy of most part of professors not loving the truth. (1 Tim. iv. 1.) 3. The revealing of Antichrist, that man of sin and child of perdition. (2 Thess. ii. 3.) 4. Common corruptions in manners, joined with security; as in the days of Noah and Lot. 5. Wars and troubles in the world and church. 6. False Christs, attended with false prophets, and armed with false miracles. 7. The calling of the Jews unto the faith of the Gospel. 8. And lastly, signs in heaven, earth, and all the elements, as the darkening of the sun and moon, &c. Yea, firing of the whole frame of heaven and earth, with the sign of the Son of man; whereby his coming then shall be clearly apprehended by all men. (2 Pet. iii. 7. Matt. xxiv. 30.)

The second thing in the preparation.

II. The second thing in the preparation is, the coming of Jesus Christ the judge of the world: who in his human visible body (but yet with unspeakable glory) shall suddenly break forth like lightning through the heavens, riding on the clouds, environed with a flame of fire, attended with all the host of the elect angels, and especially with the voice and shout of an archangel and the trumpet of God; and so shall sit down in the royal throne of judgment.

The third thing.

III. The third thing is, the summoning and presenting of all, both dead and living men, together with devils, before the glorious throne of Christ the judge. For all men, both dead and living, shall be summoned by the voice of Christ, and the ministry of his angels, and namely by the shout and trumpet of the archangel; whereto the Lord joining his divine power (as unto the word preached for the work of the first resurrection) shall in a moment both raise the dead with their own bodies and every part thereof, though never so dispersed; and change the living, so that it shall be with them as if they had been a long time dead, and were now raised to life again. (John v. 28. Matt. xxiv. 31. 1 Cor. xv. 52.) Again, there will be a difference between the resurrection of the elect and reprobate; for howsoever they shall both rise by the same mighty voice and power of Christ in the same bodies wherein they lived upon earth, and those so altered in quality, as that they shall be able to abide for ever in that state whereunto they shall be judged: yet, 1. The elect

Digitized by Google

shall be raised, as members of the body of Christ, by virtue derived from his resurrection: the reprobate, as malefactors, shall be brought forth of the prison of the grave, by virtue of the judiciary power of Christ, and of the curse of the law. 2. The elect shall come forth to everlasting life, which is called the resurrection of life: the reprobate to shame and perpetual contempt, called the resurrection of condemnation. 3. The bodies of the elect shall be spiritual, that is, glorious, powerful, nimble, impatible, (1 Cor. xv. 42—44. Phil. iii. 21.) but the bodies of the reprobate shall be full of uncomeliness and horror, agreeable to the guiltiness and terror of their consciences, and liable to extreme torment. And all men shall be presented before the throne of Christ in this wise, 1. The elect being gathered by the angels, shall with great joy be caught up into the air to meet the Lord. (Luke xxi. 28. 1 Thess. iv. 17.) 2. The reprobate, together with the devil and his angels, shall with extreme horror and confusion be drawn into his presence. (Rev. vi. 15.)

The fourth thing.

IV. The fourth thing is, the separation of the elect from the reprobate. For Christ, the great Shepherd, shall then place the elect, as his sheep that have heard his voice and followed him, on his right hand; and the reprobates with the devils, as straying goats, on the left hand. (Matt. xxv. 33.)

The fifth thing.

V. The fifth and last thing is, the opening the book of record, by which the dead shall be judged, (Rev. xx. 12.) viz. 1. The several books of men's consciences: which then, by the glorious illumination of Christ the Sun of righteousness, shining in his full strength, shall be so enlightened, that men shall perfectly remember whatever good or evil they did in the time of their life; the secrets of all hearts being then revealed. 2. The book of life, that is, the eternal decree of God to save his elect by Christ: which decree shall then at length be made known to all.

The act of judgment, and how performed.

Thus far of the preparation to judgment: we are to consider in the second place, the act of judgment: wherein the elect shall be first acquitted, that they may after as assistants join with Christ in the judgment of the reprobate men and angels. And the act of judgment shall be performed, 1. By examination. 2. By pronouncing sentence. The examination shall be, 1. According to the law of God, which hath been revealed unto men: whether it be the law of nature only, which is the remainder of

Digitized by Google

the moral law written in the hearts of our first parents; and conveyed by the power of God unto all men, to leave them without excuse; or that written word of God, vouchsafed unto the church in the Scriptures, first of the Old, and after also of the New Testament, as the rule of faith and life. (Rom. ii. 12.) 2. By the evidence of every man's conscience, bringing all his works, whether good or evil, to light; bearing witness with him or against him: together with the testimony of such, who either by doctrine, company, or example, have approved or condemned him. And there will be this difference in the examination of the elect and the reprobate, that, 1. The elect shall not have their sins, for which Christ satisfied, but only their good works, remembered. (Ezek. xviii. 22. Rev. xiv. 17.) 2. Being in Christ, they and their works shall not undergo the strict trial of the law simply in itself; but as the obedience thereof doth prove them to be true partakers of the grace of the Gospel. Not that there shall be any such reasoning at the last judgment, as seemeth, (Matt. vii. 22, 23.; xxv. 34—46.) but the consciences of men being then enlightened by Christ, shall clear all those doubts, and reject those objections and excuses, which they seem now to apprehend.

The act of judgment, and how performed.

The sentence shall be pronounced by the judge himself, our Lord Jesus Christ, who, according to the evidence and verdict of conscience touching works, shall adjudge the elect unto the blessing of the kingdom of God his Father, and the reprobates, with the Devil and his angels, unto the curse of everlasting fire.

We observe further, that, 1, The wicked shall be condemned for the merit of their works, because being perfectly evil, they deserve the wages of damnation. (Rom. vi. 23.) 2. The godly shall be pronounced just, because their works, though imperfect, do prove their faith (whereby they lay hold on Christ and his meritorious righteousness,) to be a true faith, as working by love in all parts of obedience. (James ii. 18. Gal. v. 6.)

The execution of the last judgment.

Hitherto of the act of judgment; we are to consider in the third and last place, the execution of this judgment, Christ, by his Almighty power, and ministry of his angels, casting the devils and reprobate men into hell, and bringing God's elect into the possession of his glorious kingdom. Wherein the reprobate shall first be dispatched, that the righteous may rejoice to see

Digitized by Google

the vengeance; and as it were, wash their feet in the blood of the wicked. (Matt. xxv. 46. Psalm lviii. 10.) The estate of the reprobates in hell shall be, that they shall remain for ever in unspeakable torment of body, and anguish of mind; being cast out from the favourable presence of God, and glorious fellowship of Christ and his saints, (whose happiness they shall see and envy) into that horrible dungeon, figured in Scripture by utter darkness, blackness of darkness, weeping and gnashing of teeth, the worm that never dieth, the fire that never goeth out, &c., while, as regards the elect in heaven, they shall be unspeakably and everlastingly blessed and glorious in body and soul, being freed from all imperfections and infirmities, yea, from such graces as imply imperfection, as faith, hope, repentance, &c. endued with perfect wisdom and holiness, possessed with all the pleasures that are at the right hand of God, seated as princes on thrones of majesty, crowned with crowns of glory, possessing the new heaven and earth wherein dwelleth righteousness, beholding and being filled with the fruition of the glorious presence of God, and of the lamb, Jesus Christ, in the company of innumerable angels and holy saints, as the Scripture phrases are. (1 Cor. ii. 9. 1 Cor. xiii. 10, 12. Psalm xvi. 11. Rev. iii. 21. 2 Tim. iv. 8. 2 Pet. iii. 13. Psalm xvii. 15. 1 Thess. iv. 17. Heb. xii. 22.) After which, Christ shall deliver up that dispensatory kingdom (which he received for the subduing of his enemies, and accomplishing the salvation of his church) unto God the Father, and God shall be all in all for all eternity. (1 Cor. xv. 24, 28.)

The estate of the Reprobate in hell.

The estate of the elect in heaven.

The use of this doctrine concerning the last judgment.

The use we may make of this doctrine concerning this general end and final judgment is, that, first, it serveth to confute not only heathen philosophers, who, as in other things, so in this concerning the world's continuance, became vain in their imaginations, and their foolish heart was full of darkness, (Rom. i. 21.) being destitute of the word of God to guide them; but also to confute many profane atheists in the Church of God, who do not believe in their hearts those articles of the resurrection and of the general judgment. It is much indeed that there should be atheists in the Church of God, and none in hell; that any should deny, or doubt of that of which the devils fear and tremble. But surely the apostle Peter's prophecy is fulfilled,

Digitized by Google

(2 Pet. iii. 3.) *There shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation,* and (as they would persuade themselves) so they shall for ever. And answerable their lives are to such conceits. (Eccles. xi. 9.) But if neither the light of reason, it being impossible that the truth, and goodness, and justice of God should take effect, if there were not after this life a doom and recompence; (2 Thess. i. 6.) nor, secondly, the light of conscience, which doubtless with Felix, (Acts xxiv. 25.) makes them tremble in the midst of their obstinate gainsaying; nor, thirdly, the light of Scripture, can convince and persuade men of this truth; then we must leave them to be confuted and taught by woful experience, even by the feeling of those flames, which they will not believe to be any other than fancies; and by seeing the Lord Jesus coming in the clouds, when all nations shall weep before him; and, these atheists especially, lament their obstinate infidelity with ever-dropping tears, and ever-enduring misery.

And this doctrine may be terror to all graceless and wicked livers, to consider that the wrath of God shall be revealed from heaven against all ungodliness and unrighteousness of men; (Rom. i. 18.) when all the sweetness of their sinful pleasures shall be turned into gall and bitterness for ever. (Wisd. of Sol. v. 6—8.) And the consideration of this doctrine, touching the end of the world, and the day of judgment, may thus be useful to the godly, in that, first, it should teach us not to seek for happiness in this world, or set our affections on things below; for this world passeth away, and the things thereof. Secondly, here is a fountain of Christian comfort, and a ground of Christian patience in all troubles, that there shall be an end, and a saint's hope shall not be cut off. *If in this life only we have hope, we are of all men most miserable.* (1 Cor. xv. 19.) But here is the comfort and patience of the saints; they wait for another world, and they know it is a just thing with God to give them rest after their labours, (2 Thess. i. 9.) and a crown after their combat, (2 Tim. iv. 8.) and after their long pilgrimage, an everlasting habitation. (2 Cor. v. 1.) Be patient, (saith the apostle) and settle your hearts; for the coming of the Lord draweth

Digitized by Google

nigh, (James v. 8.) when they that have sown in tears shall reap in joy. (Psalm cxxvi. 5.) Thirdly, from this doctrine, excellent arguments may be drawn to press Christians to a holy life. (2 Pet. iii. 11.) Seeing then all these things must be dissolved, what manner of persons ought we to be, in all holy conversation and godliness? And verse 14, Wherefore, seeing ye look for such things, give diligence that you may be found of him in peace. We should always live in expectation of the Lord Jesus in the clouds, with oil in our lamps, prepared for his coming. Blessed is that servant, whom his master, when he cometh, shall find so doing; he shall say unto him, Well done, good and faithful servant, enter into thy master's joy. (Luke xii. 43. Mark xxv. 21.)

THE END.

Digitized by Google

INDEX.

PAGE

A

Acquisition, different kinds of, 354
Adam, his fall and punishment, 165
Admonition, private, . . . 525
———— public, ... 527
Adoption. Its benefits . . . 245
Adultery 336
Advocates, duties of . . . 378
Affability 372
Affections, corrupted 179
———— evil 390
Affection to be cherished . . . 328
Affiance in God 264
Aged, duties of 314
Alienation of estate 355
Alms, duties respecting . . . 470
Ambition 349
Amen, what 456
Anathema Maranatha . . . 529
Angels 76, 119
—— good 142
—— evil 146
Anger in God, what 88
—— in man 328
Antichrist 532
Anxiety 349
—— dissuasives from . . . 350
Apocrypha not canonical . . . 17
———— its errors 17
Apostasy, general 531
Apparel, how abused 338
Appetite, to be limited . . . 347
Armour, spiritual 397
Arrogancy 383
Ascension of Christ 223
Attributes of God, what . . . 40

B

Backbiting condemned . . . 380

PAGE

Baptism 495
—— benefits of, in general . 500
———— —— in particular . 500
—— to whom effectual . . 500
—— dipping not essential to . 496
—— how distinguished from the Lord's Supper . . . 510
—— of infants, lawful . . 503
—— not of absolute necessity to salvation 505
—— abuses respecting . . 507
—— means of reforming them 508
Beasts, why mentioned in the fourth Commandment . . 302
Boasting 383
Body of man, how made . . 124
———— corrupted by sin . 180
———— duties respecting . 327
———— abuse of . . . 338
Bondage of man 189
Bread, daily, what 439
—— why to be prayed for . 440
—— why used in the Lord's Supper 512
Buying, how to be performed . 357

C

Calling worldly, lawful, with its opposites 351
—— spiritual effectual . . 225
Cares distracting 350
Carelessness 349
Catechising, what, necessity of it 2
Catholic Church 226
Censures of the Church, what . 522
Ceremonial Law 250
Ceremonies 275
Chance-medley 333
Chastity commended 339

Digitized by Google

PAGE
Children, duties of . . . 318
——— punished for their parents' sins. 285
Christ, divine nature of . . 195
——— human nature of . . 197
——— alone without sin . . 87
——— why called the Word . 100
——— Mediatorial office of 194, 202
——— union of the two natures in 200
——— benefit arising therefrom 201
——— priestly office of . . 205
——— comfort we have thereby 207
——— satisfaction of . . . 207
——— sufferings of . . . 208
——— burial of why necessary 211
——— descent into hell . . 212
——— righteousness of . . 212
——— intercession of . . 214
——— prophetical office of . 215
——— kingly office of . . 217
——— Wonderful, Counsellor, &c. 219
——— humiliation of . . 221
——— exaltation of . . . 222
——— resurrection of . . 222
——— ascension of . . . 223
——— sitting at God's right hand 224
——— head of the Church . 227
——— the substance of the sacraments 487
Church of Christ . . 226, 476
——— marks of a true . . 477
——— whether fallible . . 478
——— whether we may leave . 478
——— enemies of . . . 479
——— governors of . . . 479
——— militant 228
——— triumphant . . . 228
——— outward and visible . 229
——— of Rome, not Catholic . 229
——— liberality to, enjoined . 366
Clothing, how abused . . 337
Commandments. Why propounded in the second person . . 254
——— preface to . 259
Commandment, the first, expounded 262
——— Second . . 271
——— Third . . 287
——— Fourth . . 294
——— Fifth . . 310
——— Sixth . . 326
——— Seventh . . 336
——— Eighth . . 343
——— Ninth . . 367
——— Tenth . . 385
Communion of Saints . . 230
Concupiscence, two sorts of it, 386
——— original and actual 388

PAGE
Confession, auricular censured 448
Conscience, corrupted by sin . 179
Contentedness, motives to . 346
Continency, vows of, unlawful 341
Contracts, divers sorts of . . 360
Corruption of sin, extensive . 177
Councils, decrees of . . . 21
Country, to be preferred to kindred 311
Courtesy 372
Covenant between God and man 151
——— of works and the seals thereof 152, 191
——— of grace . . . 192
Covenants how distinguished . 193
——— wherein they agree . 194
Creation, the work of the Trinity 115
——— end of, is God's glory . 116
——— of visible things . . 120
——— of man . . . 125
Creatures, sustained by God . 135

D

Dancing condemned . . . 339
Death, first and second . . 190
——— duties respecting our own 328
——— ——— that of others 334
——— the punishment of sin . 541
——— why it befalls the righteous 541
Debt. Sin why so called . . 443
Decalogue. See Commandments.
Decree of God, what . . 111
——— its execution . 111
Defendant, in law-suits . . 377
Devils, their names and actions 147
Drink, how abused . . . 338
Duels 333

E

Earth, its creation . . . 119
Earthly things, love of, pernicious 346
Elect, will of God respecting . 67
——— love of God towards . 81
——— just by Grace . . . 86
Election, only of Grace . . 113
——— tokens and uses of it . 113
Equals, duties of . . . 312
Eternity of God 47
Evil, what it is 451
Evil speaking 380
Fxaltation of Christ . . . 222
Excommunication . . . 528
Executors, duties of . . . 361

F

Faith, different kinds of . . 239

Digitized by Google

PAGE
Faith, historical 240
—— temporary 240
—— miraculous 240
—— justifying . . 241, 484
—— implicit, confuted . . 242
—— the gift of God . . 242
Fall, of Angels 146
—— of man. Its effects . 165
—— our participation in . . 173
False witness 367
Fame, good, to be preserved . 381
the way of getting it 381
Fasting, what it is . . 274, 460
—— public 462
—— private 463
—— parts of 464
—— wherein it consists . 465
Father, first Person in the Trinity 98
—— of heaven, how to be prayed to 422
Fear of God, what . . 266
—— sinful 269
Feasting, holy 466
Flattery, what 379
Flesh, what meant by . . . 400
—— fights against the Spirit . 400
Forgiveness of sin 445
Form of prayer, whether lawful . 457
Fornication 340
Frugality, what 364

G
Gestures, in God's worship . 458
—— in our carriage to men 330
—— wanton, forbidden . 338
Getting, just, what required in 350
Gift of prayer, how obtained . 415
Giving, what required in . . 365
God, known by his works . 3, 33
—— saving knowledge of in Scripture 5
—— being of, universally acknowledged 35
—— nature of 37
—— essence of 39
—— name of . . . 40, 414, 427
—— is a Spirit 41
—— felicity of 43
—— immutability of . . 44, 73
—— infiniteness of 46
—— eternity of 47
—— knowledge and wisdom of 49
—— omnipotence of 56
—— simpleness in, what . . 43
—— will of, secret 62
—— revealed 64
—— absolute 67
—— how manifold . . 66
—— whether he willeth evil . 69

PAGE
God, holiness of his will . . 74
—— goodness of 75
—— graciousness of 78
—— love of 79
—— mercy of 83
—— justice of 86
—— unity of 91
—— hatred in, what . . . 89
—— the Father 98
—— the Son 99
—— the Holy Ghost . . . 102
—— kingdom of, what . . 109
—— decree of 111
—— not the Author of sin . 114, 139
—— how tempted by man . 136
—— providence of . . . 140
—— ignorance of, sinful . . 264
—— fear of 266
—— love to 265
—— not to be represented by any shape 280
—— mercy of, a reason against idolatry 286
—— name of, how taken in vain 291
—— our Father in heaven . 423
Godly sorrow, signs of . . 401
Good works, their properties . 402
—— no merit in . . 403
—— wherein they fail . 404
—— why they please God 405
—— the end of them . 405
Gospel, how distinguished from the law 228
Guardians, duties of . . . 362
Guilt of sin 185

H
Hallowing God's name, what . 428
Happiness, desired by men . 1
—— wherein consisting . 2
—— of man in paradise 154
Hatred in God, what . . . 89
Heavens, what 119
Heaven, why God is said to be there 424
Hirelings, their duty . . . 361
Hiring, duties respecting . . 359
Holiness of God's will . . 74
Holy Ghost. The second Person in the Trinity 102
—— blessings communicated by 106
—— sin against . . 184
—— our helper in prayer 410
Hope, what 265
Human nature of Christ . . 197
Humiliation of Christ . . 221
Humiliation how effected . . 466
Humility 267

Digitized by Google

PAGE
Husbands, duties of . . . 316

I

Idolatry condemned . . 279, 283
——— reasons against . . 284
Ignorance of God, sinful . . 264
Image of God in man . . 127
——— not wholly defaced 176
Images, what meant by making 272
——— what forbidden concerning 279
——— not to be placed in churches 280
——— not forbidden in civil matters 280
——— of God or Christ unlawful 281
——— what meant by worshipping 282
Immortality of the soul . . 126
Impurity and its branches . 336
Imputed righteousness . 237, 404
Infamy, the means of . . 382
Infants, how capable of baptism 501
—— lawfulness of their baptism 503
Inferiors, duties of . . . 313
Intercession of Christ . . . 214
——— for others . . 418

J

Jealousy, in God, what . . 284
Jesus our Mediator . 194, 202
—— why so called . . . 203
Joy, spiritual 267
Judgment, rash 376
——— of the last day . 541
——— signs of . . . 542
——— preparation for . 543
——— how performed . 544
——— execution of . . 545
——— use of the doctrine . 546
Justification 236
——— how distinguished from sanctification . . 246

K

Kingdom of God, what . 109, 454
——— how said to come . 431
——— enemies of . . 432
——— what we pray concerning 433
Kingly office of Christ . , 217
Knowledge of God, how to attain 270

L

Law, of works 151
—— moral . . . 152, 250
Law, ceremonial 250
—— judicial 251
—— its end and use . 251, 394
—— spirituality of . . 252
—— rules for understanding . 253
Lawful calling, and its opposites 351
Lawyers, duties of . . . 378
Lending, duties respecting . 365
Letting of things to hire . . 359
Liberality commended . . 365
——— to the church . . 366
Life of God, what . . . 48
Life, long, what is the promise of 324
Lord's day, see Sabbath day .
Lord's prayer 421
——— supper, ends and uses of 517
——— preparation to . 490, 518
——— duties after receiving 491, 520
Love of God, what . . . 79
Lust of the eyes forbidden . 391
Lying condemned . . . 369
—— dissuasives from . . 370
—— different kinds of . . 370

M

Magic condemned . . . 279
Magistrates, why called gods . 92
——— duty of . 322, 360
Man, creation of . . . 125
—— original excellence of . 129
—— threefold state of . . 150
—— in the state of innocency . 154
—— in corruption . . . 155
—— fall of, and its causes . 156
—— all the Commandments broken by . : . . 163
Manslaughter 333
Marks of a true church . . 477
Marriage, duties respecting . 340
Masters, duties of . . . 361
Meat, how abused . . . 338
Mediator of the covenant of grace 192
Memory corrupted by sin . 178
Merchandize 355
Ministers, duties of . . 360
Ministration of angels . . 144
Ministry, the old . . . 492
Miracles, not a mark of the church 477
Miserliness condemned . 364
Money, love of censured . 346
Moral law 152, 250
Murder, how extensive . . 326

N

Nakedness of our first parents . 166

Digitized by Google

PAGE
Name of God, what . . . 40, 414, 427
—— how taken in vain . . . 291
—— good, to be preserved . 381
Neighbour, duties respecting . 329
———— good name of, to be preserved 374

O
Oaths, the right use of . . 289
——— how abused . . . 290
Obedience, what 315
————— new, wherein exercised 402
Ostentation 380
Oppression 354
Oracles, what 5
Omission, sins of 182
Ordinances, how abused . . 276
Ornaments, how abused . . 337
Original sin 175

P
Parents, political 312
——— natural, duties of . 317
Passion of Christ 208
Patience 264
Pawning, duties respecting . 358
Peace, Christ the Prince of . 221
—— how to be preserved . 328
People, duty of to ministers . 321
Person, in the Trinity . . 97
Petition 413
Plaintiff, duties of . . . 377
Pope, that he is Antichrist . 534
Poverty, affected 348
Power and authority, how distinguished 57
Praise, due to God . . . 273
——— its properties . . . 419
——— of men 382
Prayer, the parts of . 274, 413
——— in general . . . 408
——— special properties of . 409
——— to be made to God alone 410
——— through Christ . 410, 424
——— for whom to be used . 411
——— special ends and uses of 412
——— gift of, how obtained . 415
——— patterns of, in Scripture 412
——— why necessary . . . 414
——— motives to, and hindrances 416
——— general subjects of . 417
——— to be in a known tongue 421
——— for the dead, condemned 277
——— what required therein 416, 423, 456
——— forms of, lawful . . 457
——— public 457

PAGE
Prayer, private 458
——— place and time of . 459
Predestination 112
Pride 267
Priesthood of Christ . . . 205
———— popish overthrown . 206
Prodigality 365
Property, duties respecting . 350
———— right use and enjoyment of 364
Prophesying, what . . . 481
Prophetical office of Christ . 215
Providence of God . . . 132
———— extended unto all things 134
———— continually exercised 135
———— uses of the doctrine 140
Punishment of sin 188

R
Rapine, what 352
Reconciliation 245
Religion, some forms of universal 1
———— unity in 267
———— indifference in, forbidden 267
———— requisites of . . 269
Repentance, what . . . 395
———— signs of true . 401
Reprobation 113
———— sin not the cause of 113
———— not unjust in God 114
Reproof, how to be managed . 525
Rest, on the Sabbath, what . 300
Restitution 362
Resurrection of Christ . . 222
Reverence of God 266
Righteousness of Christ . . 212
————— imputed . 237
Robbery 352

S
Sabbath-day, of perpetual obligation 295
———— change of it . . 296
———— when it beginneth 297
———— preparation of 298, 305
———— what works to be declared 299
———— what works are proper 300
———— general duties of . 303
———— private duties . 304
———— public duties . 306
Sacraments, what 485
———— how distinguished from a sacrifice 487
———— what required therein 487

Digitized by Google

PAGE
Sacraments, of the signs therein 488
——— end and use of . 489
——— of the Old Testament 492
——— of the New Testament 493
——— why two only . 494
——— seals of the promises 486
——— minister's duty in 490, 514
——— receiver's duty in 491, 516
Sacrilege 353
Saints, communion of . . 230
——— not to be prayed to . 410
Sanctification, what . 230, 247
——— how different from justification . . . 247
Satan, his temptation of Eve . 157
——— subtlety of . . . 161
——— evil thoughts injected by 389
——— how to be overcome . 399
Satisfaction of Christ . . 207
Scriptures, how delivered . 5
——— God the author of . 7
——— their end is God's glory . . . . - . 10
——— testimonies to the truth of 12
——— authority of, independent of the church . 14
——— properties of . 20
——— sufficiency of . 24
——— perspicuity of . 25
——— to be read of all . 27
——— translations of . 28
——— to be expounded by themselves 30
——— special uses of . 31
——— a rule for sanctification 248
Selling, duties respecting . 356
Senses, use and abuse of . 162
Separation in marriage, when unlawful 341
Serpent, sentence against . 169
Servants, duties of . . 320
Silence, seasonable commended 373
Sin, original 175, 177
——— actual 172, 180
——— imputed 175
——— inherent 175
——— degrees of 181
——— outward 182
——— inward 183
——— against the Holy Ghost . 184
——— guilt of 185
——— punishment of . . 189
Sin, how to be confessed . 384
Sin, growth of . . . 387

PAGE
Son of God, the second person in the Trinity 99
Sorrow, godly 267
Soul, immortality of . . 126
——— seat, and faculties of . 127
——— duties respecting . . 326
Speaking, evil 380
Speech, profitable . . 372
Spirit, the Holy Ghost, why so called 105
——— witness of in the heart 13
Stage plays, unlawful . . 339
Stealing, what 344
Subjects, duties of . . 323
Superiors, duties of . . 312
——— in a family . . 316
——— in the commonwealth 320
——— in the church . 321
Suspension, what . . 528

T

Tables of the law, the sum of . 255
Temptation, of God by man . 136
——— of Satan in paradise 156
——— how to be withstood 401
——— why to be prayed against 449
——— three kinds of . 449
Tenants, duties respecting . 391
Testament, Old, books of . 14
——— New . : . 20
Testimony, public . . 375, 378
——— of ourselves, what 382
Thanksgiving 418
——— properties and means of 419
——— motives to . 420
Theft, what 344
Thoughts, evil 389
——— whence they arise . 390
Tongue, chaste 339
Traditions, unnecessary 21, 216
Transubstantiation confuted . 513
Tree of life, and of knowledge 153
Trinity proved and illustrated 93, 106
——— persons of 97
Trust in God 264
Truth, what 369
——— means of preserving . 371

U

Unchangeableness in God 44, 73
Understanding corrupted by sin 178
Union, of the two natures in Christ 200
——— with Christ, what . 232
Unity of the Godhead . . 91
——— in religion . . . 267

Digitized by Google

	PAGE
Unregenerate	403
Usury	359
V	
Veracity	369
Visions	5
Vocation	474
——— means of	475
Vows	274, 468
—— how abused	277
—— of continency unlawful	341
W	
Wanton speech condemned	339
Warfare, spiritual	397
Water in baptism	496
Wedlock, what required therein	340
Whispering	380
Wives, duties of	317
Will, corrupted by sin	178
Will of God, two-fold	435
—— what we pray concerning	435
Will-worship	278
Wisdom of God	49
Witnesses, duties of	378
Woman, her creation	130
——— subjection of to man	131
——— temptation of by Satan	158
Word, Christ why so called	100
——— of God, what meant by	5
——— ministry of	480
Works, none of man without sin	403
World, when created, and why	118
——— how our enemy	400
Worship of God	273
——— preparation for	274
——— gestures in	275
——— defects in	277
——— helps to performance of	278
——— due to God alone	279

THE END.

Digitized by Google

ERRATA.

Page 37,	line 3,	for 'mind,' read 'wicked.'
75,	Heading, dele 'AND THE PERSONS OF THE TRINITY.'	
104,	line 8,	for 'many,' read 'name.'
107,	— 23,	— 'have' — 'will.'
134,	—	8 from bottom, for 'produce,' read 'put down.'
151,	—	9, for 'without,' read 'with.'
199,	—	9 from bottom, for 'my,' read 'our'
234,	—	8 from bottom, for 'more,' read 'most.'
249,	—	3 from bottom, before 'or,' insert 'one.'
265,	—	7 from bottom, for 'taught,' read 'thought.'
268,	—	8, for 'conversation,' read 'conservation.'
457,	—	21, after 'make,' insert 'not.'
460,	—	21, for 'to open,' read 'of our.'
505,	—	4, for 'Stephanus,' read 'Stephanas.'

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google